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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE
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DANIEL J. HARRINGTON
Managing Editor
CHRISTOPHER R. MATTHEWS
Associate Editor
STANLEY B. MARROW

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 40-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (St. Albans, Herts., UK)
Apocrypha (Turnhout)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Baptist Review of Theology/La Revue Baptiste de Théologie (Cambridge, Ont.)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Düsseldorf/Klosterneuburg)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblebhashyam (Kottayam, Kerala, India)
Biblica (Rome)
Biblical Archaeologist (Atlanta, GA)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Baltimore, MD)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (Santa Clara, CA)
Catholica (Münster)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, Herts., UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Provo, UT)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Brisbane)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Criswell Theological Review (Dallas)
Crux (Vancouver, BC)
Currents in Research: Biblical Studies (Sheffield, UK)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)

Deltion Biblikon Meleton (Athens)
Diakonia (Mainz/Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Église et Théologie (Ottawa)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jerusalem Perspective (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta, GA)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (Sheffield, UK)
Journal of Religion (Chicago)
Journal of Religious History (Sydney)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Grace Evangelical Society (Roanoke, TX)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)

Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Rolling Hills Estates, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Believing (Leominster, UK)
Modern Theology (Oxford/Cambridge, MA)
Month (London)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Bloemfontein)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Brunswick East, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Richmond, VA)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theologie /Religie & Teologie (Pretoria)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, Saskatchewan)
Religious Studies Review (Valparaiso, IN)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)

Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Oslo)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Skrif en Kerk (Pretoria)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Notre Dame, IN)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Stuttgart)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

Canon

1. D. BRAKKE, "Canon Formation and Social Conflict in Fourth-Century Egypt: Athanasius of Alexandria's Thirty-Ninth *Festal Letter*," *HarvTheolRev* 87 (4, '94) 395-419.

Athanasius' disputes with other Egyptian Christians over the biblical canon were not struggles over lists of books alone. Rather, they reflect more fundamental conflicts between competing modes of Christian authority, spirituality, and social organization. His formation of a certain kind of canon was meant to replace the authority of human "teachers" and their doctrinal speculations with an unchanging record of what was taught by Christ, the sole teacher, which was now read by bishops in a sacramental context. Also, by excluding certain Christian writings from his canon, Athanasius hoped to reduce the influence of apocalyptic and visionary ideas that supported the Melitian claim to be the true church of the martyrs.—D.J.H.

2. J. A. SANDERS, "Scripture as Canon for Post-Modern Times," *BibTheolBull* 25 (2, '95) 56-63.

Spinoza's questions about the sources and original intentions of the biblical texts were progressively carried by Enlightenment critics into modern historical criticism. Focus on Scripture as canon was introduced in the 1960s not only by B. S. Childs's concerns for the theological significance of the Bible but also by the textual puzzles posed by the Qumran Cave 11 Psalms scroll and other Dead Sea texts. This development in turn has lead to lively discussions about textual criticism, the canonical process and product, and the monotheizing process. The canonical process began with the first repetition/recitation in oral tradition and continues beyond closure (contrary to Childs) until today. The function of Scripture as canon is to provide the paradigm whereby the process is discerned and continues in believing communities.—D.J.H.

3r. J. TREBOLLE BARRERA, *La Biblia judía y la Biblia cristiana* [*NTA* 38, p. 115].

J. RIBERA, "La Biblia judía y la Biblia cristiana," *AulaOr* 11 (2, '93) 233-242.—Trebolle deals with the canon, text, and interpretation of the Bible by stressing the close relations between the two Testaments. The article offers detailed comments on various topics (Semitic languages, Masoretic systems, ancient translations, textual determination, targumic genre, rabbinic interpretation, etc.) and underlines the importance of the book with regard to the present state of biblical studies and especially the field of textual criticism.—D.J.H.

4. A. VAN DER KOOIJ, "De canonvorming van de Hebreeuwse bijbel, het Oude Testament. Een overzicht van recente literatuur (The Canonization of the Hebrew Bible, the Old Testament. A survey of recent literature)," *NedTheolTijd* 49 (1, '95) 42-65.

This survey of recent research on the formation of the OT canon takes up the following issues: whether there was an Alexandrian canon; whether there was a synod of Jamnia;

whether there was a closed canon ca. 150 B.C.; whether the Law was the first canonical collection; who the Prophets are; the revision/translation of Theodotion; the canons of the Sadducees, Pharisees, and Essenes; the relation between the canonical approach and canonical criticism; and the Bible as a canonical book and textual tradition.—D.J.H.

5. B. WINTLE, "The New Testament as Tradition," *EvangRevTheol* 19 (2, '95) 115-130.

This paper examines the place given to tradition in the NT writings in order to understand in what sense it is valid to refer to these writings themselves as tradition. It considers Jesus and tradition, the traditions of the early church, and the apostolic tradition and the NT canon. [The same issue contains articles on the OT as tradition (pp. 102-114) by H. F. van Rooy, Scripture and tradition in the Orthodox Church (pp. 131-143) by J. Stamoolis, in the Roman Catholic Church (pp. 144-156) by G. Vandervelde, in Reformation thought (pp. 157-166) by G. Bray, in Enlightenment thought (pp. 167-175) by B. Wearne, in the World Council of Churches (pp. 176-184) by M. Hamel, and in Evangelicalism (pp. 185-198) by P. G. Schrotenboer.]—C.R.M.

Canon, § 40-129.

Interpretation

6. A. O. BELLIS, "Objective Biblical Truth versus the Value of Various Viewpoints: A False Dichotomy," *HorBibTheol* 17 (1, '95) 25-36.

The tension between the search for objective biblical truth and the variety of interpreters seeking it can and should be creative. Out of this tension it may be possible to move closer to the best understanding of biblical texts, biblical history, and their applications.—D.J.H.

7. P. BIRD, "Authority and context in the interpretation of biblical texts," *Neotestamentica* 28 (2, '94) 323-337.

After considering the notion of "feminist" biblical interpretation, the article discusses the papers presented in the SBL Bible in Africa, Asia, and Latin America Group (1990-93) and addresses two questions that are fundamental to feminist biblical interpretation: Whose text? What authority? The Bible's authority rests not in the infallibility of its statements but rather in the truth of its witness to a creating and redeeming power, which can and must be known as a present reality.—D.J.H.

8. C. E. BLAIR, "Teaching the Bible to Adults in the Parish," *Insights* [Austin, TX] 110 (2, '95) 35-41.

Teaching the Bible to adults in a parish calls for critical-analytical reflection, disciplined imagination and story, and ritual and action. It involves remembering what we know about the text, revisiting the text, reflecting critically, reinterpreting, and responding.—D.J.H.

9. J. BOTHA, "How do we 'read the context'?" *Neotestamentica* 28 (2, '94) 291-307.

The process of reading or constructing a context is somehow analogous to the process of reading a text. The article develops this thesis (1) by calling attention to the well known distinction between "reader" and "critic" in literary criticism and relating it to the "emic" and "etic" distinction in cultural criticism, and (2) by summarizing the phenomenological description of the reading process proposed by W. Iser and reflecting on its applicability to reading contexts.—D.J.H.

10. P. J. J. BOTHA, "Moral possibility and narrative rhetoric," *Neotestamentica* 28 (2, '94) 495-510.

Narrative rhetorical criticism contributes to dealing with the relation between stories and creative moral insights through its particular critique of storytelling as a mode of social influence. The role of narrativity in expressing and applying the shared values of communities has long been acknowledged. An equally important role lies in acquainting people with creative possibilities of awareness and action. One way to achieve this is the narration of fantastic events, characters, or plots.—D.J.H.

11. S. BOUTON-PARMENTIER, "La Bible et la 'Process Philosophy.' Perspectives sur leur autonomie et leur complémentarité," *RevThéolLouv* 26 (2, '95) 211-217.

There is a complementarity between the Bible and "process philosophy" rooted in the thought of A. N. Whitehead. Process philosophy describes God as present to the world, offers a cosmology coherent with the great biblical affirmations, and can enrich our concept of covenant. Many theologians who work with process philosophy show an openness to and respect for the Bible.—D.J.H.

12. M. A. BREES, "The Bible and the New Catechism," *BibToday* 33 (3, '95) 170-174.

The article surveys what the new *Catechism of the Catholic Church* says about the Bible: Christ as the unique Word of Sacred Scripture, inspiration and truth, the Holy Spirit as interpreter of Scripture, the canon, and Scripture in church life. The catechism highlights the human authorship of the Bible, the need for disciplined exegetical studies, and the relation between the literal and spiritual senses of Scripture.—D.J.H.

13. A. CAMPLANI AND L. PERRONE, "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia. A General Bibliography on the History of Biblical Interpretation. Exegesis, Hermeneutics, Uses of the Bible. Nr. 11 [1995/1]," *Annali di storia dell'esegesi* [Bologna] 12 (1, '95) 171-208.

This installment [see § 39-668] lists 511 recently published books and articles on general matters (nos. 1-115) as well as on the history of exegesis (116-433), of hermeneutics (434-460), and of the uses of the Bible (461-511). An index of biblical references is included (pp. 206-208).—D.J.H.

14. F. L. CANALE, "Revelation and Inspiration: The Historical-Cognitive Model," *AndUniv SemStud* 33 (1, '95) 5-38.

After considering the nature of revelation and inspiration and discussing the presuppositional structure, the article proposes a historical-cognitive model for revelation and inspiration with regard to divine activity, human activity, essence, and content. The nature of Scripture as source of theological data is linguistic-cognitive and historical because God, acting historically in human history, has generated its cognitive content utilizing the modes, characteristics, and limitations of human cognition and language. The historical-cognitive model not only exhibits inner rational coherence but also grounds external coherence with the claims and phenomena of Scripture.—D.J.H.

15. E. M. CORNELIUS, "The relevance of ancient rhetoric to rhetorical criticism," *Neotestamentica* 28 (2, '94) 457-467.

A survey of the work of scholars engaged in rhetorical criticism indicates that different interpretations of the "rhetorical situation" are responsible for the various ways in which ancient rhetoric is employed in the interpretation of texts. Perhaps the time has come for NT scholars to remain aware of ancient rhetoric, while also consulting other disciplines. Communication is influenced by so many factors that the understanding of any form of communication necessitates interdisciplinary studies.—C.R.M.

16. P. F. CRAFFERT, "Is the emic-etic distinction a useful tool for cross-cultural interpretation of the New Testament?" *RelTheol/RelTeol* 2 (1, '95) 14-37.

Whether the emic-etic distinction (corresponding to the perspectives of the natives and of the investigators) is useful for cross-cultural interpretation of the NT can be determined only after a thorough analysis of emics and etics in the social sciences. After surveying the history and significance of the distinction, the article considers the interpretive turn in the social sciences, and discusses the adequacy of the emic-etic distinction from an interpretive viewpoint. It concludes that the importance of emics and etics as distinct approaches and methods has started to deteriorate in interpretive anthropology.—D.J.H.

17. W. E. DORMAN, "An Evolving Model of Interpretation for Disciples: A Modest Proposal," *Encounter* 56 (1, '95) 59-82.

In an effort to mitigate conflicts over biblical interpretation currently being experienced among the Disciples of Christ, the article proposes a "conversation" model of hermeneutics shaped by the confluence of Alexander Campbell's "seven rules," three guiding principles of interpretation developed among the Disciples, and J. A. Sanders's canonical criticism.—D.J.H.

18. J. A. FITZMYER, "Problems of the Literal and Spiritual Senses of Scripture," *LouvStud* 20 (2-3, '95) 134-146.

The article reflects on questions associated with defining and determining the literal and spiritual senses of Scripture, with particular attention to how they are treated in the Pontifical Biblical Commission's 1993 document on the interpretation of Scripture in the church [§ 38-1205].—D.J.H.

19. J. A. FITZMYER AND T. H. STAHEL, "Scripture, the Soul of Theology. An Interview with Joseph A. Fitzmyer, S.J.," *America* 172 (16, '95) 8-12.

In response to Stahel's questions, Fitzmyer comments on the role of Scripture in theology, the relation between Scripture and tradition, historical-critical interpretation, the "spiritual" sense of Scripture, and English Bible translations.—D.J.H.

20. J. T. FORESTELL, "The Church and the Bible: *The Interpretation of the Bible in the Church,*" *Canadian Catholic Review* [Saskatoon] 13 (7, '95) 11-21.

The article offers a summary of and commentary on the 1993 document of the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205]. The central element in the document is the explanation and defense of the historical-critical method—its necessity, proper use, and limitations. It also issues an important challenge to make the biblical message of God's universal love dynamic for every person.—D.J.H.

21. S. Fowl, "Texts Don't Have Ideologies," *BibInt* 3 (1, '95) 15-34.

Speaking of the Bible (or any text) as having an ideology introduces a whole range of conceptual confusions and fails to take seriously the varied history of biblical interpretation. This position is defended by examining how the Abraham story was read from Genesis through Philo, Paul, and Justin Martyr. Dropping the idea that texts have ideologies will allow us to think in clearer and more productive ways about particular texts, about the relations between texts and social practices, and about how one might alter the social practices underwritten by particular texts (especially biblical texts).—D.J.H.

22. A. Graffy, "How Should I Interpret the Bible?" *Priests & People* 9 (6, '95) 234-237.

The article discusses the four major topics treated in the Pontifical Biblical Commission's 1993 document on interpreting the Bible in the church [§ 38-1205]: methods and approaches for interpretation, hermeneutical questions, characteristics of Catholic interpretation, and interpretation of the Bible in the life of the church. With its optimism and openness this document augurs well for Catholic exegesis into the 21st century.—D.J.H.

23. P. D. Hanson, "Scripture, Community and Spirit: Biblical Theology's Contribution to a Contextualized Christian Theology," *JournPentTheol* 6 ('95) 3-12.

Biblical theology contributes to a contextualized Christian theology a model for the community guided by a spiritual understanding of reality, an understanding based on a perspective derived from Scripture and attributed to God's Spirit. The Christian community abides as the proper setting for understanding Scripture when it allows the Spirit that gave rise to the sacred writings to empower it to participate in the divine task of transforming a fallen world into the new creation. By both relying on the Spirit for fullness of life and applying biblical tests for discerning between true Spirit and false spirits, this community becomes equipped to repudiate distortions of God's word at the same time as it participates through worship, proclamation, and action in the reconciliation of all creation with its divine source.—D.J.H.

24. R. A. Harrisville, "A Critique of Current Biblical Criticism," *WordWorld* 15 (2, '95) 206-213.

The article first explains and assesses critically four recent approaches to biblical interpretation: the "new criticism," the denial of referentiality, oral history, and reader-response criticism. Then it considers why the "historical question" will not go away.—D.J.H.

25. W. J. Hollenweger, "Warum wir eine 'narrative Exegese' brauchen," *Evangelische Kommentare* [Stuttgart] 28 (7, '95) 403-404.

Part of biblical scholarship and theology is the mediation of its results to the general public and to the church. Narrative exegesis builds upon historical-critical exegesis and uses the persona of the biblical redactor or author to communicate to people today. [In the same issue (pp. 404-406, 411) E. F. Korthaus describes some applications of narrative exegesis undertaken at Fuller Theological Seminary in Pasadena, CA, in the spring of 1995.]—D.J.H.

26. R. A. HORSLEY, "Innovation in Search of Reorientation: New Testament Studies Rediscovering Its Subject Matter," *JournAmAcadRel* 62 (4, '94) 1127-1166.

This review of NT studies and interrelated fields in the context of questions about the orientation, scope, assumptions, and agenda of the study of religion in the academy unfolds under the following headings: not-yet-Judaism and not-yet-Christianity—the discovery of diversity, learning how to read—literary criticism, modeling school—social sciences, on dismantling but not reassembling old essentialist constructs, reading whole texts in more complete and complex contexts, Paul—what the established paradigm may have hidden from view, and Paul and politics. In contrast to many of the recent borrowings from literary criticism and the social sciences, the multiple voices of peoples previously excluded from the guild strike more directly at the fundamental presuppositions, received knowledge, and paradigms of established biblical studies.—C.R.M.

27. L. T. JOHNSON, "Discerning God's Word," *Priests & People* 9 (4, '95) 137-140.

Preaching in the liturgical assembly is a theological act. Only if the preacher is in conversation with the texts of the OT and NT will the process of listening and speaking about human experience be one that enables the "word of God" to be spoken. Preachers need to become more comfortable with the "conversational" model of hermeneutics.—D.J.H.

28. T. J. KEEGAN, "Biblical Criticism and the Challenge of Postmodernism," *BibInt* 3 (1, '95) 1-14.

After commenting on postmodernism in mathematics, deconstruction, and reader-response criticism, the essay considers the relation of postmodernism to biblical criticism, and the consequences for Christian postmodernism. The full implication of postmodernism for literary criticism is that there are no limits to the possible range of meanings a text might have. Christian scholars can still profitably use postmodern approaches but must be prepared to deal with such questions as inspiration and the relation of scholarship to the church.—C.R.M.

29. K. KERTELGE, "Die Interpretation der Bibel in der Kirche. Zum gleichnamigen Dokument der Päpstlichen Bibelkommission vom 23. April 1993," *TrierTheolZeit* 104 (1, '95) 1-11.

After describing the character and intention of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], the article notes some landmarks in the history of Catholic biblical interpretation, explains the content of the document, and focuses on three issues: the indispensability of the historical-critical method, the nature of Catholic exegesis, and the life-contexts in which the Bible is used.—D.J.H.

30. J. KONINGS, "Ler a Bíblia com o povo e como povo," *PerspTeol* 27 (71, '95) 27-35.

After dealing with questions regarding the popular reading of the Bible, the article reflects on secular and faith-inspired readings of the Bible, the content and subject of faithful Bible reading, and what it means to be a people in biblical times and today. Then it considers the practices and conditions of reading the Bible as people and as a people.—D.J.H.

31. H. LANGKAMMER, "Metoda historii redakcji (Die Redaktionsgeschichtliche Methode)," *RoczTeol* 41 (1, '94) 5-14.

After sketching the history of redaction criticism, the article explains how the method can be used even more effectively with the help of concepts taken from modern linguistics.—D.J.H.

32. R. LISCHER, "Martin Luther King, Jr.: 'Performing' the Scriptures," *AnglTheolRev* 77 (2, '95) 160-172.

The method of biblical interpretation that informed King's preaching (and utterances on civil rights, poverty, and war) was a creative synthesis of liberal efforts to "translate" biblical truth, African-American traditions of worship, and ancient exegetical techniques, the final outcome of which was not an academic interpretation of the text but a communal and social performance of it.—D.J.H.

33. J. LOZA VERA, "La interpretación de la Biblia en la Iglesia," *AnáMnesis* [Xochimilco, Mexico] 4 (2, '94) 77-117.

After discussing the point of departure and occasion for the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], the article considers its treatments of scientific exegetical methods (the historical-critical method, new methods of literary analysis), of various approaches to biblical interpretation and reading (based on tradition, inspired by the social sciences, contextual, fundamentalist), and of the hermeneutical problem. The document is important for its balance and openness.—D.J.H.

34. C. N. D. LYONS, "From persuasion to subversion: A review of past and current trends in defining rhetoric," *Neotestamentica* 28 (2, '94) 429-456.

After reflecting on the ambiguity of the word "rhetoric," the article considers the manifest tradition of rhetoric: the Sophistic conception, the Platonic tradition, and the supplementary tradition. Then it discusses recent attempts at rehabilitating rhetoric as a formal discipline: the new Sophistic, the rhetoric of inquiry, and rhetoric as subversion (the power-play in and for meaning). Two appendixes supply various definitions of rhetoric.—D.J.H.

35. G. MAIER, "De l'exégèse spirituelle," *Hokhma* 59 ('95) 41-51.

The French version of an article published in German and in English [§ 36-1123] in 1992.—D.J.H.

36. I. H. MARSHALL, "Review Article: The Interpretation of the Bible in the Church," *ScotBullEvangTheol* 13 (1, '95) 72-75.

The Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205] is an extraordinary mixture of technical scholarship, Catholic dogma, and practical advice. However, the role of the Bible in challenging tradition does not get a proper hearing. Although fundamentalism is strongly attacked, the fundamentalists have stood closest to the truth of the Gospels when liberals and Catholics between them have succeeded in hiding and misunderstanding it.—D.J.H.

37. H. MEYNELL, "On New Testament Scholarship and the Integrity of Faith," *NewBlackfr* 76 (891, '95) 127-140.

The article first reviews contributions to *Hermes and Athena* [*NTA* 38, p. 115] based on a conference of philosophers and NT scholars. Then it reflects on the tension between

Christian faith in its traditional form and the actual or possible results of biblical criticism.—C.R.M.

38. S. Mueller, "A Eucharistic Model for Biblical Study," *Emmanuel* 101 (5, '95) 297-302.

The dynamic model of the Eucharist—take, bless, break, share—provides a handy model for approaching the nourishing word of God. These four actions direct us to take up the Scriptures, to bless God and expect a communication for our own lives, to break the Scriptures into manageable meanings, and to share our understanding of God's saving message with others.—D.J.H.

39. D. Muñoz León, "Los sentidos de la Escritura. Perspectivas del Documento de la Pontificia Comisión Bíblica (1993) sobre 'La Interpretación de la Biblia en la Iglesia,'" *ScriptTheol* 27 (1, '95) 99-122.

With reference to the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], the article considers its treatment of the "senses" of Scripture: the literal sense (literal and literalist, unity and plurality, openness to rereadings), the spiritual sense (basis, definition, relation to a subjective spiritualist sense, reading "in the Spirit," etc.), and the full sense in the NT. [The same fascicle contains six other discussions of various aspects of the document: A. García-Moreno on understanding the document (pp. 123-130), J. M. Casciaro on the historical-critical method (pp. 131-139), G. Aranda Pérez on the canonical approach and interpretation in the church (pp. 141-148), F. Varo on psychoanalytic approaches (pp. 149-162), V. Balaguer on the hermeneutical question (pp. 163-177), and A. M. Artola on biblical inspiration (pp. 179-185).]—D.J.H.

40. L. Muth, "Jesus und die lesende Kirche. Das Buch als Urmedium des Glaubens," *BibKirch* 50 (1-2, '95) 121-127.

Taking as its starting point the scene of Jesus' reading and interpreting the Scriptures in Lk 4:16-22, the article considers Jesus as a student of the Scriptures, how Jesus read them, Jesus as a master-reader, the solitary reader in Acts (see 8:34-35), the pivotal role of the Scriptures in the early Christian mission, letter and Spirit (see 2 Corinthians 3), and the reader's mission.—D.J.H.

41. E. Oikonomou, "Scripture and Hermeneutics: An Orthodox View," *Immanuel* [Jerusalem] 26-27 ('94) 49-56.

The principle of the condescension of God who makes himself accessible to human weakness is used in Orthodox Christian hermeneutics in analogy of the dogma of the incarnation of the Word of God. With respect to the OT, the Orthodox Christian tradition assumes the principle of progressive revelation, the necessity of interpretation, and the principle of one meaning for every verse of Scripture. [The same fascicle (pp. 57-71) contains a transcript of the discussion generated by W. S. Wurzburger [see § 40-61] and Oikonomou.]—D.J.H.

42. T. Okure, "'Behold I Make All Things New': The Final Statement of the Fourth Plenary Assembly of the Catholic Biblical Federation," *Concilium* (1, '95) 108-120.

The article first describes the contents of the final statement of the 1990 assembly of the Catholic Biblical Federation held in Bogata: the call for a new evangelization, what is understood by the new evangelization, how the new evangelization becomes good news, and practical recommendations. Then it highlights the strengths and weaknesses of the document, and concludes that it holds a great challenge for those who wish to engage in the biblical-pastoral ministry today.—D.J.H.

43. M. Pesce, "Rassegna di Storia dell'esegesi/7," *Annali di storia dell'esegesi* [Bologna] 12 (1, '95) 145-155.

Descriptions and evaluations of fourteen books in various languages on the history of biblical interpretation: the ancient period (four), the medieval and modern period (four), and the contemporary era (six).—D.J.H.

44. E. H. Peterson, "Back to Square One: God Said (The Witness of Holy Scripture)," *Crux* 31 (1, '95) 2-10.

Returning to "square one" is not only the return to a realization of God but also to listening to what God says. Holy Scripture is the listening post for listening to God's word.—D.J.H.

45r. W. L. Reed, *Dialogues of the Word: The Bible as Literature According to Bakhtin* (Oxford: Oxford University Press, 1993).

J. Børtnes, "Bibelen som litteratur. En presentasjon av Walter L. Reed, *Dialogues of the Word: The Bible as Literature According to Bakhtin,*" *NorskTeolTids* 96 (1, '95) 3-19.—The article first describes Reed's attempt to apply Bakhtin's genre theory and dialogic poetics to the literary understanding of the two Testaments. Then it discusses dialogism in the Gospels. The four Evangelists represent Jesus and his ministry in four different ways, depending on their particular views of his authority, and with reference to different criteria for their selection and interpretation of his words. They speak of Jesus with four different voices in a polyphony in which Jesus' own voice emerges as the *cantus firmus,* organizing the others in a higher unity.—D.J.H.

46. R. B. Robinson, "Interpretation in a New Key: Intrinsic Criticism of the Bible," *BangalTheolFor* 25 (4, '93)/26 (1, '94) 51-64.

With reference to Genesis 38, the article distinguishes between extrinsic criticism (C. Westermann) and intrinsic criticism (R. Alter). Then it explains the paradigm of intrinsic criticism (which evaluates only phenomena internal to the text): its intellectual roots, possible contributions, some questions about it, its relation to historical research, and its implications for the Asian context.—D.J.H.

47. J.-P. Ruiz, "New Ways of Reading the Bible in the Cultural Settings of the Third World," *Concilium* (1, '95) 73-84.

After explaining how Third World interpreters are presenting new readings of the Bible, the article considers some of the ways in which Third World biblical interpretation has begun to make a difference in the church and in the academy in the First World. It concludes with reflections on continuing conversations and continuing challenges.—D.J.H.

48. W. Schmithals, "Zum Problem der Entmythologisierung bei Rudolf Bultmann," *ZeitTheolKirch* 92 (2, '95) 166-206.

With particular attention to Bultmann's 1941 lecture on the NT and mythology, the article reflects on six aspects of the problem of demythologization: the lecture's circumstances and intention, the concept of myth, the existential interpretation of myth, God's unique activity in Christ, the notion of "modern man," and the question of unintentional myth.—D.J.H.

49. D. Scott, "Speaking to Form: Trinitarian-Performative Scripture Reading," *AnglTheol Rev* 77 (2, '95) 137-159.

The "trinitarian-performative" approach to Scripture assumes that the doctrine of the Trinity summarizes the distinctively Christian approach to God (and creation). It asserts that God, not we, is the chief interpreter in biblical interpretation and from this derives the Bible's authority. This approach offers a viable understanding of the Bible's authority and inspiration, challenges an overly academic view of biblical interpretation, highlights the values and limits of historical-critical interpretation, is sympathetic to but also critical of liberation interpretation, and affirms the basic importance of the biblical canon and of the literal meaning.—D.J.H.

50. V. G. Shillington, "Biblical Interpretation: The State of the Discipline," *Direction* 24 (1, '95) 3-13.

The article first notes three major contributors to the quest for a universal method in hermeneutics (R. Bultmann, H.-G. Gadamer, B. J. F. Lonergan). Then it sketches several particular approaches currently in use: historical-critical, liberationist and feminist, social scientific, literary, and integrated. [The same issue contains various papers on biblical topics presented for a 1994 consultation on "Teaching and Appropriating the Bible," a summary of the consultation's findings (pp. 88-89), a sermon on Col 1:15-20 by J. E. Toews (pp. 90-95), a bibliography of recommended books on biblical interpretation by E. A. Martens (pp. 96-97), and contributions on teaching the Bible in the Christian college by D. B. Miller (pp. 98-103), and in Bible schools by D. Berg (pp. 104-106).]—C.R.M.

51. G. S. Sloyan, "The Use of the Bible in a New Resource Book," *BibTheolBull* 25 (1, '95) 3-13.

The question that arises from an examination of the use of the Bible in the 1994 *Catechism of the Catholic Church* is whether the literal sense of biblical texts proposed as primary by Vatican II's *Dei verbum* and the 1993 document of the Pontifical Biblical Commission [§ 38-1205] can exist in harmony with typological interpretations of the sort proposed by the Church Fathers and the authors of the catechism. Although the authors favor such figurative and illustrative usages and by their silences show themselves clearly uneasy at the progress in biblical interpretation of the past two centuries, the two modes of understanding (out of many) have a place in the same volume. The literal sense of biblical texts must be presented first, and then their adaptations (as the church has always done in its liturgies) should be acknowledged.—D.J.H.

52. D. J. Smit, "Reading the Bible and the '(un)official interpretive culture,'" *Neotestamentica* 28 (2, '94) 309-321.

Our presuppositions about biblical texts mediate our experience of them. The article develops this idea from the perspectives of literary theory (G. Graff on the "unofficial interpretive culture"), reader-response criticism (R. Fowler on the "experience of the reader"), contextual hermeneutics (B. Lategan on "empirical reader research"), and systematic theology (F. S. Fiorenza on the "identity of the community").—D.J.H.

53. D. J. Smit, "A story of contextual hermeneutics and the integrity of New Testament interpretation in South Africa," *Neotestamentica* 28 (2, '94) 265-289.

The hermeneutics group of the New Testament Society of South Africa has moved through three phases: interpretation as more than the application of methods, the active role of the reader, and the importance of interpretative communities. The article discusses some of the issues resulting from these developments, and asks whether the group may be entering a new phase in its scholarly activity of dialogue with other reader-communities.—D.J.H.

54. I. J. J. Spangenberg, "Paradigmaveranderinge in die Bybelwetenskappe. 'n Bydrae tot die gesprek tussen die Bybelwetenskappe en Sistematiese Teologie" [Paradigm Shifts in Biblical Studies. A Contribution to the Debate between Biblical Studies and Systematic Theology], *RelTheol/RelTeol* 1 (2, '94) 144-184.

Taking as its starting point the debate between the systematic theologian A. König and the NT scholar P. J. J. Botha [§ 38-411], the article first surveys the three main paradigm shifts in biblical studies: the Reformation, historical criticism, and modern literary criticism. Then it identifies the paradigms within which Botha (historical-critical and literary) and König (theological) work, and explains why they are at loggerheads. It concludes that only theologians who work within the same paradigm can communicate meaningfully.—D.J.H.

55. T. Storck, "The New Testament: Witness to the Catholic Faith," *HomPastRev* 95 (9, '95) 31, 50-58.

Protestants tend to approach the NT as something that God never intended it to be, namely the rulebook of faith and morals for Christians. But if we examine it as history, common sense, and the NT itself suggest, we will find that, far from being a catchall for favorite Protestant doctrines, the NT is a profound and compelling witness for the Catholic faith.—D.J.H.

56. L. D. Vander Broek, "Reflections On the Teaching Of Exegesis," *RefRev* 48 (3, '95) 207-211.

An introduction to biblical exegesis must introduce the full range of exegetical tools necessary for the various texts and the interpretive challenges encountered in the pastorate. The real issue is how well the course enables students to translate the academic method into one that will be appropriate in the pastorate. [The article is part of a tribute to J. I. Cook, whose bibliography appears on pp. 239-242.]—D.J.H.

57. J. N. Vorster, "The epistemic status of rhetoric," *Neotestamentica* 28 (2, '94) 469-493.

South African NT scholarship adheres mainly to "objectivism," whereas epistemic rhetoric focuses attention on society's processes of symbolization. Rhetoric can help NT scholars to move beyond the "objectivism" versus "subjectivism" debate, to produce different kinds of knowledge, and to understand the processes involved in producing knowledge. Rhetoric can also promote self-reflection in South African NT scholarship.—D.J.H.

58. H. WANSBROUGH, "Some Ways into the Bible," *Priests & People* 9 (6, '95) 226-229.

The article provides advice about praying the Bible, joining a course, books on the Bible, one-volume commentaries, and Bible translations.—D.J.H.

59. P. WILLIAMSON, "Actualization: A New Emphasis in Catholic Scripture Study," *America* 172 (18, '95) 17-19.

Actualization is theological reflection on the biblical text. Unlike strict historical-critical exegesis, it demands faith as a prerequisite and concerns itself with the religious meaning of the Bible. Sometimes professional biblical training can hinder rather than help in applying the Bible to life.—D.J.H.

60. W. WUELLNER, "Rhetorical Criticism in Biblical Studies," *Jian Dao* [Hong Kong] 4 ('95) 73-96.

The rhetoric in the Bible, and of the Bible, challenges us to think in new ways of the constitutive relationship between religion and rhetoric. After a survey of the relation between rhetorical criticism and biblical exegesis from the beginning of the common era, the article reviews the theory and method of modern rhetorical criticism, focuses on the close alliance between rhetoric and religion, and draws attention to the inescapable relation between rhetoric and shared scholarship. The new and self-critical discipline of rhetorical criticism has sensitized us to the ever-present tendencies within the literary-industrial complex of exegetical scholarship of turning methods of exegesis into reified, commodified products.—C.R.M.

61. W. S. WURZBURGER, "Scripture and Hermeneutics: A Jewish View," *Immanuel* [Jerusalem] 26-27 ('94) 42-48.

By now it is generally accepted that biblical texts do not speak by themselves but must be interpreted. Traditional Jewish hermeneutics seeks not so much to ascertain the original meaning of the Torah but rather to establish its normative meaning for a given historic situation. When a text is ambiguous, it should be interpreted in the manner most conducive to our sense of ethical propriety (see Prov 3:17). [The same fascicle (pp. 57-71) contains a transcript of the discussion generated by Wurzburger and E. Oikonomou [see § 40-41].]—D.J.H.

Textual Criticism

62. L. M. ALONSO-SCHÖKEL, "La Bibbia Poliglotta Complutense," *CivCatt* 146 (3472, '95) 366-371.

The Complutensian Polyglot Bible (1521) is a monumental work of philological erudition, a genuine literary monument. The article discusses its cultural context, sources, didactic function, role as a precedent, place in the history of biblical culture, and present value.—D.J.H.

63. P.-M. BOGAERT, "Bulletin de la Bible Latine. VII. Première série," *RevBén* 105 (1-2, '95) 200-236.

This first installment of Tome VII in the ongoing survey of research on the Latin Bible [see § 38-658] provides bibliographic information and (in most cases) summaries for 148 books and articles. [To be continued]—D.J.H.

64. P. W. Comfort, "Exploring the Common Identification of Three New Testament Manuscripts: P^4, P^{64} and P^{67}," *TynBull* 46 (1, '95) 43-54.

The provenance and paleographical features of the NT papyri designated P^4, P^{64}, and P^{67} suggest that they were produced by the same scribe. If P^{64} can be dated to the late 1st or early 2nd century A.D. as C. P. Thiede has suggested [see §§ 39-1346; 40-67, 68], it follows that P^4 is not far behind.—D.J.H.

65. N. Fernández-Marcos, "Recent Spanish Research on the Biblical Texts," *BullIntOrg SeptCogStud* 26 ('93) 22-34.

The article reports on various research projects undertaken in Spain that concern OT and NT texts and versions, with particular attention to the Madrid Polyglot Bible, targumic studies, the textual history of the Septuagint, and parabiblical literature.—D.J.H.

66. F. Rohrhirsch, "Zur Relevanz wissenschaftstheoretischer Implikationen in der Diskussion um das Qumranfragment 7Q5 und zu einem neuen Identifizierungsvorschlag von 7Q5 mit Zacharias 7,4-5," *TheolGlaub* 85 (1, '95) 80-95.

The article first discusses the scholarly debate about identifying 7Q5 with Mk 6:52-53, its utilization in arguing for an early date for the Gospels, and its role as a focus for different understandings of science. Then it considers the search for truth as a major characteristic of the "classical" understanding of science, the presuppositions of science and the limitations of what it can achieve, the value of K. Popper's approach to scientific theories and hypotheses with reference to identifying 7Q5 as Mk 6:52-53, and M. V. Spottorno's proposal that 7Q5 corresponds to Zech 7:4-5 [§ 37-1152]. Though not certain, the identification of 7Q5 as Mk 6:52-53 is more plausible than its identification as Zech 7:4-5.—D.J.H.

67. C. P. Thiede, "Notes on P^4 = Bibliothèque Nationale Paris, Supplementum graece 1120/5," *TynBull* 46 (1, '95) 55-57. [See § 40-64.]

The article summarizes the most important and distinctive aspects of P^4 gathered from a paleographical analysis undertaken in early 1995. Though it is unlikely that P^4 is from the same codex as P^{64} and P^{67}, the three papyri may have been written by the same person or at the same copying center.—D.J.H.

68. C. P. Thiede, "Papyrus Magdalen Greek 17 (Gregory-Aland P^{64}): A Reappraisal," *TynBull* 46 (1, '95) 29-42.

The slightly revised version of the article published in *Zeitschrift für Papyrologie und Epigraphik* [§ 39-1346].—D.J.H.

Textual Criticism, §§ 40-86, 213, 232, 269, 285, 349.

Biblical Linguistics and Philology

69. L. Cignelli and G. C. Bottini, "Le diatesi del verbo nel greco biblico (1)," *StudBib FranLibAnn* 43 ('93) 115-139.

With reference to Septuagint and NT texts, the article classifies the values and meanings of the active and passive voices of verbs in biblical Greek. In the active voice it distinguishes active transitive verbs, active intransitive verbs, intransitive verbs also used transitively and vice versa, and active causative or permissive verbs. In the passive voice it distinguishes passives of transitive verbs, extension and reduction of the passive, active and middle verbs instead of passive verbs, future and aorist middles used passively, future and aorist passives used in a middle sense, and passives with causative or permissive value.—D.J.H.

70. O. MONTEVECCHI, "'Viscere di misericordia,'" *RivistBib* 43 (1-2, '95) 125-133.

The article first surveys the uses (especially metaphorical) of the term σπλάγχνα in classical Greek writings, the Septuagint and related works, and the NT. Then with the help of a papyrus petition from A.D. 5 (*BGU* 4.1139) and other ancient texts it offers suggestions about translating σπλάγχνα in Philemon.—D.J.H.

71. A. NICCACCI, "Marked Syntactical Structures in Biblical Greek in Comparison with Biblical Hebrew," *StudBibFranLibAnn* 43 ('93) 9-69.

The fact that Septuagint Greek closely follows the rigid word order of biblical Hebrew clashes with the commonly held assumption that a free word order prevailed in both classical and Hellenistic Greek. Septuagint Greek is definitely translation language in this respect, and NT Greek follows its lead.—D.J.H.

72. A. PIÑERO, "New Testament Philology Bulletin No. 14," *FilolNT* 7 (14, '94) 229-254.

This bulletin [see § 39-688] provides bibliographic information and (in many cases) summaries of content for 152 recently published books and articles pertaining to NT philology.—D.J.H.

73. F. RAURELL, "Valor teològic específic de 'maiestas' en la Vulgata," *RevistCatTeol* 20 (1, '95) 1-35.

The use of *maiestas* in the Latin versions of the Bible was prefigured by classical Latin. It is not identical with *gloria, claritas,* or *splendor.* Nor do classical and biblical Greek have a term equivalent to *maiestas.* Its distinctive theological meaning in the Latin Bible must be respected.—D.J.H.

74. A. VOITILA, "Some Remarks on the Perfect Indicative in the Septuagint," *BullIntOrg SeptCogStud* 26 ('93) 11-16.

Genesis 1–15 is not representative of the whole book of Genesis in the Septuagint. Thus T. P. Schehr's conclusions about the perfect indicative [§ 37-54] on the basis of those chapters have a very weak foundation.—D.J.H.

75. S. WONG, "Leftovers of Louw-Nida's Lexicon. Some Considerations Towards 'A Greek-Chinese Lexicon,'" *FilolNT* 7 (14, '94) 137-174.

The restraints that J. P. Louw and E. A. Nida's *Greek-English Lexicon of the New Testament Based on Semantic Domains* (1988) set upon itself cause one to question the sufficiency of the lexical information provided, and thus to reevaluate the task of Greek NT lexicography. Though firmly based on Louw and Nida's lexicon, the proposed Greek-Chinese lexicon aims to increase the semantic information provided and to incorporate information which, though non-linguistic according to some standards, is pedagogically justifiable. After presenting a classification of dictionaries, the article sets forth the ideal for a dictionary of the Greek of the NT (a bilingual dictionary). Then it offers a tentative outline for the proposed Greek-Chinese lexicon with some suggested practical procedures (e.g. scope of coverage, target users, general layout, etc.).—C.R.M.

Biblical Translation

76. D. G. BURKE, "Translating *Hoi Ioudaioi* in the New Testament," *Explorations* [Philadelphia] 9 (2, '95) 1-7.

Of the 195 occurrences of οἱ Ἰουδαῖοι in the NT, 151 appear in John and Acts where the expression often characterizes those who oppose Jesus and/or his movement. The article provides a summary survey of how the phrase is treated in eighteen English versions (mostly new translations and major revisions) as well as a select bibliography on the topic.—D.J.H.

77. R. J. CLIFFORD, "The Bishops, the Bible and Liturgical Language," *America* 172 (19, '95) 12-16.

After discussing the changing ideal of Bible translation in the 20th century (greater concern for communication in the receptor language) and certain ambiguities in the English language today (regarding "man" and grammatical concord in the pronoun system), the article states and explains three theses about biblical translation today: (1) One must distinguish between horizontal and vertical inclusive language. (2) Patristic and ecclesiastical usage should not ordinarily determine translation. (3) Inclusive translation is primarily a cultural and linguistic rather than a political phenomenon.—D.J.H.

78r. D. DANIELL, *William Tyndale. A Biography* [*NTA* 39, p. 312].

M. GALLI, "The Bible's Shakespeare. The life and legacy of a great translator," *Christ Today* 39 (7, '95) 48-50.—This first full-scale life of Tyndale to appear in sixty years wants to set the record straight about his historical achievements and influence on other translators. It is more interested in Tyndale as a literary genius than as a courageous martyr. The author's partisanship toward Tyndale gives energy to a potentially dry literary examination, though his description of Thomas More as "fanatical" and "frenzied" goes a bit far.—D.J.H.

79. S. B. DAWES, "'Bless the Lord'. An invitation to affirm the living God," *ExpTimes* 106 (10, '95) 293-296.

Contemporary translations of the Hebrew expression *bārăkû YHWH* by "praise the Lord" or "thank the Lord" do not reflect the strength of the biblical idiom. If we are unable to retain the traditional "bless," other verbs to use instead could be "affirm," "acknowledge," or "acclaim."—D.J.H.

80. B. M. METZGER, "Some Curious Bibles," *RefRev* 48 (3, '95) 230-238.

After noting that the extent of the Bible differs in various religious traditions, the article calls attention to printed copies of the English Bible that are noteworthy because of their typographical errors, curious renderings, or unusual formats.—D.J.H.

81. W. G. Oxtoby, "'Telling in Their Own Tongues': Old and Modern Bible Translations as Expressions of Ethnic Cultural Identity," *Concilium* (1, '95) 24-35.

With particular attention to the Bible and its translations, the article explores some of the experiences and implications of the translation process under three headings: translation within biblical times, translation and the expansion of Christianity, and scripture and translation among the world's religions.—D.J.H.

82. D. N. Schowalter, "Lost in Translation," *BibRev* 11 (4, '95) 34-38.

The footnotes in Bible translations serve to point out textual variants (e.g. Mk 1:1; 16:1-8) and interpretative decisions (e.g. Gal 2:16) made by modern editors and translators, as well as obscurities in the text (e.g. Mk 7:3) and paraphrastic renderings (e.g. Mt 5:18; Mk 13:26; 1 Thess 4:13-17).—D.J.H.

83. H. F. Stander, "'n Splinternuwe uitdaging wag op Bybelvertalers (A new challenge for Bible translators)," *HervTeolStud* 51 (1, '95) 147-166.

Research in the art of translation has shifted from the method of translation (dynamic or functional equivalence) to the format of the text (the paralinguistic features of the text). The article provides practical examples of how the employment of paralinguistic features can underscore the meaning of texts (1 Cor 12:4-6; Mt 5:1-10; 7:13-14; 13:44-46; Lk 15), with particular attention to presenting the Bible in Afrikaans.—D.J.H.

84. S. J. Stein, "America's Bibles: Canon, Commentary, and Community," *Church History* [Chicago] 64 (2, '95) 169-184.

The article explores the ways in which Americans have created their own Bibles through the processes of manipulating the canon of Scripture or writing commentary on it. It considers additions to Scripture (*Book of Mormon,* the Shakers' *Sacred Roll,* Mary Baker Eddy's *Science and Health*) and Bibles defined by the agenda of an interactive community (Jefferson's Bible, the African-American conjurational canon, *The Woman's Bible,* Joseph Smith's *Inspired Version*).—D.J.H.

85. J. B. Taylor, "William Tyndale: Bible Translator," *Anvil* 12 (1, '95) 35-43.

After comments on Tyndale's background and aims, the article treats the quality of Tyndale's translation, the inclusion of Tyndale's work in the "Great Bible," and Tyndale's legacy. Tyndale did the major part of his life's work while still in his thirties and was dead by the age of forty-two. His epitaph is to be found in the pages of the Authorized Version.—C.R.M.

Computer-Assisted Research

86. M. Jennarelli, "Analisi qualitativa quantitativa computerizzata del latino del Nuovo Testamento secondo la *Biblia Vulgata,*" *RivistBib* 43 (3, '95) 381-390.

After providing general statistical information derived from the computerization of the Latin Vulgate of the NT, the article presents in summary form some of the most interesting data regarding undeclined items (particles, prepositions, etc.), nouns (proper, grammatical, common), and verbs. Then it treats important information about numerals, suffixed forms, and inflected forms and forms taken over from other languages.—D.J.H.

87. Anon., "Gli scritti del Card. Carlo M. Martini (Saggio bibliografico 1956-1994)," *ScuolCatt* 123 (1, '95) 5-47.

After a sketch of Martini's academic career, the article presents bibliographical information about his publications (665 items) according to the years in which they appeared between 1956 and 1994. It is the revised and expanded version of a basic bibliography prepared by A. Orczyk.—D.J.H.

88. G. C. Bottini, "In memoriam: Elpidius Wolfgang Pax, OFM," *StudBibFranLibAnn* 43 ('93) 615-628.

The article first describes the life (1912-93) and scholarly achievements of Professor Pax [see § 39-713], and then (on pp. 618-628) provides a bibliography of his publications between 1936 and 1992.—D.J.H.

89. M. A. Fahey, "In Memoriam: Edward J. Kilmartin, S.J. (1923-1994)," *OrChristPer* 61 (1, '95) 5-35.

Though Kilmartin's specialization was historical-systematic theology with concentration on liturgical worship and sacraments, he took an active interest in biblical studies and contributed much to producing the early volumes of *New Testament Abstracts.* After some biographical highlights, the article discusses his legacy to theology and church, and provides a list of his publications (230 items).—D.J.H.

90. E. Grässer, "Werner Georg Kümmel zum neunzigsten Geburtstag," *ZeitNTWiss* 86 (1-2, '95) 3-4.

The article outlines the academic career of Professor Kümmel (1905-) and comments on his contributions to NT studies for almost seventy years.—D.J.H.

91. D. Haymes, "'To Honor the God of the Bible': J.W. McGarvey and the 'Higher Criticism,'" *LexTheolQuart* 29 (3, '94) 159-187.

McGarvey became the most influential interpreter of the Bible among the Disciples of Christ. After placing his work in the context of biblical interpretation in the late 19th century, the article describes his achievements as an educator and scholar, considers his views on various issues in biblical criticism, and focuses on his critiques of "higher criticism," with particular attention to his assessments of the views of W. R. Harper, C. A. Briggs, J. H. Thayer, G. F. Moore, and other scholars. All his actions are connected by a single, slender thread: obedience to the will of God as he understood it to be revealed in the Bible.—D.J.H.

92. M. A. Kinnear, "Marcus Dods, John McLeod Campbell and the Atonement," *ScotBull EvangTheol* 13 (1, '95) 4-14.

In his approach to the doctrine of the atonement, Dods, a leading figure in NT scholarship in the Free Church of Scotland in the late 19th century, was strongly influenced by Campbell's *The Nature of the Atonement* (1856). Both used biblical study to redefine the theology of the atonement. Spurred on by Campbell's book, Dods believed the key to the atonement to be a spiritual attitude which we find in Christ.—D.J.H.

93. M. LIENHARD, "Hommage à Étienne Trocmé à l'occasion de son soixante-dixième anniversaire," *RevHistPhilRel* 75 (1, '95) 1-2.

The article sketches Professor Trocmé's life (1925-), contributions to NT studies, and academic career at Strasbourg. [The fascicle, which is in honor of Trocmé, also contains a photograph of him and a bibliography of his publications (pp. 139-147).]—D.J.H.

94. B. MONTAGNES, "Ernest Renan selon le Père Lagrange," *RevThom* 95 (2, '95) 273-283.

The article first considers the historical context of M.-J. Lagrange's *La Vie de Jésus d'après Renan* (1923) and his personal observations about Renan. Then it focuses on three matters of debate: whether it is possible to write a "life of Jesus," Renan's historical method, and the portrait of Jesus. Although Lagrange's criticisms were presented in a serene style, he judged Renan's life of Jesus to be a scientific failure and a moral danger, the witness to an experience at once exemplary and defective.—D.J.H.

95. D. REMNICK, "The Devil Problem," *New Yorker* [New York] April 3 ('95) 54-60, 62-65.

The article discusses the life, activities, and scholarly interests of E. H. Pagels, with particular attention to three of her books: *The Gnostic Gospels* (1979), *Adam, Eve, and the Serpent* (1988), and *The Origin of Satan* (1995).—D.J.H.

96. J. A. SELLING, "Raymond F. Collins: U.S.A. — K.U.L — C.U.A.," *LouvStud* 20 (2-3, '95) 104-111.

The article describes the life (1935-) and academic career of Professor Collins at the Catholic University of Leuven and the Catholic University of America, with particular attention to his success at maintaining the connection between professional exegetical scholarship and deep involvement in pastoral concerns. [The issue, which honors Collins on his 60th birthday, contains a photograph of him and a list of his publications between 1959 and 1993 (pp. 332-340).]—D.J.H.

97. D. SENIOR, "Barnabas Mary Ahern C.P.," *BibToday* 33 (3, '95) 132-133.

One of the founding editors of *The Bible Today,* Ahern (1915-95) through his teaching, writing, and lecturing was in the forefront of the Catholic biblical renewal in the USA.—D.J.H.

98. J. M. VINCENT, "Nicht veröffentlichte Briefe von Karl August von Hase an Eduard Reuss. Die Freundschaft zweier protestantischer Universitätsprofessoren im 19. Jahrhundert," *ZeitKirchGesch* 106 (2, '95) 200-221.

After describing the relationship between von Hase (1800-90) and Reuss (1804-91) [see § 39-75] and their place in European Protestant university theology in the 19th century, the article calls attention to fifty items in their correspondence and provides extensive quotations from some of von Hase's letters to Reuss.—D.J.H.

Bulletins

99. J. AUNEAU, "Bulletin biblique," *MaisDieu* 202 ('95) 137-147.

Descriptions and evaluations of recently published books (all in French) on the OT (three) and the NT (two), as well as "pastoral commentaries" on the Gospels and Acts (five).—D.J.H.

100. E. BEST, "Recent Continental New Testament Literature," *ExpTimes* 106 (9, '95) 267-271.

This survey of nine recently published books, all in German, first discusses three volumes on NT theology (J. Gnilka, W. Schmithals, K. Berger) and one literary introduction to the NT (U. Schnelle). Then it reviews studies on the use of the OT in the NT (R. Liebers), Paul's view of Jewish-Gentile relations (D. Sänger), the passion account (W. Reinbold), Paul's theology (P.-G. Klumbies), and 1 Thessalonians (R. Reisner).—C.R.M.

101. E. COTHENET, "Bulletin d'Écriture Sainte," *EspVie* 105 (18, '95) 265-272.

Descriptions and evaluations of fifteen recently published books, all in French, on various aspects of the Bible and its interpretation.—D.J.H.

102. E. COTHENET AND L. MONLOUBOU, "Bulletin d'Écriture Sainte," *EspVie* 105 (26, '95) 377-384.

This bulletin contains Cothenet's review of B. Montagnes's *Le Père Lagrange (1855-1938)* (1995), as well as three reviews by Monloubou on OT books.—D.J.H.

103. L. MONLOUBOU AND L. WALTER, "Bulletin d'Écriture Sainte," *EspVie* 105 (12, '95) 167-173.

The first part of this bulletin (pp. 167-169) presents Monloubou's reviews of six books in French on OT topics. The second part (pp. 169-173) contains Walter's discussion of X. Léon-Dufour's *Lecture de l'Évangile selon Jean.* Vol. 3, *Les adieux du Seigneur (Jn 13-17)* (1993).—D.J.H.

104. L. MONLOUBOU AND L. WALTER, "Bulletin d'Écriture Sainte," *EspVie* 105 (21, '95) 313-320.

The seven books described and evaluated by Monloubou include M. Cocagnac, *La parole et son miroir* (1994); and F. Varone, *Inouïes les voies de la miséricorde* (1995). Walter (pp. 318-320) discusses D. Marguerat, *Le Dieu des premiers chrétiens* (1993).—D.J.H.

105. D. SENIOR, "The Bible in Review: The New Testament and Related Topics," *BibToday* 33 (3, '95) 181-186.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

106. D. SENIOR, "The Bible in Review: The New Testament and Related Topics," *BibToday* 33 (4, '95) 249-255.

Descriptions and evaluations of twenty-two recently published books, all in English, on the NT and related matters.—D.J.H.

107. B. SZIER-KRAMAREK, "Polska bibliografia biblijna za rok 1991/1992" [Polish Biblical Bibliography for the Year 1991/1992], *RoczTeol* 41 (1, '94) 113-124.

This list [see § 39-725] of books and articles in Polish on various aspects of OT and NT study appears according to the alphabetical order of the authors' names.—D.J.H.

GOSPELS—ACTS

Gospels (General)

108. G. Aranda Pérez, "María en los Evangelios: ¿Mito, símbolo o realidad?" *EphMar* 45 (1, '95) 43-68.

The Gospels exalt Mary in the light of faith in Jesus as Messiah, Son of God, and Savior. Though the figure of Mary is charged with symbolism, she is not presented from a mythological perspective. Rather, she is understood from a viewpoint close to that of apocalyptic (Mt, Lk) and contrary to gnostic currents (Jn).—D.J.H.

109r. C. Bernabé Ubieta, *María Magdalena. Tradiciones en el Cristianismo primitivo,* Institución San Jerónimo 27 (Estella [Navarra]: Verbo Divino, 1994).

J. A. Jauregui, "Exégesis feminista. A propósito de una obra reciente," *EstEcl* 70 (272, '95) 55-84.—After describing the methodology and hermeneutical perspective (suspicion) employed in this investigation of early Christian traditions about Mary Magdalene, the article enters into critical dialogue with it according to the following outline: Mary Magdalene as a paradigm of discipleship from Galilee to Jerusalem; Mary Magdalene as a witness to Jesus' life, death, burial, and resurrection (according to Mk and Mt, Lk-Acts, and Jn); and the Gospel traditions about Mary Magdalene (empty tomb, appearances, the relation between the Gospel narratives and the kerygma).—D.J.H.

110r. R. A. Burridge, *What are the Gospels?* [*NTA* 36, pp. 419-420].

A. Yarbro Collins, "Genre and the Gospels," *JournRel* 75 (2, '95) 239-246.—Burridge concludes that there is a high degree of correlation between the Greco-Roman βίοι and the Gospels and that therefore the genre of the Gospels is βίος. Yet though it is important to define what constitutes the heart of the circle labeled "βίος" in a genre map, Burridge does not attempt to do so. Burridge's case for defining the Gospels as βίοι appears strong in large part because he did not seriously consider any alternative. Given the Gospels' obvious conceptual and literary connection with older Scripture, the fact that the NT includes no clear example of the biography genre raises a question about the thesis that the Gospels should be defined as βίοι. Burridge has made a significant contribution to the study of the Gospels, but his book tells only half the story.—C.R.M.

111. F. G. Downing, "Words as Deeds and Deeds as Words," *BibInt* 3 (2, '95) 129-143.

The disjunction of speech from other actions and then of action from the whole web of meaningful communication can be misleading, and in practice is particularly misleading when used as a tool in interpreting narrative texts such as the Gospels and Acts. Speaking, teaching, pronouncing, proclaiming, cursing, and consoling are actions, just as much as touching, embracing, healing, and stoning are. Our historical reconstructions of the history of the Jesus tradition should not be divided up on a words/deeds, sayings/story disjunction.—D.J.H.

112. A. Felber, "Johannes der Täufer: Repräsentant Israels? Bemerkungen aus patristischer Sicht," *ProtoBib* 4 (1, '95) 29-39.

John the Baptist serves as the turning point and hinge between the Testaments. The article considers John's person and activity, the relation of his baptism to Christian baptism, his question in Mt 11:3 and the *descensus ad inferos,* and his role in salvation history.—D.J.H.

113. J. STRIJDOM, "Diversiteit van die begin af: 'n Vergelyking van Mack en Crossan se konstruksies van die vroegste Christendomme (ca 30-70 n C) (Diversity from the beginning: A comparison of Mack and Crossan's constructs of earliest Christianities [ca 30-70 CE])," *HervTeolStud* 51 (1, '95) 108-133.

In various recent writings both B. L. Mack and J. D. Crossan have argued that earliest Christianity was a diverse phenomenon from its inception. The article compares their constructs of the early phase of "church" history (ca. A.D. 30-70) in order to identify similarities and differences, advantages and shortcomings. It focuses on the Jesus movement in Palestine and southern Syria (the pillars in Jerusalem, the family of Jesus, the Q community, the synagogue reform movement, the community of Israel) and the Christ cult in northern Syria, Asia Minor, and Greece. It concludes with a proposal on the methodological procedure to be followed in the search for the earliest forms of Christianities, and comments on the meaning of the comparative analysis undertaken by Mack and Crossan.—C.R.M.

114. M. UNGER, "Johannes, der Prophet. Eine Persönlichkeitsskizze," *ProtoBib* 4 (1, '95) 41-47.

This "prosopographical theological" sketch of John the Baptist develops aspects of his "personality" by discussing his connection with the deliverers and prophets of ancient Israel (Samson, Samuel), his schooling in the wilderness (separation and formation), commission as a preacher of repentance and proclaimer of judgment, and status as the greatest among the prophets. Israel's belief that God accompanies his people through history is confirmed in John the Baptist.—C.R.M.

Gospels General, §§ 40-45r, 376, 631.

Jesus

115. R. BAUCKHAM, "The Brothers and Sisters of Jesus: An Epiphanian Response to John P. Meier," *CathBibQuart* 56 (4, '94) 686-700.

By not taking the Epiphanian view of Jesus' "brothers and sisters" (children of Joseph by a previous marriage) sufficiently seriously, Meier [§ 36-1209] has missed the fact that it is not vulnerable to the most cogent criticisms that he makes of the Hieronymian view (cousins of Jesus). In fact, the NT references to Jesus' brothers and sisters do not support the Helvidian view (children of Joseph and Mary) rather than the Epiphanian. Moreover, the 2nd-century evidence positively supporting the Epiphanian view should not be dismissed too quickly. What tips the balance of probability in favor of the Epiphanian view is the designation of Jesus as the "son of Mary" in Mk 6:3. This expression may well have been intended to distinguish Jesus from the children of Joseph by his first wife.—D.J.H.

116. P. J. J. BOTHA, "Jesus the Jew: some reflections on current investigations," *RelTheol/RelTeol* 1 (2, '94) 185-209.

Recent interest in the Jewishness of Jesus can be attributed to the resurgence in historical Jesus studies, paradigm shifts in the study of early Judaism, and doubts about conventional

Christologies. In the affirmation that Jesus was a Jew and not a Christian lies an immense problem for established Christianity, forcibly brought to our attention by the ongoing work of NT and other scholarship.—D.J.H.

117. C. E. BRAATEN, "Jesus and the Church. An Essay on Ecclesial Hermeneutics," *Ex Auditu* [Allison Park, PA] 10 ('94) 59-71.

All three quests of the historical Jesus have failed for the same fundamental reason. They have fallen into a chasm that separates Jesus from the church. Their approach to the historical Jesus suspends or brackets out the living reality of the church as the necessary condition of affirming the essential identity of the earthly Jesus and the risen Christ. After describing the "Third Quest," the essay offers a theological critique of the "historical Jesus" project. Then it reflects on the elements of "ecclesial hermeneutics," an approach that finally hinges on the issue of the authority of the Bible as the word of God.—C.R.M.

118. H. D. BUCKWALTER, "The Virgin Birth of Jesus Christ: A Union of Theology and History," *EvangJourn* 13 (1, '95) 3-14.

The historical character of the virgin birth of Jesus is indicated by numerous lines of evidence: uniqueness, unity with the body of the Gospels of Matthew and Luke, Jewish antagonism toward Christianity, restraint to the miraculous in the NT infancy narratives, lack of Christian interpretation, relative silence of Gospel traditions, compatibility with the NT, and the unquestioned support of the early Church Fathers. Its theological value is apparent in the following ways: entrance of supernatural into natural, personal union of God and humanity in Jesus, new era of God's saving activity in history, God's gracious rescue, fulfillment of OT Scripture, and pattern of Christian obedience.—D.J.H.

119. W. CHROSTOWSKI, "Towards a New Christian Perception of Jesus as a Jew," *CollTheol* 64 (special fascicle, '94) 41-54.

On both sides the rebellion of Jews and Christians against the Jewishness of Jesus has deep doctrinal and historical roots. The question of who Jesus is for Christians helps us to understand and show who he is not for Jews. Jesus' self-awareness was typically Jewish. In the final analysis anti-Jewishness leads to anti-Christianity. Recalling and emphasizing the Jewishness of Jesus may be an effective antidote for anti-Semitism.—C.R.M.

120r. J. DUQUESNE, *Jésus* [*NTA* 39, pp. 503-504].
J. POTIN, *Jésus, l'histoire vraie* [*NTA* 39, p. 510].

B. REY, "Chronique sur l'histoire de Jésus. L'inaccessible 'histoire vraie' de Jésus: Les tentatives de Jacques Duquesne et de Jean Potin," *RevSciPhilThéol* 79 (1, '95) 71-88.—After noting the common goal of these two works (to inform the general public about the historical Jesus in the light of modern research), the article describes each book and compares their positions on three "hot" issues: the infancy narratives, the question of Jesus' brothers and sisters, and the interpretation of the miracles. Then it discusses the limitations of the two works with reference to the redaction of the Gospels and to the Gospels' post-resurrection perspective. Finally it reflects on the publication of these books as a "media" event and on early reactions to them. [A short version of this article appears under the title "L'histoire de Jésus," in *Spiritus* [Paris] 36 (139, '95) 263-268.]—D.J.H.

121. P. Fredriksen, "Did Jesus Oppose the Purity Laws?" *BibRev* 11 (3, '95) 18-25, 42-47.

To argue that Jesus taught and acted specifically against the purity codes of his native Judaism requires (1) a systematic misconstrual of the meaning and application of the purity codes, and (2) an equally systematic censoring of the evidence embedded in the Gospel narratives that Jesus was a Jew of his own time rather than a left-leaning liberal of ours.—D.J.H.

122. D. Hamm, "In Search of Jesus," *Church* 11 (2, '95) 46-49.

J. P. Meier's *A Marginal Jew,* vol. 2 (1994) illustrates best the issues involved in forming judgments concerning the earliest traditions about Jesus. R. E. Brown's *An Introduction to New Testament Christology* (1994) illustrates best what is involved in tracing the development of the special questions of Christology. In *The Essential Jesus* (1994), J. D. Crossan seeks to mediate imaginatively and in contemporary English the voice of Jesus as he has reconstructed it. [The same issue (p. 50) contains Hamm's explanation of the Jesus Seminar.]—D.J.H.

123. D. J. Harrington, "Jesus: The Wisdom of God," *Church* 11 (2, '95) 8-14.

In the form of ten theses, the article considers Jesus as a wisdom teacher, traces the development of Wisdom Christology, and reflects on the theological significance and challenges of understanding Jesus as the Wisdom of God. The theses are a device to show how several different movements in NT scholarship are converging on the theme of Jesus and wisdom.—D.J.H.

124. G. Keerankeri, "Aspects of the Historical Jesus (cont'd)," *Biblebhashyam* 20 (4, '94) 225-255.

This installment [see § 39-1409] of the survey of aspects of the historical Jesus treats the Son of Man, the designation Messiah, Jesus and his death, Jesus' interpretation of his suffering and death, and Jesus and his resurrection.—C.R.M.

125. H. Koester, "The Historical Jesus and the Cult of the *Kyrios Christos,*" *Harvard Divinity Bulletin* [Cambridge, MA] 24 (3, '95) 13-18.

Historians are treading on very thin ice if they try to recover the historical person of Jesus through a critical analysis of the sayings tradition. A more promising approach to the problem of the continuity between Jesus and the early Christian proclamation is to look to cult and ritual as constitutive parts of the formation of religious community. The early Christian cultic meal, though standing in continuity with meals during Jesus' lifetime, must be interpreted together with a story that appears in Paul's letters as the "gospel" (εὐαγγέλιον)—the story of Jesus' suffering and death. This close connection of ritual with a story that reaches back into the venerable tradition of the past corresponds to an important pattern of the constitution of religious and political community in antiquity.—D.J.H.

126. J. Morris, "Can Christology Benefit from 'Life of Jesus' Research?: A Theological Reflection on Crossan's *The Historical Jesus,*" *Angelicum* 72 (2, '95) 161-194.

After general observations on recent historical Jesus research, the article considers the methodology and concrete results of J. D. Crossan's *The Historical Jesus* (1991), and offers an evaluation and critique with regard to methodology, the miracle tradition, the Lord's Prayer and the Lord's Supper, Jesus' death and resurrection, and the portrait of Jesus ("makes sense and . . . does no violence to the Christ of faith"). Then it reflects on the value of Jesus' life for Christology, and concludes that the historical Jesus stands before us as he did the first disciples: shocking, not totally intelligible, challenging. Part of that challenge is to permit the Jesus of history to correct and shape the Christ of our Christology.—D.J.H.

127. G. D. SCHWARTZ, "Aher and Jesus," *JournEcumStud* 32 (1, '95) 13-24.

In contemporary Judaic discourse discussion of Jesus is less important than talk about Elisha ben Abuyah, known as "Aher" ("the other"), the Talmud's favorite heretic, the scholar who abandoned legitimate scholarship. The article summarizes what can be known about Jesus and Elisha, and compares the stories about them with regard to their religious significance.—D.J.H.

128. G. L. THOMPSON, "A Review Article: Jesus and 'the Historical Jesus,'" *Wisconsin Lutheran Quarterly* [Mequon, WI] 92 (3, '95) 189-197.

This critical analysis of E. P. Sanders, *The Historical Figure of Jesus* (1993); J. P. Meier, *A Marginal Jew,* vol. 1 (1991); and J. D. Crossan, *The Historical Jesus* (1991) discusses their use of sources, methodologies, and treatments of the background to Jesus' life. The Jesus "recovered" in these books is only a skeleton of the Jesus who lived, preached, died, and rose again.—D.J.H.

129. A. G. VAN AARDE, "The epistemic status of the New Testament and the emancipatory living of the historical Jesus in engaged hermeneutics," *Neotestamentica* 28 (2, '94) 575-596.

The historical Jesus and not the canon should be viewed as the common ground for engagement by First and Third World theologians. The canon originated during the time when the horticultural society shifted to an agrarian society. This shift was accompanied by the process of urbanization and the increase of inequality and of the scarcity of resources. Our memory of the historical Jesus tradition keeps us in touch with Jesus' emancipatory living under these circumstances—an emancipatory living that unmasks the hegemony that could be embedded in the canon.—D.J.H.

130. I. G. WALLIS, "Jesus, Human Being and the Praxis of Intercession: Towards a Biblical Perspective," *ScotJournTheol* 48 (2, '95) 225-250.

There are indications in early Christian tradition that Jesus' healing activity was thought to provide an example for others to follow: What God did through Jesus, he wished to do through others. Jesus appears to have refocused messianic hope away from tightly prescribed expectations for God to act decisively by granting to Israel political and religious autonomy onto a realization of God's presence in the midst of human experience and need—a transformation of the godless through a being-in-relation to God. Intercession in Jesus' ministry was not so much about God granting requests as finding God in human life.—D.J.H.

Jesus, § 40-94.

Passion and Death

131r. R. E. Brown, *The Death of the Messiah* [*NTA* 38, pp. 456-457; §§ 39-764r–765r].

J. D. Crossan, "Commentary and History," *JournRel* 75 (2, '95) 247-253.—The "comment," or commentary, sections on the NT passion narratives are monumental and magisterial. The "analysis," or history, sections are tedious and tendentious. What is lacking is a fair, legitimate, and valid criticism of Christianity's passion stories. Brown's working hypothesis about the historicity of the passion narratives is itself open to many objections. His "analyses" are a fighting rearguard action against the inevitable implications of their own pronounced principles.—D.J.H.

132r. Ibid.

M. Goulder, "Cross-examination by learned counsel," *Times Literary Supplement* [London] April 14 ('95) 26.—Brown combines a conspicuous academic balance with a lively faith, and these have made him the most successful NT commentator in the English-speaking world. His observations on the passion narratives are accurate and argued with measured care and fairness. His work is an astonishing achievement. But his biases show in the treatments of some issues: the relations between the Gospels, the attitudes of Mark and John to Peter, and the historical facts behind the Gospel stories.—D.J.H.

133r. Ibid.

B. McConvery, "The Death of the Messiah," *DocLife* 45 (4, '95) 297-306.—This exciting and stimulating book justly deserves to become the standard work on the passion narrative for many years to come. After raising the issue of how historically reliable the passion narrative is, the article reports on some of the historical implications of Brown's work with regard to the four acts in the drama: Gethsemane, the Jewish and Roman trials, and death and burial.—D.J.H.

134r. V. Messori, *Patì sotto Ponzio Pilato? Un'indagine sulla passione e morte di Gesù* (Torino: SEI, 1992).

A. Strus, "Una ricerca storica sulla passione di Gesù e l'esegesi biblica oggi. Alcune considerazioni sul recente libro di V. Messori," *Salesianum* 55 (4, '93) 725-738.—The article offers reflections not only on the values and limitations of Messori's treatment of Jesus' passion and death, but also on some problems in biblical exegesis today. Thus it presents the contents of the book, considers Messori's methodological presuppositions with regard to the relation between historical events and historical narratives (an almost absolute fidelity in the NT passion narratives), and reflects on Messori's book as a challenge to exegesis today.—D.J.H.

135. O. Petrosillo, "If Science Confirms It . . . ," *30Days* [Rome] 8 (3, '95) 68-72.

While it is clear that the Shroud of Turin was wrapped around a body, science has been unable to explain how the image was formed and how the body was unwrapped. The article reports and comments on recent scientific developments and controversies pertaining to the shroud.—D.J.H.

136. J. E. TAYLOR, "The Garden of Gethsemane NOT the Place of Jesus' Arrest," *Bib ArchRev* 21 (4, '95) 26-35, 62.

The "Cave of Gethsemane" on the lower slopes of the Mount of Olives is very likely the location of Jesus' arrest. Excavations indicate that the present Gethsemane cave was used for olive-oil pressing in autumn and winter. At Passover time it would have been an excellent place for Jesus and his disciples to spend the night.—D.J.H.

The Resurrection

137. Z. FALCZYŃSKI, "Rozwój interpretacji chrystofanii paschalnych w teologii XX wieku (The Development of Interpretations of Paschal Christophanies in the Theology of the 20th Century)," *RoczTeol* 41 (2, '94) 69-81.

Analysis of theological literature shows that the nature of the appearances of the risen Christ has been interpreted in six ways: sensory seeing, subjective visions, objective visions, revelations, literary "interpretaments," and historical-salvific events. The last two approaches are original achievements of contemporary theology. Contemporary fundamental theology accepts Jesus' resurrection as a real event that transcends the historical dimension. However, the salvific sense of the event becomes perceptible owing to the extraordinary signs (Christophanies) that were a significant assumption for the origin of the disciples' Easter faith.—D.J.H.

Synoptics

138. K. A. BARTA, "On Being an Apostle," *BibToday* 33 (3, '95) 153-159.

The varying portrayals of apostleship in the Synoptic Gospels can stimulate reflection on being an apostle today: fallible followers for whom prayer is a necessity (Mark), sharing the gospel with all nations as part of discipleship (Matthew), and carrying on Jesus' mission with particular attention to the poor and needy (Luke).—D.J.H.

139r. T. BERGEMANN, *Q auf dem Prüfstand* [*NTA* 38, p. 456].

A. DENAUX, "Criteria for Identifying Q-Passages. A Critical Review of a Recent Work by T. Bergemann," *NovTest* 37 (2, '95) 105-129.—Bergemann contends that the texts in the Sermon on the Mount that Mt 5–7 and Lk 6:20-49 have in common may be traced back to a written *Grundrede* that for the most part did not belong to the Q source. After a summary of Bergemann's work, the article presents a critical evaluation of it in seven points: criteria for attributing texts from the Mt/Lk tradition to Q, how the differences are to be explained, the unequal treatment of the same source as the fundamental problem, the tradition history of the *Grundrede* ("a way sown with hypotheses!"), what remains of Q, Bergemann's model of word-statistics, and the Q-synopsis as a work-instrument. Although some of Bergemann's positions and methods are questionable, he does refer intelligently and clearly to a number of problems connected with Q-research.—D.J.H.

140. J. R. BUSTO, "Sobre parábolas y ejemplos," *Manresa* 67 (2, '95) 115-121.

After considering the role of parables in religious language, the article discusses the place of parables in the categories of classical rhetoric (similitudes, examples, illustrations, etc.), how the parable as such is understood in the biblical (OT and NT) tradition, and the nature of the parables or examples used in the Spiritual Exercises of Ignatius of Loyola.—D.J.H.

141. J. FRANKOVIC, "The Power of Parables," *JerusalemPersp* 48 ('95) 10-15.

Nearly all the NT and rabbinic parables are organic outgrowths of the OT text's conceptual world. Parables are a most effective way of communicating complex theological concepts in a way that both the simple and the sophisticated can appreciate. Jesus spoke in parables not to conceal but to clarify.—D.J.H.

142. G. LEONARDI, "'I dodici' e 'gli apostoli' nei Vangeli sinottici e Atti—problemi e prospettive," *StudPat* 42 (1, '95) 163-195.

After considering the choice of the Twelve according to Mk 3:13-19 and Lk 6:12-16, the article discusses the mission of the Twelve according to Mk 6:6b-13; Lk 9:1-6, 10; Mt 9:35–11:1 and of the seventy(-two) according to Lk 10:1-24, as well as the sources and historicity of the choice and mission, and whether Jesus instituted the Twelve. Then it examines whether the "Twelve" and the "apostles" are synonyms: the Christian originality of the term "apostle," and the "apostles" in the language of the Synoptics and Acts, Paul, and the earthly Jesus. It closes by summarizing the results and pointing out some open questions.—D.J.H.

143. E. LINNEMANN, "Is There a Gospel of Q?" *BibRev* 11 (4, '95) 18-23, 42-43.

As a modest hypothesis undergirding the Two-Source theory, Q turns out to be based on an error. It has been promoted without thorough examination. As a co-conspirator with *Gospel of Thomas* to undermine the whole of Christian faith, Q is nothing but fantasy. The same goes for the literary shuffling used to discern various layers in it. The similarities as well as the differences in the Gospel accounts are just what one expects from eyewitness reminiscence.—C.R.M.

144. R. MATTERA, "Kingdom Theology in the Synoptic Gospels: Towards a Socio-Political Ethic," *JournRadRef* 4 (3, '95) 31-41.

The Synoptic portrait of Jesus shows him to be preeminently involved in the social and political concerns of his time. Yet Jesus' political vision is dominated not by worldly categories, but by the ethics of the kingdom. The article pursues a political reading of the Synoptic Gospels to construct a theology of the kingdom with reference to the Adventist tradition.—C.R.M.

145. M. ÖHLER, "Die Gestalt des Elija und Johannes des Täufers," *ProtoBib* 4 (1, '95) 1-11.

The Synoptic identification of John the Baptist with Elijah rests on the development of the tradition in Mal 3:23-24. This identification belongs to the oldest tradition and probably reflects John the Baptist's own understanding of himself as the eschatological Elijah.—D.J.H.

146. H. RAGUSE, "Figürlich leben — einige Reflexionen zu neueren Ansätzen in der Gleichnistheorie," *TheolZeit* 51 (1, '95) 18-40.

The article first reviews the modern history of parable interpretation with reference to A.

Jülicher, C. H. Dodd and J. Jeremias (situation-related interpretations), P. Ricoeur and H. Weder (the parables as metaphors), M. Black and I. A. Richards (the interaction theory of metaphor), and E. Jüngel (speaking in parables as the in-breaking of the kingdom). Then it considers the contributions of Richards, G. Lakoff and M. Johnson regarding metaphor, as well as the notion of personal myth developed by E. Kris. Finally it develops the concept of personal myth with reference to Paul's statements in Romans 7, and discusses the idea of the kingdom of God as parable and its significance for understanding the NT parables.—D.J.H.

147. J. M. ROBINSON, "The *Incipit* of the Sayings Gospel Q," *RevHistPhilRel* 75 (1, '95) 9-33.

The Sayings Gospel Q inevitably had an *incipit* but it is a question whether it had an opening expression that was intentionally composed to identify the text. The article works back from established Q texts that are near the beginning of Q (fragments related to John the Baptist) to the more problematic and speculative possibilities of reconstructing an *incipit*. It is more probable that the *incipit* mentioned Jesus in some form or other than that the *incipit* referred to sayings. The syntactical context for a reference to Jesus must remain indeterminate.—C.R.M.

148. H. RONNING, "Why I Am a Member of the Jerusalem School," *JerusalemPersp* 48 ('95) 22-27.

The basic insight that guides the research of the Jerusalem school is the assumption that a Hebrew life of Jesus existed before our present Gospels. This insight has led to the working hypothesis that the order in which the Synoptic Gospels were written is Lk, Mk, and Mt. The Jerusalem school, which includes Christian (D. Bivin, R. L. Lindsey, R. S. Notley, B. H. Young) and Jewish (D. Flusser, S. Safrai, C. Safrai) scholars, seeks to develop a philological methodology that is consistent with Jesus' time in terms of language, thought patterns, and literary styles. [A selective list of books and articles by members of the Jerusalem school is given on p. 28 of the fascicle.]—D.J.H.

Synoptics, §§ 40-187, 268.

Matthew

149. H. J. B. COMBRINK, "The use of Matthew in the South African context during the last few decades," *Neotestamentica* 28 (2, '94) 339-358.

A survey of recent uses of Matthew's Gospel in South Africa shows that people interpret it in diverging contexts and ways. After considering Matthew as rhetorically determined and as a contextual document, the article discusses the various approaches: the social and ideological context of contemporary readers, motivation for missionary work, legitimizing apartheid, opposition to apartheid and liberation, the Dutch Reformed church, alternative readings for a new South Africa, business ethics, and sermons.—D.J.H.

150. J. ENGELBRECHT, "Die rol van die dissipels in die Christologie van Matteus (The role of the disciples in the Christology of Matthew)," *HervTeolStud* 51 (1, '95) 134-146.

Matthew used the disciples and the term μαθητής to lay stress on the figure of Jesus. The actions of the disciples, signified by the verbs μανθάνω, μαθητεύω, and ἀκολουθέω, also throw light on Jesus. The same may be said of the depictions of the individual disciples (Peter and Judas) in the Gospel.—D.J.H.

151. J.-C. INGELAERE, "Universalisme et particularisme dans l'Évangile de Matthieu. Matthieu et le Judaïsme," *RevHistPhilRel* 75 (1, '95) 45-59.

The thesis that the Matthean community had definitively broken away from Judaism and turned toward the universal mission is by no means certain. In fact, analysis of the traditional sayings in Mt 5:17-20; 10:5-6; and 23:2-3 indicates that the Evangelist had not renounced his Jewish identity despite his openness to Gentiles and the violence of the conflict with the Pharisaic authorities.—D.J.H.

152. J. D. KINGSBURY, "The Rhetoric of Comprehension in the Gospel of Matthew," *NTStud* 41 (3, '95) 358-377.

Matthew's rhetoric of comprehension may be defined as the literary strategy that he employs whereby he characterizes dramatic persons to show whether or to what extent they in "seeing" or "hearing" Jesus amid the events of the story "understand" him aright and respond by "receiving" him and "doing" God's will as he teaches it. After explaining what the term means, the article examines Matthew's rhetoric of comprehension in strategic places in the beginning (1:1–4:16), middle (4:17–16:20), and end (16:21–28:20) phases of his Gospel-story, as well as in conjunction with Jesus' ethical parables and the major messianic titles of Jesus.—D.J.H.

153. D. MARGUERAT, "Le Nouveau Testament est-il anti-juif? L'exemple de Matthieu et du livre des Actes," *RevThéolLouv* 26 (2, '95) 145-164.

The article first considers the "theological violence" toward Israel in the text of Matthew's Gospel, and situates it within the sectarianization of Judaism in the Second Temple period (as at Qumran). Then it discusses the double image of Judaism in Acts and the fact that it leaves Israel's salvation an open question. It is false to attribute "anti-Judaism" to Matthew before the Gospel was canonized and had left the debate within Judaism. In Acts Israel appears as both the origin of Christianity and a hostile force. Matthew's Gospel and Acts should not be called anti-Jewish, though historically they may have fed anti-Judaism.—D.J.H.

154. C. NIKOLAKOPOULOS, "Τά ὑμνολογικά τμήματα του κατά Ματθαίον. Νοηματικές προεκτάσεις βάσει της ρητορικής δομής τους" [The Hymnic Texts of Matthew. Extensions of Meaning on the Basis of Rhetorical Forms], *DeltBibMel* 23 (2, '94) 34-50.

A review of Matthean texts perceived to have hymnic qualities (e.g. 3:3; 4:16; 5:3-12; 6:9-13; 21:9; 21:16; 21:42; 22:44; 27:9; 28:19) on the basis of figures of speech and other rhetorical forms yields additional significant meanings beyond those derived by literal exegesis. For example, the paradoxical rhetorical contrasts of the beatitudes (5:3-12) underscore, beyond simply ethical considerations, the soteriological and eschatological significance of the kerygma of Jesus. Study of NT texts from this new angle of vision discloses important theological (especially christological and soteriological) dimensions.—Th.S.

155. M. A. POWELL, "A Typology of Worship in the Gospel of Matthew," *JournStudNT* 57 ('95) 3-17.

The thirteen instances of worship in Matthew's Gospel represent three different types: supplicatory worship marked by dependence and confidence (8:2; 9:18; 15:25; 18:26; 20:20), responsive worship characterized by acknowledgment and celebration (9:8; 11:25; 15:31), and worship associated with epiphanies that clarifies and expresses the worshipers' perception of the one who is worshiped (2:11; 21:15-16; 28:9, 17). In all instances, attitude is more significant than form or mood.—D.J.H.

156. D. C. SIM, "The Gospel of Matthew and the Gentiles," *JournStudNT* 57 ('95) 19-48.

Matthew's Gospel is not as pro-Gentile as it is often claimed to be, and the Evangelist and his community were not so open and friendly to the Gentile world as we are led to believe (see Mt 5:46-47; 6:7-8, 31-32; 18:15-17). Both the internal evidence of the Gospel and the appropriate external evidence indicate that the Jewish Matthean community largely avoided contact with the surrounding Gentile society and had good reason for doing so (see 10:17-22; 24:4-14). Not only could they be attacked by Gentile mobs for being Jews, but they could also be persecuted by the Gentile authorities for being Christians as well. Moreover, Mt 28:19 does not refer to the Matthean community's participation in the Gentile mission at any stage in its history, though some Gentiles may have been members of it.—D.J.H.

157. E.-J. VLEDDER AND A. G. VAN AARDE, "The social stratification of the Matthean community," *Neotestamentica* 28 (2, '94) 511-522.

In the advanced agrarian society in which the Matthean community was embedded, there were different interest groups. In Matthew's Gospel it is possible to identify references to various social strata: the urban elite; retainers; the urban non-elite; the degraded, unclean, and expendable classes; and the rural peasants.—D.J.H.

Mt, §§ 40-68, 230.

158. H. KRUSE, "Gold und Weihrauch und Myrrhe (Mt 2,11)," *MünchTheolZeit* 46 (2, '95) 203-213.

The article first reflects on the symbolic significance of the three gifts listed in Mt 2:11 (Jesus as king, priest, and prophet) and of the Magi and their journey. Then it discusses the basic theological motifs of Mt 2:1-12 and the story's place in Matthew's Gospel.—D.J.H.

159. [Mt 2:23] T. STRAMARE, "Sarà chiamato Nazareno. Era stato detto dai Profeti," *BibOr* 36 (4, '94) 231-249.

Attempts to identify Mt 2:23 specifically with Isa 11:1 and Judg 13:5 are not convincing. Rather, in the context of Mt 1–4 and of Matthew's Gospel as a whole, the verse points to Nazareth of Galilee as signifying the scandal of the incarnation and the mystery of salvation.—D.J.H.

Mt 3:7-10, 12, § 40-276.

160. [Mt 5–7] L. R. DONELSON, "The Sermon on the Mount: The Stripping of Ideology," *Insights* [Austin, TX] 110 (2, '95) 43-53.

The Sermon on the Mount strips away all ideological security. It is an explicit assault on the Pharisaic reading of the Torah (which expanded the coverage of the Torah and made it "doable"), and on a Christian theology of election based on personal relationship with Jesus (see Mt 7:21-23).—D.J.H.

161. [Mt 5–7] J. SMIT SIBINGA, "Exploring the Composition of Matth. 5-7. The Sermon on the Mount and some of its 'Structures,'" *FilolNT* 7 (14, '94) 175-195.

The article proposes an organization of Matthew's Sermon on the Mount (Mt 5–7) with reference to (1) the commands and prohibitions that it contains, (2) the distribution of the divine title "Father," and (3) the number, character (finite, nonfinite), and arrangement of the verbal forms. The number "seventeen" figures in the arrangement of the fifty-one commandments, in the pattern of the title "Father," and in the threefold structure of 170 + 170 + 60 = 400 verbal forms at the base of the full text.—D.J.H.

Mt 5–7, § 40-139r.

162. [Mt 5:13] L. B. PORTER, "Salt of the earth," *HomPastRev* 95 (10, '95) 51-58.

The expression "salt of the earth" in Mt 5:13 embodies a rather elaborate and complex notion of the Christian's or, better, the church's relationship to the world. After surveying other "salt" sayings in the Gospels, the article considers the various positive and negative meanings of "salt" in the Bible, their significance for understanding Mt 5:13, and the "salt" pericopes in the liturgy and their homiletic possibilities.—D.J.H.

163. [Mt 5:21-48] G. RÖHSER, "Jesus — der wahre 'Schriftgelehrte'. Ein Beitrag zum Problem der 'Toraverschärfung' in den Antithesen der Bergpredigt," *ZeitNTWiss* 86 (1-2, '95) 20-33.

In the antitheses in the Sermon on the Mount (Mt 5:21-48), Jesus presents his demand for a sharpened Torah-praxis in the role of the true scribe (i.e. the true Torah teacher), and thus in a category that met halfway the Jewish and Jewish-Christian assumptions of the presumptive addressees of Matthew's Gospel and its milieu. The content of the antitheses is Jewish, and the method of argumentation in them appears in three Markan passages (see Mk 12:18-27; 12:35-37; and 10:2-12), as well as in other NT and Jewish texts.—D.J.H.

Mt 5:31-32, § 40-200.

164. [Mt 5:32] J. NOLLAND, "The Gospel Prohibition of Divorce: Tradition History and Meaning," *JournStudNT* 58 ('95) 19-35.

After reviewing the basic contents of the texts to be discussed (Lk 16:18; Mt 5:32; 19:9; Mk 10:11-12; 1 Cor 7:10-11; Mk 10:9/Mt 19:6), this attempt to offer a coherent account of the origins of the Gospel traditions on divorce considers the exception clause, the search for the most original form of the tradition, the Gospel saying and the historical Jesus, and the form and meaning of the earliest recoverable form of the tradition. Each of the Gospel forms has developed naturally from a single most original form that (1) lacked the exception clause, (2) included the man's remarriage as an essential part of the action being criticized, and (3) contained a form of the second clause about marrying a divorced woman. This original may be traced to the historical Jesus.—C.R.M.

Mt 5:32, § 40-237.

165. [Mt 5:44] A. PORUTHUR, "Ahimsâ and the Love Commandment," *Vidyajyoti* 58 (10, '94) 617-622.

M. Gandhi maintained that *ahimsâ* means not only to avoid causing injury but also to do good to others. His ideal of *ahimsâ* resembles Jesus' love commandment (see Mt 5:44; 22:37-39) in several ways: They are practical ideals, imply a relation between means and end, and have as their end a transcendental ideal (Satya, God).—D.J.H.

166. [Mt 6:1-18] F. H. AGNEW, "Almsgiving, Prayer, and Fasting," *BibToday* 33 (4, '95) 239-244.

Among the good deeds prized and recommended in Mt 6:1-18 are almsgiving, prayer, and fasting. The very heart of good deeds, the Sermon on the Mount, and Christian life is prayer.—D.J.H.

167. [Mt 6:9-13] R. F. COLLINS, "Is the 'Our Father' Jesus' Own Prayer?" *Living Light* [Washington, DC] 31 (4, '95) 24-30.

Although Jesus' Abba prayer quickly became a model, no standard version of it (see Mt 6:9-13; Lk 11:2-4) was in common use in the early churches. Nevertheless, its themes were used by various early Christian authors (see Rom 8:15; Gal 4:6; Jn 17). The Matthean version eventually came to be recognized as the common and distinctive prayer of the Christian church.—D.J.H.

168. E. MILTON, "'Deliver Us From the Evil Imagination': Matt. 6:13B in Light of the Jewish Doctrine of the *Yêṣer Hârâʿ*," *RelStudTheol* 13-14 (1, '95) 52-67.

The referent of ἀπὸ τοῦ πονηροῦ in Mt 6:13b is most likely the evil imagination, impulse, or inclination (*yēṣer hārāʿ*) familiar from early Jewish writings (Sirach, Qumran texts) and rabbinic literature. This interpretation fits the parallelism with "lead us not into temptation" and places the responsibility for sin where it belongs—with the individual person.—D.J.H.

169. [Mt 7:12] C. THEOBALD, "La règle d'or chez Paul Ricoeur. Une interrogation théologique," *RechSciRel* 83 (1, '95) 43-59.

Ricoeur [see § 35-138] regards the "golden rule" (Mt 7:12/Lk 6:31) as expressing the logic of equivalence and human reciprocity, and thus in creative tension with the logic of superabundance expressed in the command to love one's enemies (Mt 5:44/Lk 6:35) that arose from an economy of gift and from a reference to God. But there is a logic of excess where love is at work in the ethical solicitude that allows one to place oneself in the place of the other. The solidarity implied by the golden rule creates a dynamism that can go beyond the demands of justice. The golden rule is the place where God hides and at the same time appears in the ethical spontaneity of the human conscience.—D.J.H.

170. S. JOUBERT, "Much ado about nothing? In discussion with the study of Evert-Jan Vledder: 'Conflict in the miracle stories in Matthew 8 and 9: A sociological and exegetical study,'" *HervTeolStud* 51 (1, '95) 245-253.

The provocative analysis of conflict in the miracle stories in Mt 8–9 in Vledder's 1994 University of Pretoria doctoral dissertation is a methodological tour-de-force. His sociohistorical investigation of the Matthean community and narratological analysis of the conflict in Mt 8–9 are truly impressive. But his excessive emphasis on methodology leads him somewhat astray and raises terminological and methodological questions.—D.J.H.

Mt 8:5-13, § 40-264r.

171. A. FOSSION, "'Donnez-leur vous-mêmes à manger.' Lecture de Mt 14, 13-21," *LumVit* 50 (1, '95) 7-18.

After explaining the basic principles of structural analysis, the article analyzes the narrative of the feeding of the five thousand in Mt 14:13-21 with particular attention to the changes that occur within it: initial state, transformation, final situation. It concludes with reflections on actualizing the meaning of the text today.—D.J.H.

172. H. J. VAN DER MINDE, "Die Überquerung des Jordan oder die Rettung vor den Wassern. Jos. 3,1-17 und Mt. 14,22-33," *IntKirchZeit* 85 (1, '95) 34-51.

The article considers Israel's crossing the Jordan under Joshua according to Josh 3:1-17 (see also Mt 14:22-33) with reference to its broader biblical and theological contexts: exodus, wandering through the wilderness, and passing over and arrival (passing over today, Israel, anxiety and comfort, the promised land today, the church and the promised land, visions).—D.J.H.

Mt 15:21-28, § 40-199.

173. [Mt 16:13-20] W. W. BUBAR, "Killing Two Birds with One Stone: The Utter De(con)struction of Matthew and His Church," *BibInt* 3 (2, '95) 144-157.

Deconstructionist analysis of Mt 16:13-20 and related "rock" passages shows that systematic inversion, contradiction, aporia, and self-division plague Matthew's Gospel. Jesus' pronouncement in Mt 16:13-20, which has been historically interpreted to provide legitimacy and authority for the church, paradoxically (if unconsciously) undermines the foundation of the entire Gospel.—D.J.H.

174. H. KASSELOURIS, "Η διήγηση της ομολογίας του Πέτρου (Ματθ. 16, 13-20 παρ.) και της μυράλειψης του Ιησού (Ματθ. 26, 6-13 παρ.). Παράλληλες Μεσσιανικές διηγήσεις; (The narrative on the confession of Peter [Matth. 16, 13-20 par.] and on the anointing of Jesus [Matth. 26, 6-13 par.]. Parallel Messianic Narratives?)," *DeltBibMel* 23 (2, '94) 27-33.

In both Mt 16:13-20 parr. and 26:6-13 parr. we have confessions of Jesus' messianic status, the one (Peter's) with words, the other (the woman's) with action. But to see this, one must sift through the Gospel traditions that have changed the act of the anointing into a gesture of hospitality or repentance, and thus diminished the significance of the woman's confession because of dominant male cultural interests.—Th.S.

175. F. Sieg, “Syn Człowieczy-Mesjasz-Syn Boży i Szymon Piotr (Mt 16:13-20) (The Son of Man, the Messiah, the Son of God and Simon Peter [Matthew 16:13-20]),” *Bobolanum* [Warsaw] 6 (’95) 27-48.

After considering literary and historical aspects of Mt 16:13-20, the article discusses the various opinions about Jesus (16:15-17), the titles in Peter’s confession (16:16b), and Jesus’ promises to Peter (16:18-19). Just as Jesus acted as the “stone” in Galilee, so Peter will function as the “rock.” The first part of the pericope (16:13-17) has a christological emphasis, and the second part (16:18-19) has an ecclesiological one. The position and function promised to Peter are intrinsic elements in the structure of the church.—D.J.H.

Mt 19:1-9, § 40-200.

Mt 19:9, § 40-164.

176. J. Kudasiewicz, “‘Królestwo Boże będzie wam zabrane, a dane narodowi, który wyda jego owoc’ (Mt 21, 43) (‘The Kingdom of God Will Be Taken Away from You, and Be Given to a Nation Producing the Fruit of It’ [Mt 21, 43]),” *RoczTeol* 41 (1, ’94) 79-84.

In Mt 21:43 the “you” plural refers to the whole nation of Israel, not just its leaders. The formula in Mt 27:25 (“his blood be on us and on our children”) denotes collective responsibility (as in the OT). For Matthew, Jesus’ death as God’s Son was a crucial moment in salvation history in the sense that Israel lost its exclusive right to be God’s only people.—D.J.H.

Mt 22:37-39, § 40-165.

Mt 25:1-13, § 40-228.

177. [Mt 26–28] P. S. Minear, “The Messiah Forsaken . . .Why?” *HorBibTheol* 17 (1, ’95) 62-83.

There can be little doubt that Matthew accented the fact that Jesus was forsaken by God (see Mt 27:46). But Matthew also expected readers to infer some components of God’s response from what happened next: the cosmic darkness and the creation of light, the opened sanctuary, the opened tombs, the centurion’s confession, the silent witness of the women from Galilee, and the final transfer of authority. Matthew’s Messiah would be “with” his readers until the end of the age, so long as they, like him, humbled themselves to become slaves of all.—D.J.H.

Mt 26:6-13, § 40-174.

178. D. C. Allison, “Anticipating the Passion: The Literary Reach of Matthew 26:47–27:56,” *CathBibQuart* 56 (4, ’94) 701-714.

The author of Mt dropped intratextual allusions upon the ground of his text—just as he dropped intertextual allusions—in the sure expectation that informed readers, or rather hearers, would notice them and the paths of communication that they mark. Four texts (Mt 5:38-42; 10:17-23; 17:1-8; 20:21) display a recurrent rhetorical strategy: Each borrows language from the passion narratives (26:47–27:56). The result is that the four texts are potentially allusive: For the informed hearer they merge events from different times and cause two things to be seen at once.—C.R.M.

Mt 27:3-10, § 40-284.

179. [Mt 27:19] R. KANY, "Die Frau des Pilatus und ihr Name. Ein Kapitel aus der Geschichte neutestamentlicher Wissenschaft," *ZeitNTWiss* 86 (1-2, '95) 104-110.

After surveying traditions about the name of Pilate's wife (see Mt 27:19) in the NT Apocrypha and in commentaries on Matthew's Gospel, the article traces the attribution of the name Claudia Procula to her to the 17th century "Dexter Chronicle."—D.J.H.

Mt 27:25, § 40-176.

180. F. NEIRYNCK, "Note on Mt 28,9-10," *EphTheolLov* 71 (1, '95) 161-165.

The article discusses how Mt 28:9-10 is treated by R. H. Gundry (1994), G. Lüdemann (1994), R. Kühschelm (1993), and G. Schneider (1992), respectively, with reference to the issues of Matthean redaction and source material.—D.J.H.

Mark

181. D. W. CHAPMAN, "Locating the Gospel of Mark. A Model of Agrarian Biography," *BibTheolBull* 25 (1, '95) 24-25, 28-36.

The alleged geographical mistakes in Mark's Gospel are most likely the result of a paradigmatic difference between 1st-century Mediterranean and 20th-century Western cultures. The Gospel reflects the geographical paradigm of colloidal space: egocentrism, lack of scale, limits, topological characteristics, plasticity, and three-dimensionality. The concept of a colloidal geography paradigm creates the possibility that Mark's "mistakes" about Gerasa, Tyre and Sidon, the Sea of Galilee in the midst of the Decapolis, Judea and beyond the Jordan, and Bethany and Bethphage were a natural and true reflection of his geographical "world." Indeed, Mark was probably Judean and understood Jesus' travels territorially—as the physical expression of Jesus' lordship over Mark's "world."—D.J.H.

182. T. DWYER, "The Motif of Wonder in the Gospel of Mark," *JournStudNT* 57 ('95) 49-59.

The motif of wonder in Mk has often been overlooked. The article first comments on the use of wonder in Greco-Roman and early Jewish literature, and considers wonder as a literary motif. Then it examines the use of wonder in Mk. Wonder in Mk is a multivalent motif. It flows from an overwhelming crisis experience of people with the uncanny advent of the rule of God.—C.R.M.

183. D. J. HARRINGTON, "What and Why Did Jesus Suffer According to Mark?" *ChicStud* 34 (1, '95) 32-41.

A narrative analysis of Mark's Gospel shows the nature of Jesus' suffering: Almost everyone misunderstands and rejects Jesus, and his passion and death are the culmination of misunderstanding and rejection. Mark gives three reasons for why Jesus suffers: The cross is God's will; Jesus' suffering and death are "for us"; and Jesus provides an example for suffering people.—D.J.H.

184. F. J. Matera, "The Crucified Son of God: Introducing the Gospel According to Mark," *ChicStud* 34 (1, '95) 6-16.

The article presents an overview of Mark's Gospel in light of the story that it tells: inside information (1:1-13), the initial revelation of Jesus' identity (1:14–8:30), and the final revelation of Jesus' identity (8:31–16:8). Mark's narrative reminds its readers that God's kingdom is present (though hidden) and will be revealed in power, that Jesus' identity cannot be understood apart from the cross, and that the way of discipleship is the way of service.—D.J.H.

185. F. J. Matera, "Ethics for the Kingdom of God: The Gospel According to Mark," *LouvStud* 20 (2-3, '95) 187-200.

After remarks on the ethical dimension of narrative, this essay considers the kingdom of God as the moral universe of Mk, and then discusses the ethics prescribed (repentance and faith) by the kingdom of God in Mark's narrative. For Mark good and evil are shown as such within a moral universe where the kingdom of God is the ultimate norm of morality, often subverting and dislodging conventional wisdom. A study of ethics in Mk serves as a helpful reminder that Christian morality involves a narrative framework structured by God's dynamic rule in history.—C.R.M.

186. J. Miller, "The Literary Structure of Mark. An interpretation based on 1 Corinthians 2:1-8," *ExpTimes* 106 (10, '95) 296-299.

In 1 Cor 2:1-8 Paul writes of the apparent folly of the cross, the real folly of human wisdom, the mystery of God, and the superiority of hidden demonstrations of spiritual power over plausible words. All these categories can be applied to Mark's Gospel, and so it is feasible to take 1 Cor 2:1-8 as a framework for examining the literary structure, life-setting, and theological purpose of Mark's Gospel.—D.J.H.

187. F. Neirynck, "Urmarcus révisé. La théorie synoptique de M.-É. Boismard nouvelle manière," *EphTheolLov* 71 (1, '95) 166-175.

In *L'évangile de Marc: sa préhistoire* (1994), Boismard argues that Lukan influences can be discerned in Mark's Gospel. This article first describes Boismard's views on proto-Mark, the role of the Markan-Lukan redactor, and Q. Then it enters into critical dialogue with Boismard, with particular attention to the passion narrative and the return of proto-Luke. In a new way Boismard places himself more openly at the side of Griesbach.—D.J.H.

188. J. F. O'Grady, "Evil and Sin in Mark," *ChicStud* 34 (1, '95) 42-52.

The Gospel of Mark remains in the church as a young Christian community's response to the power of evil and sin. Throughout the Gospel, Mark teaches that Jesus has power over all kinds of evil and that he is present to his followers as they suffer under the power of evil.—C.R.M.

189. K. M. Poetker, "Domestic Domains in the Gospel of Mark," *Direction* 24 (1, '95) 14-24.

According to Mark, the gospel relativizes the natural family in relation to the disciple-family, and at times is a destabilizing force on the family. Even within the religious family there is tension between order, structure, leadership, and servant-like, self-giving love. The absence of the father in the disciple-family is of special significance for the flattening of social hierarchies. This becomes particularly significant when read in the context of 1st-century family structures and understandings. [The same issue (pp. 24-27) contains a response by F. Wiebe.]—D.J.H.

190. G. VAN OYEN, "Het Onbegrip van de Leerlingen in het Marcusevangelie. Een methodologisch Overzicht aan de hand van Mc 6,52 en 8,17-21" [The Incomprehension of the Disciples in Mark's Gospel. A Methodological Overview on the Basis of Mk 6:52 and 8:17-21], *Collationes* 25 (2, '95) 175-199.

After compiling a dossier of references to Jesus' disciples in Mark's Gospel and calling attention to the theme of their failure to understand Jesus (with particular attention to Mk 6:52 and 8:17-21), the article examines the various ways in which the disciples' incomprehension has been explained in modern Markan scholarship: the "positive" interpretation (source criticism, the approach of W. Wrede, form criticism), redaction criticism (the pastoral-theological interpretation, the polemical interpretation), and narrative criticism.—D.J.H.

191. T. J. WEEDEN, "The Markan Mystery and Mark's Messiah for Faith," *ChicStud* 34 (1, '95) 17-31.

The mystery of Mark's Gospel can be unwrapped to some extent with the help of literary, social-scientific, and historical-critical analysis. The Markan Jesus' conflicts with the religious and political authorities (the elite) and with the disciples were driven by his advocacy of the cruciform life. The Gospel's composition was occasioned by the external threat to Christian identity posed by the Roman-Jewish war of A.D. 66-70, and by the internal crisis posed by elite Christians (likely outside interlopers) who promulgated a triumphalist, powerful, miracle-working view of Christ.—D.J.H.

Mk, § 40-622.

192. M. ADINOLFI, "'Ἀρχή, εὐαγγέλιον, Χριστός. Note filologiche a Mc 1,1," *RivistBib* 43 (1-2, '95) 211-224.

The article examines the terms ἀρχή, εὐαγγέλιον, and Χριστός in Mk 1:1 in light of their uses in extrabiblical Greek and the Septuagint. The term ἀρχή has the sense of "rudiments" or "elements." The word εὐαγγέλιον expresses well the joyful proclamation of salvation of which Jesus is both author and object. As the Χριστός, Jesus actualizes and exceeds Jewish eschatological expectations of a champion sent from God to inaugurate the reign of God.—D.J.H.

193. P. J. SANKEY, "Promise and Fulfilment: Reader-Response to Mark 1.1-15," *Journ StudNT* 58 ('95) 3-18.

This study examines the dynamic between expectation and fulfillment in the experience of reading Mk 1:1-15. In these verses a sequence of statements bearing on the future create and progressively reinforce a sense of expectation as the reader constantly anticipates what is to happen. But there is a considerable gap between promise and fulfillment. Not only is fulfillment always partial, but its nature is never quite what was expected. The effect of this misfit is to increase the reader's creative role in finding coherence.—C.R.M.

194. B. M. F. VAN IERSEL, "Concentric Structures in Mark 1:14–3:35 (4:1), With Some Observations on Method," *BibInt* 3 (1, '95) 75-98.

Concentric structures were used in ancient literature to structure the reading/hearing process by distinguishing between segments. Since concentric structures consist in the repetition of elements used before, easily recognizable repetitions take priority over the less identifiable. On the basis of this criterion, it appears that Mk 1:14–4:1 consists of three segments (1:14-45; 2:1–3:6; 3:7–4:1), each concentric in structure. At the center of the middle segment is Mk 2:18-22—the discussion about fasting and the two sayings related to it—with its theme of the relation between old and new, which is the theme of the whole section.—D.J.H.

195. [Mk 1:15] C. THOMAS, "A Mandate for Life," *BibToday* 33 (4, '95) 229-233.

Jesus' proclamation of the reign of God and his call to repent and believe according to Mk 1:15 constitute a mandate for life for each of us.—D.J.H.

196. M. GOURGUES, "Confiar en la gracia de Dios. La parábola del grano de trigo que crece por sí solo (Mc 4:26-29)," *AnáMnesis* [Xochimilco, Mexico] 4 (2, '94) 119-128.

Placed in the context of mixed reactions to the proclamation of the kingdom of God, the parable of the growing seed in Mk 4:26-29 distinguishes three stages (sowing, growing, harvesting) and assigns alternating passive and active roles to the seed and the farmer. The parable views the kingdom as both divine gift and human responsibility, and encourages an attitude of trust in God's grace to bring about its fullness. [A French version of the article appears in *Nouvelle Revue Théologique* 117 (3, '95) 364-375.]—D.J.H.

Mk 6:3, § 40-115.

197. M. LE BARS AND P. CHAMARD-BOIS, "Ils n'avaient rien compris a l'affaire des pains. Lecture sémiotique de Marc 6, 30-44," *SémiotBib* 77 ('95) 25-40.

After general remarks on the value of semiotics for biblical interpretation, the article presents a semiotic analysis of Mk 6:30-44 with particular attention to the characters and their place and time. Then it reflects on the signification of the text as a whole: what is lacking at the end, the place of the disciples, the bread and fish, and so forth.—D.J.H.

Mk 6:52, § 40-190.

Mk 6:52-53, § 40-66.

198. A. BERLIS, "Die Syrophönizierin und Jesus. Die Geschichte einer Annäherung (Mk. 7,24-30)," *IntKirchZeit* 85 (1, '95) 16-28.

The story of the Syrophoenician woman in Mk 7:24-30 is a story of salvation. After noting some "stumbling stones" raised by the story, the article considers its genre (a mixture of healing and conversation) and its context and life-setting, and analyzes the text (characters, narrative, dialogue). Finally it draws some consequences, with particular attention to the theme of the stranger and salvation.—D.J.H.

199. P. POKORNÝ, "From a Puppy to the Child: Some Problems of Contemporary Biblical Exegesis Demonstrated from Mark 7.24-30/Matt 15.21-8," *NTStud* 41 (3, '95) 321-337.

This essay addresses some problems of biblical exegesis, using as a model the pericope of the Syrophoenician woman according to Mk 7:24-30 (with brief attention to Mt 15:21-28). A first reading of the text concentrates on the inner structure of the pericope and its prehistory, using methodologies derived from the historical-critical approach and demonstrating their critical function in destroying the traditional images. A second reading considers the story with respect to its function within the macro-structure of Mark's Gospel as it is represented by its Greek text (structuralist methodology) as well as with respect to the general theological intention of Mark (redaction criticism). Three excursuses on hermeneutics (on the historical-critical method, structural analysis, and reader-response criticism) appear within the discussion.—C.R.M.

Mk 8:17-21, § 40-190.

200. [Mk 10:1-12] G. D. COLLIER, "Rethinking Jesus on Divorce," *RestorQuart* 37 (2, '95) 80-96.

After surveying academic and popular approaches to Jesus on divorce, the article presents a focused literary analysis of the parallel stories in Mk 10:1-12 and Mt 19:1-9, and the related account in Mt 5:31-32, to see how the divorce logia function within each context. What is under attack in the two Gospel accounts is the whole practice of searching for authorization for divorce and remarriage. Jesus himself is crying out, "Look for the heart of God."—C.R.M.

201. M. TRAINOR, "Care for the Divorced and Remarried in the Light of Mark's Divorce Text (Mk 10: 1-12)," *AusCathRec* 72 (2, '95) 211-224.

Mark resolved the tension between Jesus' saying about divorce and remarriage and the community's need to respond sensitively to divorced members by highlighting the connection between the "heart" and "adultery," by emphasizing the reciprocal rights enjoyed by both men and women in a marriage union which was of divine origin, and by placing Jesus' teaching within an overall context concerned about community inclusion. For Mark's community, the divorce sayings in Mk 10:1-12 were concerned primarily with including people who had otherwise been excluded from the eucharistic table because of social or marital irregularities.—D.J.H.

202. J. PATHRAPANKAL, "The Way to the Kingdom of God. A Semiotic Reading of a Markan Pericope (Mk 10:2-16)," *Jeevadhara* 25 (146, '95) 105-122.

Semiotic analysis with its concentration on the biblical text as it comes before the reader in its final state is close to the Indian method of *dhvani*. After giving the background of Mk 10:2-16, this semiotic analysis focuses on the attitudes of the sophisticated Pharisees (10:2-9), the ignorant and simple disciples (10:10-12), and Jesus interacting with his disciples and the little children (10:13-16).—D.J.H.

Mk 10:11-12, § 40-164.

203. [Mk 11:12-21] E. WEIR, "Fruitless Fig Tree—Futile Worship," *ExpTimes* 106 (11, '95) 330.

Mark interwove the accounts of the cursing of the fig tree and the purification of the Temple (Mk 11:12-21) to make it abundantly clear that Jesus does not tolerate hypocrisy. The fig tree appeared to be bearing fruit, but it was barren. The Temple appeared to be a place of worship, but it had become spiritually barren.—C.R.M.

204. [Mk 11:15-17] T. S. DOKKA, "Bibelsk historie og teologisk mening. En presentasjon av Jostein Ådnas doktoravhandling, disputas og prøveforelesninger" [Biblical History and Theological Meaning. A Presentation of Jostein Ådna's Doctoral Dissertation, Disputation and Specimen Lectures], *NorskTeolTids* 95 (4, '94) 213-220.

In the 1994 public defense of his doctoral dissertation on Mk 11:15-17, Ådna was criticized for disregarding the distinction between the historical level and theological meaning. Indeed, he already included in his historical study of the text a theological application based on his interpretation of the intention of Jesus, thus following the classical liberal approach exemplified by A. von Harnack. [In a reply to Dokka in *NorskTeolTids* 96 (2, '95) 117-126, Ådna reflects on the relation between historical reconstruction and the normative meaning of the canonical biblical text, and notes that the question about the connection between Jesus and the apostolic word of the NT writings has always been central to the Norwegian Lutheran School of Theology.]—D.J.H.

205. A. M. ARUL RAJA, "The Authority of Jesus. A Dalit Reading of Mk 11:27-33," *Jeevadhara* 25 (146, '95) 123-138.

The conflict in Mk 11:27-33 between the God-given authority of Jesus and the institutional authority of the Jewish leaders is a paradigm for the conflict in India today between *dalit* liberation movements fighting for justice in the church and the institutional church leaders who oppose them. Properly interpreted, Mk 11:27-33 has lessons for all the involved parties.—D.J.H.

206. T. SCHMELLER, "Der Erbe des Weinbergs. Zu den Gerichtsgleichnissen Mk 12,1-12 und Jes 5,1-7," *MünchTheolZeit* 46 (2, '95) 183-201.

After considering some open questions about the parable of the vineyard in Mk 12:1-12, the article discusses relevant aspects of Isa 5:1-7 (structure, *Gattung*, metaphors, purpose) and seeks to reconstruct the parable that the earthly Jesus created—a parable of judgment on those in Israel (the political and administrative leadership) who had failed to accept God's last messenger and "son" (John the Baptist).—D.J.H.

207. [Mk 12:28-34] J. MCILHONE, "Not Far From the Kingdom: A Scribe in Mark," *ChicStud* 34 (1, '95) 53-62.

Given the negative portrayal of the scribes in Mk prior to chapter 12, the scribe in 12:28-34 is an anomaly. The two exchanges between Jesus and the scribe show that the scribe is not out to question, complain about, or destroy Jesus. Jesus and the scribe have mutual respect for each other (12:28, 34a). Yet the scribe fails to see that the kingdom is already present in Jesus.—C.R.M.

208. E. LAVERDIERE, "The First of All the Commandments: Jesus and the Scribes (Mark 12:28-44)," *Emmanuel* 101 (4, '95) 223-232.

Like the scribe who came to Jesus, the disciples were not far from the kingdom of God. Fulfilling the dual commandment, loving God and neighbor, was worth more than all burnt offerings and sacrifices (Mk 12:28-35). But to enter the kingdom, they had to avoid the behavior of the scribes (12:38-40) and to recognize all peoples (12:35-37), including the poor widow (12:41-44), as their neighbors.—D.J.H.

209. E. LAVERDIERE, "The Coming of the Son of Man. Discourse on the Mount of Olives (Mark 13:1-37)," *Emmanuel* 101 (5, '95) 283-296.

As the Son of David, Jesus came not as an earthly ruler but rather to announce his coming in power and glory as the heavenly Son of Man (see Mk 13:26). The article provides an exposition of Mk 13:1-37 under the following headings: leaving the Temple area (13:1-2); "sitting on the Mount of Olives" (13:3-4); "see that no one deceives you" (13:5-13); the great tribulation (13:14-23); the coming of the Son of Man (13:24-27); and "Be watchful! Be alert!" (13:28-37).—D.J.H.

210. E. LAVERDIERE, "The Passion and Resurrection of Jesus Christ [the Son of God] *(14:1-16:8).* Introduction," *Emmanuel* 101 (6, '95) 351-361.

After placing the Markan passion-resurrection narrative in the context of the Gospel as a whole and of a century of Markan scholarship, the article shows how each part of it contributes to making it the climax of Mark's story about Jesus and the disciples: plot, betrayal, and arrest (14:1-52); trial, condemnation, and torture (14:53–15:20); and crucifixion, death, and resurrection (15:21–16:8). The liturgical context of the pre-Markan tradition (or traditions) of the passion was most likely a baptismal and eucharistic liturgy of initiation.—D.J.H.

Mk 14:3-9, § 40-396.

211. [Mk 15:39] J. J. PILCH, "Death with Honor: The Mediterranean Style Death of Jesus in Mark," *BibTheolBull* 25 (2, '95) 65-70.

With the aid of two social science models, the article explores two possible explanations for the centurion's response of admiration (Mk 15:39) for the way Jesus died. The basic personality structure model of P. S. Cook highlights the fact that severe physical discipline of young boys produces adult males trained to suffer in silence. The cultural ideology model of D. C. McClelland suggests that an honor-driven culture designates adult males who suffer in silence as honorable cultural heroes. The centurion is impressed by the way in which Jesus died because Jesus exhibited in an exceptional way the expected complex of values that constitute death with honor.—C.R.M.

212. [Mk 16:1-8] J. D. HESTER, "Dramatic Inconclusion: Irony and the Narrative Rhetoric of the Ending of Mark," *JournStudNT* 57 ('95) 61-86.

The article focuses on the function of the characters of the women and the young man in Mk 16:1-8 in an effort to explore more thoroughly the rhetorical and ironic dimensions of the ending of Mk. Up to 16:8 a highly sophisticated complex of narrative dynamics leads the implied reader to a specific expectation of narrative completion. A difficulty enters with the narrative incompletion of v. 8, which throws the whole question of the implied author and implied reader's reliability into doubt. The irony of the ending does not enter into the narrative world but is outside of that world altogether, forcing actual readers into making a series of decisions regarding the narrative's completion. This is perhaps the most effective example of rhetorical irony imaginable. Actual readers must find an interpretation that rescues the story from failure. For Mark, the women do not actually fail; it is the actual reader who either fails or completes the story.—C.R.M.

213. T. BAARDA, "An Unexpected Reading in the West-Saxon Gospel Text of Mark 16.11," *NTStud* 41 (3, '95) 458-465.

The plural forms in the West Saxon version of Mk 16:11 are not unprecedented in the NT textual tradition and are best explained as due to direct or indirect influence of the Western Latin Diatessaron.—D.J.H.

Luke

214. W. ATKINSON, "Pentecostal Responses to Dunn's *Baptism in the Holy Spirit:* Luke-Acts," *JournPentTheol* 6 ('95) 87-131.

After a précis of J. D. G. Dunn's treatment of Lk-Acts in *Baptism in the Holy Spirit* (1970), the article presents a critical summary followed by a comparative and evaluative review of five responses to Dunn's work by R. Stronstad, H. Ervin, D. Petts, R. Menzies, and J. Shelton. Dunn's Pentecostal critics have corrected two basic misunderstandings in his view of Lukan pneumatology. Those Pentecostal arguments, however, which wrest baptism in the Spirit from Christian initiation do not accurately represent Lukan pneumatology. Luke knows of no ongoing Christian life without the reception of the Spirit.—C.R.M.

215. P. J. CULLEN, "Euphoria, Praise and Thanksgiving: Rejoicing in the Spirit in Luke-Acts," *JournPentTheol* 6 ('95) 13-24.

This exploration of the Lukan expression "rejoicing in the Spirit" discusses a prayer of Jesus with the Lukan emphasis (Lk 10:21-22), Luke's emphasis on praise, praise and religious ritual, links with praise in the Hebrew Bible, and rejoicing in the Spirit. In Lk-Acts the Holy Spirit is revealed to be the source of the praise and rejoicing that is a feature of life in the apostolic communities. Lk-Acts is an affirmation for all who would accept Jesus as the charismatic Messiah.—C.R.M.

216. S. CUNNINGHAM, "The Theology of Persecution in Luke-Acts," *ETSI Journal* [Igbaja, Nigeria] 1 (1, '95) 16-34.

According to Luke, persecution is part of God's plan, involves the rejection of God's agents by those who are supposedly God's people, places God's people in line with God's prophets, is an integral consequence of following Jesus, and is the occasion of Christian perseverance and divine triumph. Christians should respond to persecution with prayer and joy, not with violence.—D.J.H.

217. I. J. DU PLESSIS, "Discipleship according to Luke's Gospel," *RelTheol/RelTeol* 2 (1, '95) 58-71.

After noting Luke's definition of discipleship, the article considers the Third Gospel's account of the calling to discipleship, the kind of disciple Jesus called, the significance of following Jesus, special features of true discipleship, the challenge for true discipleship (Lk 9:23), and discipleship and mission (9:1-6; 10:1-20; 24:44-49).—C.R.M.

218. J.-P. GÉRARD, "Les riches dans la communauté lucanienne," *EphTheolLov* 71 (1, '95) 71-106.

Although commentators have noticed the dissonance between various injunctions in Lk concerning possessions, they have reached little accord on either their meaning or the sociological status of their auditors. The article assesses research on this topic over the last forty years and suggests some leads for the resolution of the apparent aporias. Thus it first surveys the state of the question with respect to the issues of the poverty of the disciples (spiritual and symbolic, socio-economic, voluntary) and their social origin. Then it examines two texts (Lk 18:18-30; 19:1-10) that crystallize the elements of the debate. Although the words on necessary renunciation have been maintained, Luke prefers to focus attention on the use made of possessions. The rich have their place in the community of the saved, provided that they satisfy their obligations to justice and fraternity.—C.R.M.

219. A. M. OKORIE, "The Gospel of Luke as a polemic against wealth," *DeltBibMel* 23 (2, '94) 75-89.

Luke's Gospel has an underlying motif of disputation against wealth. After comments on the Lukan *Sitz im Leben,* the article traces the theme of polemic against wealth through the Gospel: the Magnificat (1:46-55), John the Baptist (3:10-14), the temptation (4:1-13), the Nazareth episode (4:16-30), etc. The Lukan polemic against wealth involves not just mere possessions but also those who are wealthy, attitudes toward what is important in life, and the genuine or true concerns that are associated with the kingdom.—C.R.M.

220. B. SHELLARD, "The Relationship of Luke and John: A Fresh Look at an Old Problem," *JournTheolStud* 46 (1, '95) 71-98.

After noting some striking omissions shared by Lk and Jn of material included by Mk and Mt in the passion narrative, the article lists thirteen items more suggestive of a direct literary connection between Lk and Jn and reexamines the assumption of the priority of Lk to Jn. Then it treats four of the main complexes of material shared by Lk and Jn (Lk 3:2-22/Jn 1:19-36; Lk 7:36-50/Jn 12:1-8; Lk 22:54-71; 23:6-12/Jn 18:12-28; Lk 24/Jn 20–21) to show that Lukan priority cannot be assumed on literary grounds. The proposal that Luke knew and used Jn finds support in the material that they share. What Luke is doing in passages shared by all four Evangelists is effecting a confluence of the two separate streams of Jesus material.—C.R.M.

Lk, § 40-288.

221. [Lk 1] T. D'SA, "Mary the Contrary. A Reflection on the Annunciation and Visitation as Models of Commitment and Evangelization," *Vidyajyoti* 58 (10, '94) 623-635.

In the Lukan infancy narrative Mary comes across as a contrary woman, ready to be different, a model our society today very much needs. The article develops this theme with reference to the annunciation (Lk 1:26-38) as commission and commitment, and to the visitation (Lk 1:39-56) as evangelization.—D.J.H.

222. [Lk 1–2] J. A. Fitzmyer, "Another Query about the Lucan Infancy Narrative and Its Parallels," *JournBibLit* 114 (2, '95) 295-296.

The parallel brought to light by L. H. Silberman between the Lukan infancy stories of the annunciation and birth of John and Jesus and various rabbinic passages [§ 39-859] is to be noted but also has to be kept in its proper perspective and time frame.—C.R.M.

223. [Lk 1:3] G. J. Lockwood, "The Reference to Order in Luke's Preface," *ConcTheol Quart* 59 (1-2, '95) 101-104.

A NT concordance study of καθεξῆς (Lk 1:3; 8:11; Acts 3:24; 11:4; 18:23) and its synonym ἑξῆς (Lk 7:11; 9:37; Acts 21:1; 25:17; 27:18) supports the verdict that in Lk 1:3 καθεξῆς means chronological and historical order.—D.J.H.

224. D. T. Landry, "Narrative Logic in the Annunciation to Mary (Luke 1:26-38)," *JournBibLit* 114 (1, '95) 65-79.

After reviewing recent scholarship on Mary's words in Lk 1:34 and the virginal conception in Lk generally (J. A. Fitzmyer, R. E. Brown, J. Schaberg), the study employs the principles of literary criticism and a construct of an ancient reader to make as much sense of the annunciation scene in Lk 1:26-38 as possible. Luke mentions the fact that Mary is a virgin twice (1:27) precisely because this will become important for the reader's understanding of the plot. When Mary questions the angel's announcement, she understands that her pregnancy will occur immediately and objects on the basis of her virginity. The narrative logic of the passage and subsequent episodes of the birth narrative is best preserved by understanding 1:26-38 as implying a virginal conception.—C.R.M.

225. [Lk 1:26-38] J. Neuner, "Listen to the Spirit: 'He was conceived by the Holy Spirit and born of the Virgin Mary,'" *Vidyajyoti* 59 (3, '95) 209-212.

Although the Matthean and Lukan narratives are totally independent, they agree on Jesus' origin from God by the Holy Spirit through Mary's virginal motherhood. The dialogue between Mary and the angel in Lk 1:26-38 provides the pattern of all salvation wherever it is realized in our society and history: the offer of God's love received and responded to in human freedom.—D.J.H.

226. F. Sieg, "Jezus Chrystus, Syn Boży, Syn Maryi Dziewicy (Lk 1,26-38) (Jesus Christ, the Son of God, the Son of Mary Virgin [Luke 1:26-38])," *Bobolanum* [Warsaw] 6 ('95) 56-67.

After describing Jewish wedding customs, this investigation of Lk 1:26-38 considers the virginity of Mary, its relation to the divine sonship of Jesus who is the ἀρχή of the new creation (see Rev 3:14), and the role of the sign (see Lk 1:36-37, 39-45) as pointing toward the fulfillment of God's promise and plan.—D.J.H.

227. A. Strobel, "Plädoyer für Lukas: Zur Stimmigkeit des chronistischen Rahmens von Lk 3.1," *NTStud* 41 (3, '95) 466-469.

Luke's reference to the fifteenth year of the reign of Tiberius in Lk 3:1 is calculated from the time of the coregency with Augustus ca. A.D. 11/12. The accuracy of this interpretation is confirmed by the proclamation of the "year of the Lord's favor" (4:19), which refers to a clearly established Jubilee year in the Jewish chronology of the time that may be dated to

A.D. 26/27. The significance of such precise chronological data should be considered in current exegesis.—C.R.M.

Lk 3:7-9, § 40-276.

228. [Lk 3:10-18] N. LOHFINK, "Vom Täufer Johannes und den Törichten Jungfrauen. Das Evangelium und seine sozialen Konsequenzen," *BibKirch* 50 (1-2, '95) 26-31.

With particular attention to the theme of the gospel and its social consequences, the article presents homilies on two Gospel texts: John the Baptist and Christian social teaching (Lk 3:10-18), and the wise and the foolish virgins (Mt 25:1-13).—D.J.H.

Lk 3:17, § 40-276.

Lk 6:20-49, § 40-139r.

Lk 6:31, § 40-169.

Lk 7:1-10, § 40-264r.

229. B. KAHL, "Steh auf. Bibelarbeit zu Lk. 8,40-56," *IntKirchZeit* 85 (1, '95) 51-60.

After considering the many roles played by the characters in Lk 8:40-56 and our roles as readers, the article focuses on the father who did everything for his daughter and our sympathies as readers (vv. 40-42), the disruption of the story and our frustration (vv. 43-48), and the return to the first story and our new perspectives on death and resurrection (vv. 49-56).—D.J.H.

230. R. H. GUNDRY, "A Rejoinder on Matthean Foreign Bodies in Luke 10,25-28," *EphTheolLov* 71 (1, '95) 139-150.

The article responds to F. Neirynck's critique of Gundry's position that a number of Lukan agreements with Mt against Mk contain non- and anti-Lukan features that exemplify characteristically Matthean interests and diction and therefore point to subsidiary influence of Mt on Lk. The detailed point-by-point argument focuses on Lk 10:25-28. Neirynck's attempt to eliminate subsidiary Matthean influence on Lk 10:25-28 is found wanting [see § 40-231].—C.R.M.

231. F. NEIRYNCK, "The Minor Agreements and Lk 10,25-28," *EphTheolLov* 71 (1, '95) 151-160.

This surrejoinder to R. H. Gundry's rejoinder [§ 40-230] to Neirynck's critique of the former's arguments in favor of subsidiary Matthean influence on Lk treats the Goulder-Gundry team, whether Mark's scribe was friendly (Mk 12:28), νομικός in Lk, and other agreements with Mt. The thesis of the Goulder-Gundry team has special attractiveness in a case like Lk 10:25-28 because it turns away from the easy solution of a non-Markan source. But their Luke, "with one eye on Mark and another on Matthew," needs surgery. A new redaction-critical treatment is necessary.—C.R.M.

Lk 10:38-42, § 40-545.

232. M. PHILONENKO, "'Que Ton Esprit Saint vienne sur nous et qu'il nous purifie' (*Luc* 11,2): l'arrière-plan qoumrânien d'une variante lucanienne du 'Notre Père,'" *Rev HistPhilRel* 75 (1, '95) 61-66.

The textual variant in some manuscripts and patristic readings of Lk 11:2 ("may your Holy Spirit come upon us and purify us") is similar in language and content to certain Qumran texts (see 4Q504 1-2 v 15; 1QH 17:26; 1QS 3:7; 4:20-21; 4Q521 2 ii 6) and other Jewish writings.—D.J.H.

Lk 11:2-4, § 40-167.

233. K. SCHOLTISSEK, "'Könnt ihr die Zeichen der Zeit deuten?' (vgl. Lk 12,56). Christologie und Kairologie im lukanischen Doppelwerk," *TheolGlaub* 85 (2, '95) 195-223.

This investigation treats the issue of Luke's coordination of the pre- and post-Easter relation between Christology and the proclamation of the kingdom of God through an examination of Lk 12:54-57, with particular attention to Jesus' remonstrance in v. 56. It first discusses 12:56 and Lukan Christology: exegesis of 12:54-57, demand for a sign in the Synoptic tradition, the sign of Jonah (11:29-30), and σημεῖον in Lk. Then it considers 12:54-57 and Lukan "kairology": καιρός in v. 56, and Christology and kingdom-of-God preaching in Lk. Alongside other christological predications Luke put Jesus forward as the "sign of God": Jesus himself is the "sign of the time (καιρός)" (see 11:29-32; 12:56).—C.R.M.

234. T. GEDDERT, "The Parable of the Prodigal: Priorities (Luke 15:11-32)," *Direction* 24 (1, '95) 28-36.

When the parables are read in the light of a 1st-century cultural and religious milieu, there will be no shortage of challenge to us in our time and place. This thesis is tested by an examination of the parable of the prodigal son in Lk 15:11-32. The parable is about a prodigal son who recognizes the priority of relationships, but even more about a father for whom relationships are so important that he is willing to risk his honor. [J. Vooys offers a response (pp. 36-40) in the same issue.]—C.R.M.

235. [Lk 16] M. BALL, "The Parables of the Unjust Steward and the Rich Man and Lazarus," *ExpTimes* 106 (11, '95) 329-330.

A "rule of two" operates in Lk 16 so that the two parables of the unjust steward (16:1-8) and the rich man and Lazarus (16:19-31), separated by various sayings mostly about wealth (16:9-18), should be interpreted in parallel, comparing and contrasting them so that they illuminate each other. Both parables, one negatively, one positively, point to the message of v. 9, which emphasizes the importance of "friends" as a key factor in being welcomed into eternal dwellings.—C.R.M.

236. [Lk 16:1-8] H. BINDER, "Missdeutbar oder eindeutig? — Gedanken zu einem Gleichnis Jesu," *TheolZeit* 51 (1, '95) 41-49.

Most interpretations of Lk 16:1-8a focus on the "cleverness" of the "dishonest" steward. But when read alongside Lk 15:11-32 and 16:19-31, the parable appears to be another response to the "murmuring" of the Pharisees and scribes at Jesus' willingness to receive sinners (see Lk 15:1-2). In the household (οἰκονομία) of God, Jesus functions as the "steward over unrighteousness" (οἰκονόμος τῆς ἀδικίας, objective genitive) who is willing to remit the debts of his master's creditors.—D.J.H.

237. F. NEIRYNCK, "The Divorce Saying in Q 16:18," *LouvStud* 20 (2-3, '95) 201-218.

The similarities between Mt 5:32 and Lk 16:18 are the main reason for assigning the divorce saying to Q. Although some scholars defend the priority of Mt 5:32, the prevailing view is that Lk 16:18 comes closest to the text of Q. The phrase "and marries another" was most probably part of the Q version, which concerns divorce for remarriage.—D.J.H.

Lk 16:18, § 40-164.

238. [Lk 17–19] B. WITHERINGTON, "Jesus the Savior of the Least, the Last, and the Lost," *QuartRev* 15 (2, '95) 197-211.

The Lukan lectionary selections for "kingdomtide" (Lk 17:5-10; 17:11-19; 18:1-8; 18:9-14; 19:1-10) challenge Christians today to direct their attention to the least, the last, and the lost as Jesus did. They cause us to ask what does it mean to be saved, to be a disciple, to be faithful to the end.—D.J.H.

239. J. D. M. DERRETT, "Gratitude and the Ten Lepers (Luke 17,11-19)," *DownRev* 113 (391, '95) 79-95.

The ideas of gratitude and the return of benefits are crucial to understanding Luke's drama of the ten lepers in Lk 17:11-19. After discussing leprosy in the Bible, the article treats the scene, the benefits and a response, requital, the Jews' behavior, and Jesus' observations.—D.J.H.

240. M. J. HASSOLD, "Eyes To See. Reflections On Luke 19:1-10," *LuthTheolJourn* 29 (2, '95) 68-73.

The story of the blind man in Lk 18:35-43 and the story of Zacchaeus (19:1-10) display various similarities which suggest that Jesus' meeting with Zacchaeus could be seen as an encounter with another blind man—a man blinded by his riches. Zacchaeus' joy (19:6) contrasts with the sadness of the rich ruler (18:18-25). Zacchaeus' pronouncement in 19:8 is not a defense but a resolution, a true sign of repentance.—C.R.M.

241. R. J. RAJA, "Seeking God, Sought by God. A Dhvani-Reading of the Episode of Zacchaeus (Luke 19:1-10)," *Jeevadhara* 25 (146, '95) 139-148.

A *dhvani* reading of the Zacchaeus episode in Lk 19:1-10 shows that it is the story of the seeker after God who is sought by God. The text invites us to seek God in order to be sought by God who has entered our lives to seek and to save.—D.J.H.

242. I. J. DU PLESSIS, "The saving significance of Jesus and his death on the cross in Luke's Gospel—Focussing on Luke 22:19b-20," *Neotestamentica* 28 (2, '94) 523-540.

The salvific significance of Jesus' death is afforded a very low key in Luke-Acts. After introductory considerations (whether Jesus' death is a prerequisite for salvation, reconciliation without blood, OT origins of sacrificial death), the article focuses on Lk 22:19b-20 as the only Lukan text that possibly refers to Jesus' sacrificial and atoning death. It concludes that these verses give expression to Jesus' death as a community-founding event that does not directly address the issue of how individuals find salvation through Jesus. The dominant thrust of Luke's understanding of Jesus' death is that of a martyrdom.—C.R.M.

243. [Lk 23] R. Russ, "Das Vermächtnis des gekreuzigten Herrn. Jesu letzte Worte im Evangelium nach Lukas," *BibKirch* 50 (1-2, '95) 128-135.

After reflections on the tradition of the seven last words of Jesus on the cross, the article presents expositions of each of the three sayings contained in Lk 23:34; 23:43; and 23:46 with particular attention to their contributions to Luke's overall portrayal of Jesus.—D.J.H.

244. [Lk 23:26-31] P. Mendham, "In the Green Wood: Jesus' address to the women of Jerusalem and the destiny of Israel," *St Mark's Review* [Canberra] 161 ('95) 18-22.

Luke has placed an apocalyptic passage addressed to women (Lk 23:26-31) on the road to Golgotha, and he intends us to take notice of it. When Luke wrote, the catastrophe surrounding Jerusalem had already happened, and the powerless were (as usual) suffering for the hybris of the powerful. His message was this: Women of Jerusalem, lament indeed. Your powerful ones have sacrificed you on the altar of expediency.—D.J.H.

John

245. P. N. Anderson, "The Cognitive Origins of John's Unitive and Disunitive Christology," *HorBibTheol* 17 (1, '95) 1-24.

The most salient characteristic of John's Christology is that numerous polarities are held together in dynamic tension within the Gospel narrative. After reviewing diachronic solutions to theological tensions in the Fourth Gospel, the study explores two christological tensions in Jn that seem attributable to the cognitive dialectic of the Evangelist (the ambivalence toward signs, the juxtaposition of the flesh and glory of Jesus), drawing upon two research-based models of cognitive analysis (J. Fowler, J. Loder). It concludes that John's christological unity and disunity must be seen as a theological reflection, engaged thoroughly with human experience.—C.R.M.

246. Sr. Corona Mary, "Divinisation Through Grace. Understanding a Johannine Theme in the Light of Saiva-Siddhanta," *Jeevadhara* 25 (146, '95) 161-172.

Interpreting the Johannine theme of the human person's new birth in the Spirit as a child of God in light of the Indian philosophical and theological concepts of Saiva Siddhanta can provide a more profound understanding of the bondages from which one is freed and can offer a more personal feminine image of the Holy Spirit.—D.J.H.

247. A. Dalbesio, "La comunione fraterna, dimensione essenziale della vita cristiana secondo il IV Vangelo e la Prima Lettera di Giovanni," *Laurentianum* 36 (1-2, '95) 19-33.

After considering the ecclesial situation reflected in John's Gospel, the article discusses the Gospel's understandings of ἀγάπη as the expression of faith and of the "new commandment" as the specific expression of Christian life. Then following a sketch of the ecclesial situation of 1 John, it treats the letter's ideas of the church as the community of "brothers" and of faith expressed in "brotherly" love.—D.J.H.

248. I. de la Potterie and G. Valente, "Remaining in order to Grow," *30Days* [Rome] 8 (3, '95) 10-15.

In response to Valente's questions, de la Potterie discusses the Johannine themes of remaining and knowing, and suggests that John's insistence on remaining with Jesus was part of his retreat from gnosis. [The same fascicle (pp. 16-17) contains L. Bianchi's statistical table of terms related to remaining and knowing in the Johannine corpus.]—D.J.H.

249. A. García-Moreno, "Teología sacramentaria en el IV evangelio," *Salmanticensis* 42 (1, '95) 5-27.

The article reviews the scholarly debate about sacraments in the Fourth Gospel with reference to antagonistic positions, contributions by O. Cullmann, the views of other "sacramentalist" authors, and the volumes edited by P. R. Tragan—*Segni e sacramenti nel Vangelo di Giovanni* (1977) and *Fede e Sacramento negli scritti giovannei* (1985). Then it considers the analogy between sign and sacrament, and a sacrament as an efficacious sign of salvation. Despite the weight of certain antisacramental arguments, there are enough sacramental elements in the Fourth Gospel to indicate the presence of sacramental presuppositions in Johannine theology that favored the subsequent development of sacramental theology.—D.J.H.

250. G. Ghiberti, "'Vecchio' e 'nuovo' in Giovanni. Per una rilettura di Giovanni (Vangelo e Lettere)," *RivistBib* 43 (1-2, '95) 225-251.

After surveying the theme of "old" and "new" in John's Gospel and letters, the article presents a typology of Johannine "newness": negative newness, continuity with the experience of Jesus, variations in the divine and human worlds, and the symbolism of "newness." Then it considers the different semantic fields in which "newness" appears in the Johannine writings: christological, pneumatological, cosmological, anthropological, soteriological, ecclesiological, ethical (faith), and eschatological. It concludes with reflections on the flexibility of the theme and its value for expressing the basic contents of Johannine theology.—D.J.H.

251. M. Kobayashi, "Εγω ειμι in John's Gospel," [in Japanese] *Katorikku Kenkyu* [Tokyo] 64 ('95) 1-33.

In his ἐγὼ εἰμί statements John was primarily interested not in ontology but rather in Jesus' life-style and relationship with the Father and the people. After surveying previous attempts at translating ἐγὼ εἰμί into Japanese, the article examines the occurrences of the formula in the Fourth Gospel in light of modern exegesis and translations, and offers new suggestions about its translation into Japanese.—D.J.H.

252. J. Kurichianil, "To Bear Witness to Jesus Through One's Life," *Biblebhashyam* 20 (4, '94) 256-266.

The signs performed by Jesus in John's Gospel pointed to Jesus and through him to the Father. The article examines how the main signs worked by Jesus (Jn 2:1-11; 4:43-54; 5:1-18; 6:1-14; 9:1-41; 11:1-45) reveal Jesus and the Father. Jesus' actions were signs because they revealed the Father's goodness, love, and compassion. The actions of believers should likewise be signs pointing to Jesus and his Father.—D.J.H.

253. B. W. LONGENECKER, "The Unbroken Messiah: A Johannine Feature and Its Social Functions," *NTStud* 41 (3, '95) 428-441.

(1) The omission of any mention of Jesus breaking the bread in Jn 6 is a significant deviation from the expected form of the story. (2) The lack of breaking in Jn 6 (as in Jn 13) seems to operate in relation to the paschal presentation in Jn 19 where Jesus is unbroken on the cross. (3) The notion of unbrokenness serves not just a christological but also a communal function in relation to those fully within the boundaries of Johannine Christianity. (4) The depiction of Jesus as the unbroken paschal lamb may include an intertextual resonance with those aspects of Exodus 12 and Numbers 9 that explicitly command those in the synagogue of Israel to remain faithful to their God in participating in the Passover celebration now focused in Jesus.—D.J.H.

254. D. A. OLSON, "The Church in Mission: Gospel Texts for the Sundays of Easter (Series C)," *WordWorld* 15 (2, '95) 218-224.

The article provides exegetical treatments of and suggestions for actualizing Jn 20:19-31; 21:1-14; 10:22-30; 13:31-35; 14:23-29; and 17:20-26. All the texts convey a profound missional note.—D.J.H.

255. P. R. RAABE, "A Dynamic Tension: God and World in John," *ConcJourn* 21 (2, '95) 132-147.

The article seeks to describe the portrayal of the "world" given by the Fourth Gospel (and secondarily by 1 John), to state and summarize what the book actually says, and to reflect theologically upon the relationships among the different motifs. John's interest centers in the significance of Jesus for the world and the world's response to him.—C.R.M.

256. P. H. TOWNER, "Paradigms Lost: Mission to the *Kosmos* in John and in David Bosch's Biblical Models of Mission," *EvangQuart* 67 (2, '95) 99-119.

In *Transforming Mission. Paradigm Shifts in Theology of Mission* (1991), Bosch did not include a Johannine model of mission and therefore did not consider the implications of the dominant Johannine concept of the κόσμος for an understanding of mission. The Johannine missionary model of involvement in the world—a world set in opposition to God but which God loves and the church must sacrifice to reach—raises the level of tension in Christian mission to its highest point in the NT. Because Bosch neglected the Johannine paradigm, his resulting model of mission lacks the biblical element of confrontation with and rejection by the world.—D.J.H.

Jn, §§ 40-76, 220.

257. S. SAMUEL, "The Kairos of the Galilaioi. An Indian Liberationist Reading of John 1-7," *Jeevadhara* 25 (146, '95) 149-160.

In John 1–7 the Galileans represent the "little tradition" of the common people and the Jews stand for the "higher tradition" of the elite. Jesus discerned the arrest of John the Baptist as the decisive moment to rally the Galileans around him for the kingdom of God.—D.J.H.

258. P. Cohee, "John 1.3-4," *NTStud* 41 (3, '95) 470-477.

Analysis of parts of Jn 1:1-18 suggests that the relative clause ὃ γέγονεν at the juncture of vv. 3 and 4 does not conform to the style of the poetic device of λέξις εἰρομένη so prominent in the Prologue and was introduced into the text as a gloss to emphasize the contrast between the prepositions δι' of v. 3a and ἐν of v. 4a and to equate the respective verbs of these verses.—D.J.H.

259. [Jn 1:14] L. Legrand, "'The Word Was Made Flesh': A Christmas Meditation," *IndTheolStud* 31 (4, '94) 293-296.

The deep insight of Jn 1:14 summarizes the entire Gospel and the whole Bible. The Word became flesh in poverty and weakness born of love, in the social-political and religious currents of history, and in the womb of Mary.—D.J.H.

260. [Jn 1:19-51] R. Infante, "L'Agnello nel Quarto Vangelo," *RivistBib* 43 (3, '95) 331-361.

After a brief linguistic analysis of terms for young sheep employed in the NT, the article explores the traditional background of the term ὁ ἀμνὸς τοῦ θεοῦ by surveying five distinct fields of reference for the "lamb of God" found in the OT and Jewish literature. Then it examines the occurrence of the phrase in the midst of the numerous christological titles used in the testimony of John the Baptist (Jn 1:19-34) and the Fourth Gospel's account of the calling of the first disciples (1:35-51). The title ὁ ἀμνὸς τοῦ θεοῦ probably derives from John the Baptist, for whom it had an apocalyptic significance. The high value placed on the title "lamb" subsequent to the Fourth Gospel did not result from the latter's theology but from the mature theological reflection and liturgical celebration of the entire primitive church.—C.R.M.

Jn 2:6, § 40-490.

261. R. Bergmeier, "Gottesherrschaft, Taufe und Geist. Zur Tauftradition in Joh 3," *ZeitNTWiss* 86 (1-2, '95) 53-73.

After showing how Jn 3 mirrors the problems of the Fourth Gospel as a whole (e.g. with regard to sources or traditions, composition, redaction), the article explores tradition and interpretation in Jn 3: the topos "kingdom of God, baptism, and Spirit"; the baptismal tradition; and the Evangelist's redaction and interpretation. The baptismal tradition underlying Jn 3:5, 25 originated in a Jewish-Christian baptismal theology that interpreted the καθαρισμός as the end-time renewal by the Spirit of God, whereby the baptized obtained a future interest in the kingdom of God. The crucial point for the Evangelist, however, was not the discussion of baptism but the kerygmatic treatment of Christology and belief (3:13-21, 31-36). John the Baptist appears as a witness not of the necessity of Christian baptism but of the preeminence and superiority of Jesus (3:26c, 28).—C.R.M.

262. [Jn 4:5-26] G. Gaeta, "Il culto 'in spirito e verità' secondo il Vangelo di Giovanni," *Annali di storia dell'esegesi* [Bologna] 12 (1, '95) 33-47.

With particular interest in understanding better the historical situation that led to the Fourth Gospel (the presence of a strong Samaritan component), the study first reviews the context of the dialogue between Jesus and the Samaritan woman in Jn 4:5-26 and considers its symbolic and theological content. Then it surveys other passages in the first part of Jn that prepare for or complete the propositions of chapter 4 with the aim of capturing the meaning given to worship by the Johannine circle: the baptism of John and the baptism of Jesus (1:19-34; 3:25-36); the water, the wine, and the Temple (2:1-10, 13-22); born again in water and Spirit (3:1-16); and the words are spirit and life (6:25-64).—C.R.M.

263. A. Destro and M. Pesce, "Lo Spirito e il mondo 'vuoto'. Prospettive esegetiche e antropologiche su Gv 4,21-24," *Annali di storia dell'esegesi* [Bologna] 12 (1, '95) 9-32.

The Johannine concept of worship as internal "prostration" (προσκυνέω) as articulated in Jn 4:21-24 implies a radical criticism of all worship based on sacrifices or images, or tied to particular sacred places. It does maintain, however, the need for expiation and for a victim (Christ in his death and resurrection), and the need for adoration as a point of contact with God (the Spirit).—D.J.H.

264r. [Jn 4:46-54] S. Landis, *Der Verhältnis des Johannesevangeliums zu den Synoptikern* [*NTA* 39, p. 507].

F. Neirynck, "Jean 4,46-54. Une leçon de méthode," *EphTheolLov* 71 (1, '95) 176-184.—From his examination of Jn 4:46-54 along with Mt 8:5-13 and Lk 7:1-10, Landis concludes that there is no literary dependence between John's Gospel and the Synoptic tradition. The article first considers Landis's reconstruction of the pericope in Q, the Lukan special material, and the version in the Johannine Signs Source. Then it focuses on his treatment of Jn 4:48-49 with reference to the divergent approaches of the reviewer and other scholars.—D.J.H.

265. F. Manns, "La fête des Juifs de Jean 5,1," *Antonianum* 70 (1, '95) 117-124.

The anonymous feast of the Jews mentioned in Jn 5:1 should be identified as Tabernacles. This solution is indicated by the literary context of Jn 5–8 and by the themes associated with Tabernacles in rabbinic and other Jewish literature (resurrection, judgment, study of the Law).—D.J.H.

266. J. C. O'Neill, "'Making himself equal with God' (John 5.17-18): The Alleged Challenge to Jewish Monotheism in the Fourth Gospel," *IrBibStud* 17 (2, '95) 50-61.

There is no good evidence in the Fourth Gospel that Jesus' opponents thought that he was infringing upon Jewish monotheism. In Jn 5:18 Jesus is not being charged with being equal with God in all respects but with making himself equal with God in respect of claiming that he was the Messiah. That was a prerogative that the Father had reserved to himself. In Jn the dispute is always about whether Jesus committed blasphemy by claiming to be the Son of God, the Messiah. But Jn assumes that whoever is the Messiah would be called God's Son, would have existed before Abraham did (8:58), would be at one with the Father (10:30), and could be called "Lord" and "God."—C.R.M.

Jn 5:46, § 40-442.

267. [Jn 6:51-58] A. Joseph, "John's Second Discourse on the Bread of Life: Implications for Reconsideration of Eucharist Theology," *Prism* 10 (1, '95) 64-70.

According to Jn 6:51b-58, believing is the eating and drinking of Jesus. To understand this, we need to consider the psychoanalytic meaning of the eating and drinking, as well as the eschatological dimension mentioned in 6:54. For the Johannine community, the Eucharist functioned as border ritual, asserting salvific counterculture.—D.J.H.

268. [Jn 6:66-71] E. K. BROADHEAD, "Echoes of an Exorcism in the Fourth Gospel?" *ZeitNTWiss* 86 (1-2, '95) 111-119.

In a Johannine world that contains no exorcisms, Jn 6:66-71 may carry echoes from a Synoptic exorcism tradition. The article first traces the development of the Synoptic exorcism tradition in four stages: exorcisms as traditional stories, exorcisms as christological paradigms, exorcism traditions supporting the development of discipleship themes in relation to christological claims, and the priority of discipleship over Christology (with the transfer or omission of demonic images). Then it shows how Jn 6:66-71 contains echoes of the Synoptic tradition and replicates the pattern found at stage four of the Synoptic tradition: Discipleship takes priority over christological motifs, and demonic images are transferred or omitted.—D.J.H.

269. [Jn 7:53–8:11] J. I. H. MCDONALD, "The So-Called *Pericope de adultera,*" *NTStud* 41 (3, '95) 415-427.

This study of the so-called *pericope de adultera* (Jn 7:53–8:11) focuses on the question of the integrity of the passage with particular attention to the thesis of B. D. Ehrman [§ 32-691] that by the 4th century three versions of the story were extant. A review of the external evidence suggests that Ehrman's reconstruction is over-elaborate and vulnerable at a number of points. Attention to the internal evidence indicates that there is no case for holding that the pericope as it stands is composite. Both Didymus the Blind and *Didascalia* presuppose a fuller and slightly different version of the story from that which they present for their own purposes. It is Jesus' singular judgment that provides the best explanation of the story's source.—C.R.M.

270. J. R. LANCASTER AND R. L. OVERSTREET, "Jesus' Celebration of Hanukkah in John 10," *BiblSac* 152 (607, '95) 318-333.

To help Christians grasp the significance of Hanukkah from a biblical perspective, the article examines Hanukkah's origin in the intertestamental period, Daniel's prophecy of its events, and the significance of Jesus' celebration of Hanukkah in Jn 10:22-39. Jesus' testimony at Hanukkah emphasizes his great work of providing salvation to a spiritually blind world.—D.J.H.

271. [Jn 11:1-44] J. H. BARKHUIZEN, "Lazarus of Bethany - suspended animation or final death? Some aspects of patristic and modern exegesis," *HervTeolStud* 51 (1, '95) 167-174.

In his homily "On the four-day (dead) Lazarus," Amphilochius of Iconium traced the Jewish leaders' plan to kill both Jesus and Lazarus (Jn 11:45-53) to the unique nature of the raising of Lazarus (11:1-44). According to ancient beliefs the soul departed finally from the body after three days, and decomposition sets in only after the soul has left the body. Since the Jews knew that Lazarus had been in a tomb for four days, they could not slander this miracle of Jesus. Both patristic exegesis and grammatical analysis should inform the modern interpretation of the passage.—C.R.M.

272. [Jn 12:1-11] J. A. GRASSI, “The Bethany Banquet,” *BibToday* 33 (4, ’95) 234-238.

The meaning of Jn 12:1-11 becomes clear when it is read along with the story of Lazarus (11:1-54) and the authorities’ warning (11:55-57). In 12:1-11 the Bethany community defies the authorities’ command to betray Jesus and responds in love and faith to Jesus’ initiative in raising Lazarus and in giving his own life to provide life for all believers.—D.J.H.

273. J. L. KOVACS, “‘Now Shall the Ruler of This World Be Driven Out’: Jesus’ Death as Cosmic Battle in John 12:20-36,” *JournBibLit* 114 (2, ’95) 227-247.

This study aims to show that (1) Jn 12:31-32 and many other passages in the Fourth Gospel presuppose the ancient myth of cosmic combat, transmitted in the author’s own time especially in apocalyptic texts, and (2) such apocalyptic traditions have influenced the Gospel’s interpretation of the death of Christ as well as its dualism. After a preliminary assessment of 12:20-36, it examines references to the “ruler of this world” in 14:30-31 and 16:8-11, and traces the theme of cosmic conflict through the whole Gospel. Then it attempts to illuminate four specific motifs in 12:20-36 (victory over the power of evil, judgment, the Son of Man, glorification) by comparing Jewish and Christian apocalyptic texts. For John the cross is not merely the metaphorical jumping off point for Jesus’ reascent to his heavenly Father. It it the locus of a cosmic battle in which Jesus achieves a decisive victory over Satan.—C.R.M.

274. [Jn 12:36-43] G. REGOPOULOS, “Η παραδοξότης της απιστίας” [The Paradox of Unbelief], *DeltBibMel* 23 (2, ’94) 51-74.

The second installment in a comparative analysis of patristic interpretations of Jn 12:36-43 [see § 39-895] treats vv. 39-41 and notes that Origen, Cyril, and Photius comment on textual discrepancies, and that the character of the interpretations are christocentric and ecclesiological. There is absolute agreement that the cause of unbelief is the misuse of free will and never any form of divine initiative which is always loving. Whereas the Evangelist presented Jewish belief as a paradox to be interpreted from the standpoint of the divine economy, the Church Fathers viewed it as a particular expression of the larger phenomenon of human unbelief, which they interpreted within the realm of the divine economy, always retaining its paradoxical character.—Th.S.

275. H. ZORRILLA, “A Service of Sacrificial Love: Footwashing (John 13:1-11),” *Direction* 24 (1, ’95) 74-85.

This investigation of Jn 13:1-11 first looks at its general context in the Fourth Gospel and its literary context in Jn 13–17. Then after a brief literary analysis, it presents a textual analysis according to the following outline: the hour of Jesus (vv. 1-3), the sign of Jesus (vv. 4-5), the rejection of Jesus (vv. 6-10), and Judas (v. 11). The text is connected with Jesus’ mission. Because he gives his life of his own free will in love and obedience, the Father loves him. The power and mandate that Jesus gives to his followers is for them to show the love of servants in the world. [The same issue (pp. 85-87) contains a response by L. J. Schmidt.]—D.J.H.

276. C. NIEMAND, “Spuren der Täuferpredigt in Johannes 15,1-11. Motivgeschichtliches zur Weinstockrede,” *ProtoBib* 4 (1, ’95) 13-28.

The motifs in the “true vine” speech in Jn 15:1-11 (see especially vv. 1, 2, 6) are closely related to John the Baptist’s preaching about judgment in Mt 3:7-10, 12/Lk 3:7-9, 17. Since erstwhile followers of John the Baptist formed an important group in early Johannine Christianity, the parallelism suggests that they brought with them material for the "true vine" discourse.—D.J.H.

277. [Jn 18–19] F. J. Moloney, "The Johannine Passion and the Christian Community," *Salesianum* 57 (1, '95) 25-61.

Jn 18:1–19:42 offers an interpretation of the passion of Jesus that deliberately marries Johannine ecclesiology and Christology. The article first traces the reader's experience of the five pericopes in Jn 18:1–19:42: Jesus and his enemies (18:1-11), Jesus' appearance before "the Jews" (18:12-27), Jesus before Pilate (18:28–19:16a), the crucifixion of Jesus (19:16b-37), and the burial of Jesus by his newly found friends (19:38-42). Then it focuses on Jesus' appearance before the Jewish authorities in Jn 18:12-27 [see § 39-1543]. The scenes before "the Jews" in Jn 18:12-27 are just as concerned with the role of the fragile but all important Christian community as with what happened to Jesus.—D.J.H.

278. [Jn 18:13-27] M. Sabbe, "The Denial of Peter in the Gospel of John," *LouvStud* 20 (2-3, '95) 219-240.

After noting that both the Synoptics and the Fourth Gospel situate the denial of Peter in the context of the trial of Jesus before the Jews, this examination of Jn 18:13-27 first treats the story of the interrogation by the high priest (18:13-14, 19-24), and then takes up the threefold denial (18:15-18, 25-27), which shows close similarities to the Synoptic narratives. Except for some major and minor redactional changes, John's narrative of the triple denial of Peter follows well the order of the Markan account (Mk 14:54, 66-72) and is very similar in content and vocabulary. Inspiration from the Synoptic Gospels and John's creative redactional work are the components of the Johannine account.—C.R.M.

279. D. A. Lee, "Partnership in Easter Faith: The Role of Mary Magdalene and Thomas in John 20," *JournStudNT* 58 ('95) 37-49.

The parallel roles of Mary Magdalene (Jn 20:1-18) and Thomas (20:24-29), rather than Peter and the beloved disciple, are the key to understanding the structure of Jn 20. These two characters act in a narrative partnership that encircles the story of the giving of the Spirit (20:19-23). The literary goal is to communicate Easter faith (20:31) and draw the implied reader into the apostolic community where the Spirit is breathed by the risen Lord. Both Mary Magdalene and Thomas (1) exhibit a similar determination to meet the Lord, (2) receive a revelation and make a paradigmatic response of faith, and (3) are portrayed as playing a major role for future believers.—C.R.M.

280. J. V. Brownson, "John 20:31 and the Purpose of the Fourth Gospel," *RefRev* 48 (3, '95) 212-216.

John's common pattern of using the definite article with titles in the predicate with εἰμί makes the traditional reading of Jn 20:31 ("Jesus is the Messiah, the Son of God") more natural than the reading proposed by D. A. Carson [§ 32-1188]. John sought to deepen and transform the reader's understanding of "Messiah."—D.J.H.

Acts of the Apostles

281. J. A. Jáuregui, "Historiografía y teología en Hechos. Estado de la investigación desde 1980," *EstBíb* 53 (1, '95) 97-123.

This survey of studies devoted to the relation between historiography and theology in Acts, with particular attention to discussion of the historical reliability of the Lukan work, first treats previous research under the following headings: the search for a via media—Hellenistic historiography, radical critical reaction (E. Grässer), approximation to biblical/Jewish historiography, and overcoming the historiography-theology dilemma. Then it examines the state of research since 1980 in (1) English language publications, and (2) European scholarship, with particular attention to the work of G. Lüdemann on the Antiochene mission (Acts 13–14) and the versions of the apostolic council in Gal 2:1-10 and Acts 15:6-29. The recovery of historically reliable traditions utilized by Luke has allowed research to be directed toward the reception of the Pauline theologoumena in the Lukan church.—C.R.M.

282. J. Rius-Camps, "Cuatro paradigmas del Pentateuco refundidos en los Hechos de los Apóstoles," *EstBíb* 53 (1, '95) 25-54.

In order to illustrate the extent to which Luke's rereading of the Pentateuch both retained the basic lines of a traditional exegesis and introduced changes to adapt the texts to new situations, the study examines the treatment of the following four texts: Deut 18:15-22—the eschatological prophet (Acts 3:21-26; 7:37; Lk 9:35); Leviticus 17–18—the holiness code (Acts 15:20, 29; 21:25); Num 11:1-25—the seventy elders and the seven Hellenists (Acts 6:1-6); and Exodus 12—Peter's exodus beyond Judaism (Acts 12).—C.R.M.

283. H. Wansbrough, "The Book of Acts and History," *DownRev* 113 (391, '95) 96-103.

Reflection on the literary genre of Acts, the alleged sources, and Luke's personal style (vocabulary and patterns) indicates that Luke was a skilled historian with his own techniques and theological emphases. The reader has no chance of getting behind his account to discover "what really happened" and has no business even to try.—D.J.H.

Acts, §§ 40-76, 111, 142, 153, 214–216, 218, 223.

284. J. D. M. Derrett, "Akeldama (Acts 1:19)," *Bijdragen* 56 (2, '95) 122-132.

What anchored the legend of Judas' fate (see Mt 27:3-10; Acts 1:18-19) was the ambiguity in the name "Akeldama": What was associated with the violent destruction of life ("blood") was the visible fruit of a "compensation" or "estimation," which links with the "hire of unrighteousness" (i.e. the valuation that the high priests put on Jesus' life according to Mt 26:15). The name is consistent with the chief priests' certainty that they had acted properly, and that Judas was no sinner, while Judas himself, having undergone a change of heart, did not long enjoy the status that his treachery had bought for him.—D.J.H.

285. J. Rius-Camps, "Las variantes de la Recensión Occidental de los Hechos de los Apóstoles (IV) (Hch 2,1-13)," *FilolNT* 7 (14, '94) 197-207.

This installment [see § 39-901] of the review of the textual variants of Codex D (Bezae) in comparison with the Alexandrian text in Acts presents philological and theological notes on the readings in the account of the miracle at Pentecost (2:1-13).—C.R.M.

286. J.-M. PRIEUR, "Actes 2, 42 et le Culte Réformé," *FoiVie* 94 (2, '95) 61-72.

It is legitimate to find in Acts 2:42 an indication of the principal elements of a worship service and to consider the implications for our own practice. The four pillars of worship according to Acts 2:42 (the teaching of the apostles, prayers, fellowship, the breaking of bread) are essential but do not determine a fixed order of worship.—C.R.M.

287. T. KATO, "Le caractère lucanien de l'image de la Communauté Primitive de Jérusalem en Ac 4,32-35," *AnnJapanBiblnst* 20 ('94) 79-95.

After a review of studies on the question of the sources of Acts 4:32-35, the study contrasts the passage with the earlier summary at 2:41-47. Then it explores the meaning of the passage within the narrative context of Acts. The image of the primitive community in 4:32-35 focuses on the economic plan, not long maintained, of a particular group of believers at a certain point in time. This image was undoubtedly the fulfillment of an ideal from a Hellenistic and Hebraic point of view, which in its historicized form may be affirmed as Lukan.—C.R.M.

288. F. S. SPENCER, "Neglected Widows in Acts 6:1-7," *CathBibQuart* 56 (4, '94) 715-733.

In terms of plot Acts 6:1-7 emerges as the penultimate of six episodes featuring widows spread across major divisions of Lk-Acts (Lk 2:36-38; 7:11-17; 18:1-8; 21:1-4; Acts 6:1-7; 9:36-43). After clarifying the pertinent literary and social frameworks, the study investigates the specific incidents involving widows in Lk-Acts with a view to elucidating the case of the neglected Hellenist widows in Acts 6:1-7. Although the Twelve react to the complaint of the Hellenist widows with some ambivalence in Acts 6, Peter ultimately removes all appearance of complicity in neglecting widows in the final scene (Acts 9:41).—C.R.M.

Acts 10:1, § 40-482.

289. C. MACIEL DEL RÍO, "Pedro dormía en medio de dos soldados. (Análisis narrativo estilístico de Act 12, 1-23)," *EfMex* 13 (37, '95) 27-46.

After reviewing a series of questions raised by a preliminary reading of Acts 12:1-23, the article first presents a narrative analysis: introduction, structure, and sequence of events; the narrator and the characters; and the narrator and the reader. Then it engages in further analysis in order to identify the most significant stylistic procedures. There is a clear opposition in the narrative between two powers and two plans. When Herod acts, death and chains prevail (vv. 2, 19); when God acts, life and liberty triumph (v. 11). The text emphasizes the effectiveness of prayer, and underlines the fact that history is not completely in the hands of the powerful of this world.—C.R.M.

290. W. RAKOCY, "Studium gatunku literackiego opowiadania o uwolnieniu Piotra z więzienia (Dz 12, 7-10) (Studio del genere letterario del racconto sulla liberazione di Pietro [Atti 12, 7-10])," *RoczTeol* 41 (1, '94) 85-97.

The account of Peter's liberation from prison in Acts 12:7-10 can be classified as belonging to the "epiphany" genre, i.e. the unexpected appearance of a heavenly figure to a chosen person that communicates a message of salvation. After defining the literary genre of epiphany, the article examines the epiphany narrative in Acts 12:7-10 as well as its preparation (12:1-6) and aftermath (12:11).—D.J.H.

Acts 15:28, § 40-400.

291. J. Rius-Camps, "Pablo y el grupo 'nosotros' en Filipos: dos proyectos de evangelización en conflicto (Hch 16,11-40)," *Laurentianum* 36 (1-2, '95) 35-59.

In order to describe the serious difficulties that Paul encountered in the completely Gentile society of Philippi, Luke composed a double sequence (Acts 16:11-15, 16-40) modeled on a paradigm found in the Gospel (Lk 8:22-26, 27-39). After comments on the composition and concentric structure of the Philippian sequence, the article offers a commentary, with attention to Western readings, on each of its parts: Paul and "we" speak to different audiences (A—16:11-15), the way of liberation announced by the "we" group (B—16:16-18), societal resistance to religious imposition (C—16:19-24), the Lord frees Paul and Silas to found a Gentile community (D—16:25-34), Paul and Silas reveal their status as free men (C' 16:35-38a), the magistrates ask Paul and Silas to leave the city (B'—16:38b-39), and Paul and Silas return to their mission (A'—16:40).—C.R.M.

292. J. D. Charles, "Engaging the (Neo)Pagan Mind: Paul's Encounter with Athenian Culture as a Model for Cultural Apologetics (Acts 17:16-34)," *TrinJourn* 16 (1, '95) 47-62.

This deliberation on questions raised by Acts 17:16-34 concerning Christian proclamation and the church's relation to educated pagan culture first considers Paul as the apostle to the cultured pagan, and Athens in Paul's day. Then it examines the literary-rhetorical strategy in Acts 17:16-34. Finally it reflects on the apologetic task of the late 20th-century church.—C.R.M.

Acts 18, § 40-614.

Acts 20:18-35, § 40-293.

293. B. Gineste, "'*Èsan gar proeôrakotes*' (Actes 21, 29): Trophime a-t-il été 'vu' à Jérusalem?" *RevThom* 95 (2, '95) 251-272.

After observations on the value of the prefix προ- in the use of προοράω in Acts 21:29, the article first proposes on the basis of Lukan usage that the ὅτι clause in the same verse be taken as dependent on the perfect periphrastic ἦσαν προεωρακότες rather than on the verb νομίζω: "They were actually persuaded that Paul had brought Trophimus of Ephesus (whom they believed to be in the city with him) into the Temple." Next it surveys the numerous and convergent coincidences between 2 Timothy 4 and Acts 21–24 and reflects on their implications. Finally it considers the historicity of Paul's speech at Miletus (Acts 20:18-35). The sickness of Trophimus (see 2 Tim 4:20) functions as a control on the historicity of this section of Acts. In Acts 20:33-35 Paul clearly recommends (by way of allusion) that his Asian flock care for his collaborator Trophimus, who fell ill between Troas and Miletus. Thus the discourse at Miletus as reported by Acts stands as a surprisingly faithful resume of Paul's words on that occasion.—C.R.M.

Acts 23–24, § 40-482.

294. [Acts 28:30-31] J. CAYZER, "The ending of Acts: handing on the baton," *St Mark's Review* [Canberra] 161 ('95) 23-25.

Listeners must have wondered when suddenly the narrative of Paul's life and journeys finished at Acts 28:30-31 with no resolution. But nothing has been lost since Luke never intended to add anything more. Luke set the stage so that the listener or reader felt part of the story. Luke had written two books; we are in the act of writing the third.—C.R.M.

EPISTLES—REVELATION

Paul

295. A. K. M. ADAM, "Of the Jews, to the Gentiles," *AnglTheolRev* 77 (2, '95) 232-238.

The article describes and evaluates five recent books on Paul and his letters: P. Stuhlmacher, *Paul's Letter to the Romans* (1994); R. Jewett, *Paul the Apostle to America* (1994); N. T. Wright, *The Climax of the Covenant* (1992); B. Witherington, *Paul's Narrative Thought World* (1994); and D. Boyarin, *A Radical Jew* (1994). Boyarin's work stands out as challenging, thorough, and compelling. For those who prefer a more mainstream exegetical exploration of the new Paul, Wright's book is best.—D.J.H.

296. J.-N. ALETTI, "Bulletin d'exégèse du Nouveau Testament," *RechSciRel* 83 (1, '95) 97-126.

This bulletin of Pauline studies (which also treats Hebrews, 1–2 Peter, and Jude) [see § 38-275] is divided into four parts: commentaries (five), the apostle Paul in his time (four), theological questions (ten), and miscellaneous (one).—D.J.H.

297. D. M. BOSSMAN, "Paul's Mediterranean Gospel: Faith, Hope, Love," *BibTheolBull* 25 (2, '95) 71-78.

The operative dynamic in Paul's signature triad of faith, hope, and love (see 1 Thess 1:3; 5:8; 1 Cor 13:13; Col 1:5) reflects a non-elite Mediterranean collectivist extended (or fictive) family style of social group that exhibits the pressing need to distinguish in-group features from those of out-groups. The in-group exhibits a keen need to maintain solidarity of loyalty to its head, who protects the group from dangerous outside forces. After considering the social meaning of faith, hope, and love in 1 Thessalonians, the article deals with the Mediterranean cultural cosmology for Paul's gospel faith and his understanding of the salvific grace of faith.—D.J.H.

298. T. J. BURKE, "The Characteristics of Paul's Adoptive-Sonship (Huiothesia) Motif," *IrBibStud* 17 (2, '95) 62-74.

Paul's motif of adoptive sonship (υἱοθεσία) links and enriches the biblical themes of the triune God, soteriology, ecclesiology, sanctification, and eschatology. The characteristics of the adoptive sonship motif are both christological and eschatological. It is perhaps best described as a christological blessing that pertains most closely to the last days.—D.J.H.

299. C. J. CLASSEN, "Zur rhetorischen Analyse der Paulusbriefe," *ZeitNTWiss* 86 (1-2, '95) 120-121.

As a supplement to the essay on the rhetorical analysis of Paul's letters [§§ 36-260; 38-

881], the article provides a quotation from Heinrich Bebel (1473-1518), who taught rhetoric and poetry at Tübingen from 1496 to 1518, to the effect that Germans divide their letters into five parts: greeting, exordium, narration, petition, and conclusion.—D.J.H.

300. T. HARAGUCHI, "Πιστος ο θεος/πιστις του θεου in Paul," *AnnJapanBibInst* 20 ('94) 59-77.

The formulaic Pauline expression πιστὸς ὁ θεός means that "God is faithful," and the Pauline phrase πίστις τοῦ θεοῦ expresses the idea of the "faithfulness of God." The covenantal theology behind πιστὸς ὁ θεός is based on God's action of calling people to faith through Christ; the formula assures believers of their final salvation. Paul raised the issue regarding the πίστις τοῦ θεοῦ in Rom 3:3 only to dismiss it in 3:4 but provided more detailed clarification of it in Romans 9–11.—D.J.H.

301. A. LINDEMANN, "Die Kirche als Leib. Beobachtungen zur 'demokratischen' Ekklesiologie bei Paulus," *ZeitTheolKirch* 92 (2, '95) 140-165.

After showing that the sociopolitical metaphor of the "body" was applied in various ways in ancient Greek and Latin literature, the article examines Paul's uses of the "body of Christ" image in 1 Cor 12:12-30, other texts in 1 Corinthians (1:13; 5:7; 6:15; 10:17; 11:29), and Rom 12:4-8, respectively. The idea of the church as the body of Christ was not nearly so important for Paul as some modern interpreters suppose. Nor did the genitive τοῦ Χριστοῦ carry the decisive significance for Paul that is often attributed to it. Rather, Paul simply applied the sociopolitical body-members metaphor to the church and used it to describe a "democratic" church order.—D.J.H.

302. S. MEISSNER, "Paulinischer Soteriologie und die ʿAqedat Jitzchaq," *Judaica* [Basel] 51 (1, '95) 33-49.

After surveying research on the possible influence of the binding-of-Isaac tradition on Pauline soteriology, the article discusses the development of the Aqedah tradition, and calls attention to the parallel Pauline soteriological texts. Although the existence of a pre-Christian Aqedah tradition can be established, it exercised little or no influence on Pauline soteriology (with the possible exception of Rom 8:32).—D.J.H.

303. P. MOURLON BEERNAERT, "Les collaboratrices de saint Paul. Annonce de la Parole et labeur apostolique," *LumVit* 50 (2, '95) 169-183.

After establishing a list of twenty female disciples in the Pauline epistles and Acts, the article considers the faith of these women, their place in the house-communities, and their service of the word. Then it focuses on three key Pauline texts about women (Gal 3:27-28; 1 Cor 7:1-40; 11:2-16) and some other texts from the Pauline tradition, and reflects on the significance of Paul's female coworkers for church life and ministry today.—D.J.H.

304. D. G. REID, "Did Paul Have a Theology? Reconstructing the story that unites the apostle's letters," *ChristToday* 39 (5, '95) 18-22.

The question of the character and coherence of Paul's theology continues to hold the attention of biblical scholars. With reference to ten recently published books on Paul's theology, the article raises the issue of Paul's alleged inconsistency and points to the search for Paul's "sacred story" undertaken by N. T. Wright and B. Witherington, respectively, as a new and fruitful approach. A narrative interpretation of Paul's theology must resolve the relation between Israel's story and Christ's story. Witherington finds a future salvation for ethnic Israel, whereas Wright sees none.—D.J.H.

305. T. SÖDING, "Heilige Schriften für Israel und die Kirche. Die Sicht des 'Alten Testamentes' bei Paulus," *MünchTheolZeit* 46 (2, '95) 159-181.

This discussion of Paul's understanding of the OT deals with the form and extent of the Holy Scriptures (the Greek Bible), their theological status as the word of God, their relevance for Christians, their theological content (Israel's election and salvation, God's universal saving will, righteousness by faith and critique of the Law, prophecy of Christ, ethical guidance), the relation between the Holy Scriptures (presupposition for articulating and understanding the gospel, basis of the gospel) and the Christian gospel (key to the Scriptures, eschatological realization of the witness of Scripture), and perspectives for a theology of the Holy Scriptures.—D.J.H.

306. W. VAUGHAN, "The Phenomenology of Time in Pauline Epistles," *Encounter* 56 (2, '95) 147-173.

The article examines M. Heidegger's attempt to revive the eschatological force of a pristine Christian message through an analysis of his remarks on the phenomenology of time in relation to the Pauline epistles. After a survey of eschatology in Paul's letters, it explains Heidegger's phenomenology of time and focuses on his lectures on the Pauline epistles (1920-21) with particular attention to his understanding of the parousia and the working out of temporality in the light of Pauline eschatology.—D.J.H.

307. E. VERHOEF, "Numerus, Sekretär und Authentizität der paulinischen Briefe," *Proto Bib* 4 (1, '95) 48-58.

This examination of the use of first person singular and plural pronouns in the thirteen letters that mention Paul's name in the prescript seeks to determine (1) whether there is any connection between these singular and plural forms and single or multiple authorship, and (2) to what extent the difference between the undisputed Pauline letters and, for example, the Pastorals may be due to the contribution of a secretary. It concludes that the use of number is so inconsistent that it is very improbable that a skilled secretary participated in the composition of the letters. The use of singular and plural forms of personal pronouns permits no inferences concerning the genuine character of the Pauline letters. The authenticity or inauthenticity of the Pastorals must be decided with other arguments.—C.R.M.

308. B. VILLEGAS M., "Raíces pastorales de la pneumatología paulina," *TeolVid* 36 (1-2, '95) 21-30.

Paul the pastoral theologian regarded the Christian community as animated by the Holy Spirit. The article reflects on the pastoral roots of three aspects of Paul's pneumatology: the charismatic (see 1 Corinthians 12–14), the apostolic (1–2 Corinthians), and the Christian (see also Galatians and Romans).—D.J.H.

309. P. S. WILSON, "Paul's Letters: A Homiletical Perspective," *TorontoJournTheol* 11 (1, '95) 59-69.

If we take seriously the nature of Paul's letters as they were initially delivered to their recipients, instead of seeing them primarily as letters, as written documents that possibly bear traces of his preaching, it would be more accurate to view them primarily as single or multiple sermons for public delivery, preserved (completely or in part) as letters. The exclusion of sermonic consideration from the epistles seems speculative.—C.R.M.

Paul, §§ 40-398, 412, 449.

Romans, 1–2 Corinthians

310. E. Lohse, "Εὐαγγέλιον Θεοῦ. Paul's Interpretation of the Gospel in His Epistle to the Romans," *Biblica* 76 (1, '95) 127-140.

In his letter to the Romans, Paul used the early Christian terminology of εὐαγγέλιον and εὐαγγελίζεσθαι quite deliberately to proclaim the once and for all relevance of the Christ-event. In the introduction (Rom 1:1-17) and conclusion (15:14-21) εὐαγγέλιον plays an especially dominant role. In the former passage Paul reminds his readers of the content of the gospel in which they all trust (see 1:3-4, 16-17), and in the latter he underlines what it means for him as an apostle to be set apart for the gospel. When one keeps in mind that the Pauline understanding of εὐαγγέλιον means the proclamation of justification in Christ, it has to be doubted that there was any change or development in Paul's thought between 1 Thessalonians and Romans.—D.J.H.

Romans, § 40-507.

311. [Rom 8:2] C. E. B. Cranfield, "Paul's Teaching on Sanctification," *RefRev* 48 (3, '95) 217-229.

After analyzing the individual components of Rom 8:2, the article focuses on the meaning of the verb ἠλευθέρωσεν ("has set free") in relation to Rom 7:14-25, and reflects on what it tells us about the Holy Spirit's work of sanctification in the church. While formulated in terms of "freedom from," Rom 8:2 also carries a rich and positive "freedom for" significance. The indwelling of the Holy Spirit calls for an active response from the believer, or at least some evidence of one's need for forgiveness.—D.J.H.

312. J. Bolt, "The Relation Between Creation and Redemption in Romans 8:18-27," *CalvTheolJourn* 30 (1, '95) 34-51.

This essay explores the 20th-century neo-orthodox inspired anthropological-soteriological reading of Rom 8:18-27 that sees creation's hope strictly in terms of human eschatological longing. It contends to the contrary that in this passage Paul makes decidedly cosmic rather than anthropological-soteriological claims when he speaks about creation's waiting for redemption. Creation in Romans 8 is not subordinated to human redemption. Paul's affirmations about the redemption of creation should likely not be seen as a simple one-way derivative from the experience of salvation but as in some way the fruit of independent revelation.—C.R.M.

313. F. Refoulé, "Du bon et du mauvais usage des parallèles et des notes en Romains IX-XI," *RevSciRel* 69 (2, '95) 172-193.

In the parallels that they cite and the notes that they write, many commentators appear to align Romans 9–11 with chapters 1–8 (especially chaps. 3 and 7) in a kind of Procrustean bed to the detriment of the coherence and integrity of chapters 9–11. This practice is illustrated with reference to Rom 11:32; 10:5; 10:12; and 9:7-8, respectively.—D.J.H.

314. W. **Reinbold**, "Israel und das Evangelium: Zur Exegese von Römer 10,19-21," *ZeitNTWiss* 86 (1-2, '95) 122-129.

In its appeals to three OT texts (Deut 32:21b; Isa 65:1; 65:2), Rom 10:19-21 raises exegetical problems that point to the need for a new interpretation of the text. The key is Paul's insertion of the second person plural pronoun (ὑμᾶς) into Deut 32:21b (LXX) in Rom 10:19, thus making it clear that he is addressing the Gentile Christians at Rome. His argument in Rom 10:16-21 is not concerned with the "guilt" of Israel.—D.J.H.

Rom 12:1-8, § 40-322.

1–2 Corinthians, § 40-614.

315. R. B. **Hays**, "Ecclesiology and Ethics in 1 Corinthians," *Ex Auditu* [Allison Park, PA] 10 ('94) 31-43.

Pauline ethics is fundamentally ecclesial in character, and we begin to grasp Paul's moral vision only when we understand that he sees the church as inheriting the corporate vocation of God's covenant people, Israel. After summarizing the ecclesial basis and orientation of Pauline ethics and commenting on the treatment of this aspect of Paul's thought in NT research, the article examines 1 Corinthians with this heuristic question in mind: How is Paul's ethic shaped by his vision of the church? The passages considered are: 1 Corinthians 1–4 (an appeal for unity), 8:1–11:1 (a test case—idol meat), 5:1–6:11 (community discipline), and 12–14 (building up the community through worship). For Paul ethics is ecclesiology. Ethics is simply the church's imaginative outworking of its identity as the Israel of God.—C.R.M.

1 Cor 2:1-8, § 40-186.

316. R. B. **Gaffin**, "Some Epistemological Reflections on 1 Cor 2:6-16," *WestTheol Journ* 57 (1, '95) 103-124.

The article first discusses Jesus' teaching on revelation (with reference to Mt 11:25-27/Lk 10:21-22) as the exclusive and comprehensive *principium* (foundation and norm) for human knowledge. Then describing 1 Cor 2:6-16 as a virtual commentary on Jesus' teaching, it considers the content of that text under two headings: God's wisdom as eschatological (2:6-9), and the activity of the Spirit (2:10-16). Finally it uses 1 Cor 2:6-16 to show exegetical support for key emphases in C. J. Van Til's epistemology according to the following outline: the gospel and human wisdom, the unbeliever's knowledge, and Paul and natural theology. [The entire fascicle, which contains nine other articles on aspects of Van Til's theology, commemorates the centennial of his birth in 1895. A photograph of Van Til is included.]—D.J.H.

317. W. **Deming**, "A Diatribe Pattern in 1 Cor. 7:21-22: A New Perspective on Paul's Directions to Slaves," *NovTest* 37 (2, '95) 130-137.

In writing 1 Cor 7:17-24 Paul not only cast his thoughts in a diatribal style but also made use of a specific diatribal pattern (statement of fact, imperative, explanation) found in other

Hellenistic authors (Teles, Philo, Seneca, Epictetus) and five times in 1 Corinthians 7:18-27. Paul's statement about becoming free in 7:21b is actually an addition to the pattern, intruding between the imperative in v. 21a and the explanation in v. 22. 1 Cor 7:21 should be interpreted to mean that while Christian slaves should regard their disenfranchised state as a matter of indifference, they should not, as a consequence, forgo an opportunity to gain their freedom.—C.R.M.

318. [1 Cor 8:1-6] D. W. Odell-Scott, "Paul's Skeptical Critique of a Primitive Christian Metaphysical Theology," *Encounter* 56 (2, '95) 127-146.

There are in 1 Cor 8:1-6 traces of the earliest extant expressions of Christian metaphysical theism (with Stoic roots) and Paul's skeptical critique of such theology. By tracing the conversation between the Corinthian faction and Paul with particular attention to its logic, the article shows how Paul rejected the Stoic philosophical argument that the "traditional gods" of various peoples, cultures, and societies are "so-called gods," and also rejected the assumed privilege of natural theology, the φύσει θεός.—D.J.H.

319. [1 Cor 9:19-23] P. V. Reid, "Paul as a Model for Evangelization," *Listening* 30 (2, '95) 83-93.

In 1 Cor 9:19-23 Paul states his apostolic mission and gives us a model for evangelization. Having been entrusted with a commission to proclaim the gospel, Paul shaped his preaching to the needs of both Jews and Gentiles, and called them to enter a new messianic community where all are welcomed. The apostle himself was shaped by the gospel about the crucified and resurrected Jesus.—D.J.H.

320. J. A. Gibbs, "An Exegetical Case for Close(d) Communion: 1 Corinthians 10:14-22; 11:17-34," *ConcJourn* 21 (2, '95) 148-163.

From an exegesis of 1 Cor 10:14-22 and 11:17-34 the article argues that non-Christians must not participate in the celebration of the Christian Lord's Supper, and that it is legitimate to exclude some persons from the eating and drinking of the Lord's Supper. To ignore the sinful divisions among us would be to deny and sin against the sacrament.—D.J.H.

1 Cor 11:2-16, § 40-326.

321. [1 Cor 11:17-34] D. Horrell, "The Lord's Supper at Corinth and in the Church Today," *Theology* 98 (783, '95) 196-202.

This essay outlines the situation at Corinth that underlies Paul's words in 1 Cor 11:17-34, particularly in its social dimensions, considers Paul's response to that situation, and raises questions relevant to contemporary eucharistic practice. The reason that the situation at Corinth was unacceptable is that the Lord's Supper had ceased to be an expression of oneness.—C.R.M.

1 Cor 11:17-34, § 40-320.

322. R. D. Balge, "Gift, Service, and Function in the New Testament Church: A Study of 1 Corinthians 12 and Romans 12," *Wisconsin Lutheran Quarterly* [Mequon, WI] 92 (1, '95) 9-16, (2, '95) 83-95.

The first installment presents exegetical analyses of the Greek texts of 1 Cor 12:4-11 and

12:27-31, and the second installment examines Rom 12:1-8 and draws inferences from all three texts about gospel ministry today.—D.J.H.

323. [1 Cor 12–14] G. D. FEE, "Toward a Pauline Theology of Glossolalia," *Crux* 31 (1, '95) 22-23, 26-31.

Any kind of triumphalistic sense to glossolalia lies outside Paul's own understanding, which is to be found in the paradox of 2 Cor 12:9 ("power is made perfect in weakness"). After an overview of the theme of power and weakness in Paul, the article examines the data regarding glossolalia from 1 Corinthians 12–14, suggests that these data correspond to Paul's cryptic reference to praying in the Spirit in Rom 8:26-27, and shows how these data regarding "prayer in the Spirit" fit into the theme of strength in weakness.—C.R.M.

324. [1 Cor 12–14] N. J. MCELENEY, "Gifts Serving Christ's Body," *BibToday* 33 (3, '95) 134-137.

Paul understood the spiritual gifts (πνευματικά or χαρίσματα) as manifestations of the Spirit given to individuals in Christ's church for the benefit of others. To explain why some enjoyed the "better gifts" and to head off jealousy, envy, and resentment among his converts, Paul used the image of the human body whose members work unselfishly for the good of the whole body.—D.J.H.

325. B. MACÍAS, "1 Cor 12,13: Una conjetura renacentista. . . . καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν," *FilolNT* 7 (14, '94) 209-214.

The article calls attention to the suggestion by the Renaissance Hellenist W. Canter (1542-75) that we read ἐφωτίσθημεν ("we were enlightened") rather than ἐποτίσθημεν ("we were made to drink") at the end of 1 Cor 12:13, and notes that this reading better parallels πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν in the first part of the verse.—D.J.H.

326. [1 Cor 14:33-36] C. VANDER STICHELE, "Is Silence Golden? Paul and Women's Speech in Corinth," *LouvStud* 20 (2-3, '95) 241-253.

After presenting the arguments (1) in favor of taking 1 Cor 14:33b-36 as an interpolation, and (2) in favor of its authenticity, the article considers 1 Cor 14:33b-36 and its relation to 1 Cor 11:2-16 in response to the feminist debate about the former passage's authenticity. There are reasons to believe that Paul is consistent in his responses in both passages. Rather than considering λαλεῖν in 14:34-35 as the exception to the rule of 11:2-16, we should see it the other way round: Silence is the rule; speech can only be accepted under specific conditions. Paul seems to tolerate "vertical" speech in 11:2-16, but women are not supposed to behave as equals as far as "horizontal" forms of communication are concerned.—C.R.M.

1 Cor 14:33-38, § 40-405.

327. L. A. JERVIS, "1 Corinthians 14.34-35: A Reconsideration of Paul's Limitation of the Free Speech of Some Corinthian Women," *JournStudNT* 58 ('95) 51-74.

Although the theory that 1 Cor 14:34-35 is an interpolation is attractive, it remains too problematic to be historically probable. Instead these words should be regarded as Paul's. But the passage is less restrictive than has been thought previously. The context indicates that Paul's foremost consideration was the peaceful expression of prophecy, not the subordination of women. While his remedy for the situation was undeniably patriarchal, Paul diagnosed the problem as the type of speaking (self-focused rather than loving) that the women engaged in rather than that women were the speakers.—C.R.M.

1 Cor 15:29, § 40-591.

328. L. L. WELBORN, "The Dangerous Double Affirmation: Character and Truth in 2Cor 1,17," *ZeitNTWiss* 86 (1-2, '95) 34-52.

Initially difficult to understand, Paul's words τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ in 2 Cor 1:17 describe with formulaic clarity the equivocal character of everything human. As a result of the Corinthians' suspicions, Paul claimed to be like a man who must continually seek to establish the truth of his statements by employing what amounts to an oath (see Mt 5:37; Jas 5:12).—D.J.H.

2 Cor 2:4, § 40-332.

329. J. LAMBRECHT, "The Defeated Paul, Aroma of Christ: An Exegetical Study of 2 Corinthians 2:14-16b," *LouvStud* 20 (2-3, '95) 170-186.

This study of 2 Cor 2:14-16b pays special attention to Paul's figurative use of the verb θριαμβεύω in v. 14. In view of the fact that no consensus exists regarding the meaning of this verb, it reviews and evaluates six publications that have appeared over the last twenty-five years regarding its translation. In 2 Cor 2:14-16b Paul is presenting the wonderful spread of the gospel everywhere as an ongoing triumphal procession. The verb θριαμβεύω is no doubt used in a metaphorical sense, but the threefold aspect of victory, celebration, and festal procession certainly remains present. If one asks "who is really the defeated enemy?" the ultimate answer is "the god of this world" (see 4:4).—C.R.M.

330. [2 Cor 8–9] D. HORRELL, "Paul's Collection: resources for a materialist theology," *EpworthRev* 22 (2, '95) 74-83.

The reason that emerges most clearly as Paul's fundamental motivation for the collection is the desire to relieve the poverty of the poor among the saints in Jerusalem. Examination of his treatment of the collection in 2 Corinthians 8–9 (especially 8:9-15) shows that Paul viewed material action as an expression of gospel theology. In particular, the pattern of Christ's self-giving (see 2 Cor 8:9) expresses a challenge more profound than an appeal for charity, and implies that the rich may experience a fundamental change in their position as a result of their Christ-like, costly self-giving.—D.J.H.

331. [2 Cor 8:17-22] K. L. MCKAY, "Observations on the Epistolary Aorist in 2 Corinthians," *NovTest* 37 (2, '95) 154-158.

The aorists ἐξῆλθεν in 2 Cor 8:17 and συνεπέμψαμεν in 8:18, 22 basically represent complete actions in relation to their contexts. If Titus and companions were taking the present letter to Corinth, the aorists can be translated with a present time reference. If they had already left for Corinth before the writing of the letter, the aorists need to be translated as past tenses in English. It is also possible that the two aorists in 8:17, 18 are historic, and the one in 8:22 is epistolary.—D.J.H.

332. L. L. WELBORN, "The Identification of 2 Corinthians 10-13 with the 'Letter of Tears,'" *NovTest* 37 (2, '95) 138-153.

It is assumed by critics of the hypothesis that identifies 2 Cor 10:1–13:10 with the "letter of tears" (see 2 Cor 2:4) that Paul ought to have made explicit mention of the former object of dispute in his letter of reconciliation preserved in 2 Cor 1:1–2:13; 7:5-16; 13:11-13. But is reference to the cause of strife permitted by the rules of the genre? Examination of extant conciliatory epistles of Demosthenes, Cicero, Apollonius of Tyana, and Marcus Aurelius plainly illustrates the principle of composition: One who wished to defend what was said or done in a manner that restored relations avoided insofar as possible discussion of the source of strife. It is now possible to see that Paul conforms to convention in his letter of reconciliation. This removes the final objection to the hypothesis that identifies 2 Corinthians 10:1–13:10 with the "letter of tears."—C.R.M.

333. [2 Cor 12:1-5] B. OTZEN, "Himmelrejser og himmelvisioner i jødisk Apokalyptik" [Heavenly Journeys and Heavenly Visions in Jewish Apocalyptic], *DanskTeolTids* 58 (1, '95) 16-26.

Taking 2 Cor 12:1-5 as its starting point, the article argues that Paul's description of his journey to the third heaven had its literary source in Jewish apocalyptic accounts of heavenly journeys and visions (see *1–2 Enoch, Testament of Levi*), which were developments of OT throne-visions (see Isaiah 6, Ezekiel 1–3, Daniel 7). The heavenly journeys and visions served to reveal the divine world-order, and to disclose the time and events of the end of this world.—D.J.H.

334. P. DE SALIS, "L'écharde dans la chair: Une signe visible de la présence de Dieu? La dimension dramatique de la vie: perspectives à partir de II Corinthiens 12,1-10," *RevThéolPhil* 127 (1, '95) 27-41.

After reflecting on evil and suffering in human existence, the article discusses Paul and the Corinthian crisis as seen in 2 Corinthians 10–13, his statements about the "thorn in the flesh" in 2 Cor 12:1-10, and its theological significance. For Paul, his "thorn in the flesh" became a sign of rupture manifesting the presence of Christ crucified and permitting the necessary incarnation of divine power in his human weakness.—D.J.H.

Galatians—Philemon

335. A. A. DAS, "Oneness in Christ: The *Nexus Indivulsus* Between Justification and Sanctification in Paul's Letter to the Galatians," *ConcJourn* 21 (2, '95) 173-186.

The pivotal, unifying concept of oneness in Christ unites Paul's defense of the Christian gospel in Galatians 1–2, as well as his treatments of justification in chapters 3–4 and sanctification in chapters 5–6. Oneness in Christ provides a biblical way of understanding the inseparable connection (*nexus indivulsus*) between justification and sanctification in a way that is thoroughly Christ-centered.—D.J.H.

Galatians, § 40-507.

Gal 2:1-10, § 40-516.

336. J. C. O'Neill, "The Holy Spirit and the Human Spirit in Galatians. Gal 5,17," *EphTheolLov* 71 (1, '95) 107-120.

The words "spirit" and "flesh" in Gal 5:17 refer to the two complementary parts of every human being. This meaning is missed by the many commentators who take πνεῦμα to refer to the Holy Spirit and assume that Gal 5:13–6:10 was part of Paul's argument to the Galatians. In fact, the passage was originally a Jewish collection of moral aphorisms that was later incorporated into Paul's epistle. Tables of the catchwords in Gal 5:13–6:10 appear on pp. 118-120.—D.J.H.

337. R. Hoppe, "Theo-logie und Ekklesio-logie im Epheserbrief," *MünchTheolZeit* 46 (2, '95) 231-245.

The concept of the church presented in Ephesians clearly goes beyond the other ecclesiological lines in the NT. After a brief review of scholarship on Ephesians, the article endeavors to ascertain more precisely the relation of ecclesiology to theology in Ephesians. It first examines the ecclesiological images and metaphors of Ephesians in the context of Hellenistic or Hellenistic-Jewish cosmology and theology (the church as body, pleroma, and building/temple). Then it examines the fundamental theological structure that exists in the correspondence between Eph 1:3-14 and 3:14-21.—C.R.M.

338. A. E. J. Mouton, "Reading Ephesians ethically: Criteria towards a renewed identity awareness?" *Neotestamentica* 28 (2, '94) 359-377.

This paper is concerned with the ethics of responsible NT interpretation and the implied ethical effect of a NT document. After comments on an integrated ethics of historical reading and accountability, it reviews readings of Ephesians from linguistic-literary, socio-historical, and rhetorical perspectives, respectively. Finally it treats criteria towards a renewed identity awareness. Respecting Ephesians in its otherness and translating it in terms of the needs of a critical, postmodern society asks for a double ethics of historical reading and accountability.—C.R.M.

339. B. Weber, "'Setzen' — 'Wandeln' — 'Stehen' im Epheserbrief," *NTStud* 41 (3, '95) 478-480.

In addition to their metaphorical uses in Ephesians, the verbs καθίζειν, περιπατεῖν, and ἱστάναι (στῆναι) serve a structural and theological function by which the three dimensions of Christian existence are developed: sitting with God and Christ in heaven, walking in the world, and standing against the powers of evil.—D.J.H.

340. D. P. Kuske, "Does Ephesians 2:10 Teach Sanctification or Not?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 92 (1, '95) 51-52.

Eph 2:10 speaks of what God wants believers to do, not what Christ has done for believers. The expression ἐν αὐτοῖς περιπατήσωμεν makes it clear that Paul was talking about sanctification.—D.J.H.

341. A. T. Lincoln, "'Stand, Therefore . . .': Ephesians 6:10-20 as *Peroratio*," *BibInt* 3 (1, '95) 99-114.

After indicating problems with conventional interpretations of Eph 6:10-20, the study presents a rhetorical analysis of the pericope as *peroratio*, and focuses on the effectiveness of its language. Thinking in rhetorical categories causes the interpreter to note that Eph 6:10-20 is not simply the conclusion to the paraenesis but also the conclusion to the letter as a whole. It contains the major elements expected of a *peroratio* by the ancient rhetoricians and also has features in common with ancient accounts of speeches of generals before battle. Rhetorical analysis enables a much clearer view of the intended effectiveness of the passage in the letter's overall strategy of persuasion.—C.R.M.

342. [Eph 6:10-20] J. E. ROSSCUP, "The Importance of Prayer in Ephesians," *Master's Seminary Journal* [Sun Valley, CA] 6 (1, '95) 57-78.

Ephesians in general and its "armor" passage (6:10-20) in particular emphasize the importance of prayer in Christian life and ministry. The power in the armor is essential if believers are to win the battle against Satan and his demonic forces. The parts of the armor (truth, righteousness, etc.) denote essential spiritual aspects of Christian living. Prayer has a strategic role in effectiveness for the conflict that believers face. The prayer to which Paul summons Christians is marked in v. 18 by the repeated "all."—D.J.H.

343. J. SCHLOSSER, "La Figure de Dieu selon l'Épître aux Philippiens," *NTStud* 41 (3, '95) 378-399.

A survey of Philippians for theological statements in the restricted sense of the term yields evidence for three themes: the generosity of God, God's sovereign action, and God as the end. The article offers observations on the relevant texts of the latter two themes, which appear in particular relief: the ἐνέργεια of God (Phil 1:6; 2:12-13), and God at the end of all (1:11; 2:11). The tradition utilized in 1:6 and 2:13 marks the action of God in the communities as a manifestation of God the creator and master of history. That Christ's lordship is in service of the glory of God (1:11; 2:11) indicates that Christology presents no obstacle to Paul's interest in theology.—C.R.M.

344. G. SEGALLA, "Salvezza cristologica universale in Filippesi e 1 Pietro," *StudPat* 42 (1, '95) 215-229.

The article first considers the theme of universal christological salvation with reference to Phil 2:9-11 (and its use of Isa 45:21-24) and its ethical context with reference to Phil 2:1-11 and 4:8. Then it discusses the relation between church and world in 1 Peter with particular attention to the hymn in 2:21-25 and to various "ethical" texts. Both works proclaim universal christological salvation implicitly in hymnic form. Though both take a negative stance toward the official religions, they interact positively (though implicitly) with the ethical values present in the sociopolitical structures and in popular philosophy.—D.J.H.

345. J. SCHLOSSER, "La communauté en charge de l'Évangile. A propos de Ph 1,7," *Rev HistPhilRel* 75 (1, '95) 67-76.

The importance that the theme of the gospel assumes in Philippians is clear already with a glance at the statistics. In this connection the article engages in a thorough exegesis of the fundamental affirmation stated in 1:7 in order to address its numerous syntactical and semantic difficulties. It concludes that in working with the apostle in the service of the gospel, the Philippians exercised a competence that belonged to them—the community is co-responsible for the mission.—C.R.M.

346. V. KOPERSKI, "The Meaning of δικαιοσύνη in Philippians 3:9," *LouvStud* 20 (2-3, '95) 147-169.

The two kinds of righteousness opposed in Phil 3:9 have been described in various ways: human effort versus gift of God, through Christ versus not through Christ, and particular versus universal. The contrast is really an opposition between two human attitudes, two kinds of human perception, one characterized by ignorance that in Christ the messianic age has dawned, and the other consisting in knowledge that Christ Jesus is Lord. The righteousness that Paul describes positively in Phil 3:9 is obtained only by believing in Christ and by one who exists in Christ.—D.J.H.

347. T. MARTIN, "But Let Everyone Discern the Body of Christ (Colossians 2:17)," *JournBibLit* 114 (2, '95) 249-255.

The clause τὸ δὲ σῶμα τοῦ Χριστοῦ in Col 2:17 does not connect with the relative clause that precedes it in spite of the overwhelming consensus of modern commentators. The best grammatical option is to connect the clause with μὴ οὖν τις ὑμᾶς κρινέτω at the beginning of the sentence in v. 16. The resulting construction is an antithesis in which the verb κρινέτω (elided in the second clause) determines the action that is forbidden by the first member ("do not let anyone critique you") and then enjoined by the second ("let everyone discern"). The determination of whose practices are being critiqued by these verses remains ambiguous. Future studies should consider the possibility that Christian practices are criticized in 2:16, 18.—C.R.M.

348. W. C. VERGEER, "Σκιά and σῶμα. The strategy of contextualisation in Colossians 2:17. A contribution to the quest for a legitimate contextual theology today," *Neotestamentica* 28 (2, '94) 379-393.

Given the wide use and acceptance of Plato's cave metaphor (*Rep.* VII 514a-517b) in literature known to 1st- and 2nd-century readers, its familiarity to and use by the writer and first readers of Colossians are reasonable assumptions. The article explores connections between the vocabulary, concepts, and strategy of Plato's cave allegory and Colossians. It would appear that the use of the σκιά/σῶμα contrast in Col 2:17 indicates the writer's employment of Plato's strategy to state the relationship between gospel and heresy in terms of reality and perceptions.—C.R.M.

1 Thessalonians, § 40-297.

349. J. DELOBEL, "One Letter Too Many in Paul's First Letter? A Study of (ν)ηπιοι in 1 Thess 2:7," *LouvStud* 20 (2-3, '95) 126-133.

From the perspective of transcriptional and intrinsic probability, ἤπιοι ("gentle") is more likely to have been the original reading in 1 Thess 2:7, despite the impressive manuscript evidence in favor of νήπιοι ("babes").—D.J.H.

350. R. A. WORTHAM, "The Problem of Anti-Judaism in 1 Thess 2:14-16 and Related Pauline Texts," *BibTheolBull* 25 (1, '95) 37-44.

This methodological case study utilizes concepts from the fields of social psychology and symbolic anthropology in an attempt to come to a clearer understanding of the problem of Pauline anti-Judaism as presented in 1 Thess 2:14-16 and related texts by or about Paul. Paul's prolonged experiences of marginal status and conflict could have influenced the development and expression of prejudicial attitudes. It is entirely possible that the author of

Romans 9–11 was also the author of 1 Thess 2:14-16. Paul's prejudice, however, was of a religious rather than a racial nature.—C.R.M.

351. P. Trudinger, "The Priority of *2 Thessalonians* Revisited: Some Fresh Evidence," *DownRev* 113 (390, '95) 31-35.

The article reviews the arguments of J. Weiss and T. W. Manson for the priority of 2 Thessalonians. Then it suggests that the topics raised in 2 Thessalonians concerning Paul's example as a hard worker (2 Thess 3:7), sanctification, and election (2 Thess 2:13) raised questions requiring an early second letter from Paul, the present 1 Thessalonians (see 1 Thess 2:9; 4:3-8; 1:4-5).—C.R.M.

Pastorals, § 40-307.

352. J. H. Stiefel, "Women Deacons in 1 Timothy: A Linguistic and Literary Look at 'Women Likewise...' (1 Tim 3.11)," *NTStud* 41 (3, '95) 442-457.

This investigation of the identification of the women addressed in 1 Tim 3:11 first comments on the genre of the larger passage (3:1-13) and reviews the particular vocabulary of 3:11 in comparison with 3:8 and other passages treating functionaries or groups in the church. Then it surveys the syntactic features of the text and considers the possible identifications of the women in 3:11. It concludes that close attention to the syntax of 3:11 and of the passage as a whole provides support for a diaconal ministry of women as partners with men.—C.R.M.

353. B. Dehandschutter, "Μηκέτι ὑδροπότει: Some Notes on the Patristic Exegesis of 1 Timothy 5:23," *LouvStud* 20 (2-3, '95) 265-270.

The advice in 1 Tim 5:23 about drinking not water only but also a little wine is developed in a whole spectrum of interpretations by Clement of Alexandria and John Chrysostom. Clement's understanding cannot be reduced to a question of ethics, nor John Chrysostom's consideration to a pastoral approach.—D.J.H.

2 Tim 4:20, § 40-293.

354. [Tit 3:5] J. Brug, "A Rebirth-Washing and a Renewal-Holy Spirit," *Wisconsin Lutheran Quarterly* [Mequon, WI] 92 (2, '95) 124-128.

Only an interpretation that recognizes the chiastic arrangement of the four genitives following διά in Tit 3:5 preserves the proper parallelism: "God saved us through the washing which works rebirth and through the Holy Spirit who works renewal." As in Jn 3:5, baptism and the Holy Spirit are placed side by side as agents by which God works saving faith in us.—D.J.H.

Philemon, § 40-70.

Hebrews

355. H.-F. Weiss, "Ein Buch geht mit seinem Leser um. Der Kommentar zum Hebräerbrief und sein Autor," *BibKirch* 50 (1-2, '95) 32-38.

With particular attention to the difficulties and possibilities facing commentators on

Hebrews and to the author's own commentary entitled *Der Brief an die Hebräer* (1991), the article reflects on Hebrews as a sermon, as the exposition of a confession of faith, and as an encouragement to faith, respectively.—D.J.H.

356. T. E. Schmidt, "The Letter *Tau* as the Cross: Ornament and Content in Hebrews 2,14," *Biblica* 76 (1, '95) 75-84.

Hebrews 2:14b contains extensive assonance, or consonantal repetition. Following ἵνα διά, the next twelve consecutive words begin with or contain the letter τ. We know that the passage involves careful reflection on Jesus' death, and we know that the letter *tau* denoted the cross for some Christians as early as the 1st century. In the hands of the talented author of Hebrews these factors may add up to deliberate employment of the letter τ as a symbol for Christ in 2:14.—C.R.M.

357. N. C. Croy, "A Note on Hebrews 12:2," *JournBibLit* 114 (1, '95) 117-119.

There is a good parallel to the characterization of Jesus in Heb 12:2 in Dionysius of Halicarnassus' description of Dinarchus as neither a εὑρετής ("inventor") nor a τελειωτής ("perfecter"). According to Hebrews, Jesus is both the ἀρχηγός ("originator") and τελειωτής ("consummator") of faith. There is no need to resort to translations such as "consecrator" or "mystagogue" for τελειωτής in Heb 12:2.—D.J.H.

Catholic Epistles

358. E. A. C. Pretorius, "Coherency in James: A soteriological intent?" *Neotestamentica* 28 (2, '94) 541-555.

After noting previous attempts to locate the communicative center of James, the article proposes that a pattern of references to the issue of "salvational consequence" throughout the document provides an important clue to one of the author's basic concerns. The persistent references to the effect of deeds in view of eschatological salvation is strongly indicative of the main rhetorical thrust of the document and also provides the substantive binding force that has kept the unity of the letter intact.—C.R.M.

359. M. Volf, "Soft Difference. Theological Reflections on the Relation Between Church and Culture in 1 Peter," *Ex Auditu* [Allison Park, PA] 10 ('94) 15-30.

After introductory comments on the gospel and culture with attention to the work of E. Troeltsch and H. R. Niebuhr, the article explores the character of Christian identity and difference through a "theological and sociological exegesis" of 1 Peter. With its theme of Christian life in a non-Christian environment, 1 Peter speaks more pointedly and comprehensively to the problem of "Christ and culture" than any other NT text does. It bursts not only Niebuhr's five neat models about how Christ relates to culture but also Troeltsch's distinction between church and sect. It might be appropriate to call the missionary distance that 1 Peter stresses "soft difference." For people who live the soft difference, mission fundamentally takes the form of witness and invitation rather than pressure or manipulation.—C.R.M.

1 Peter, § 40-344.

360. R. Dupont-Roc, "Le jeu des prépositions en 1 Pierre 1,1-12: De l'espérance finale à la joie dans les épreuves présentes," *EstBíb* 53 (2, '95) 201-212.

Stylistic analysis of 1 Pet 1:1-12 with particular attention to its uses of the prepositions εἰς and ἐν indicates that the theme of promised reward and future salvation (which is basic in 1 Peter) flows back into the life of the community. The text moves from desire for the parousia to concrete action in time.—D.J.H.

361. T. Seland, "The 'Common Priesthood' of Philo and 1 Peter: A Philonic Reading of 1 Peter 2.5, 9," *JournStudNT* 57 ('95) 87-119.

Against the background of Philo's views on the temple, the high priest, and the priesthood, a Philonic reader of 1 Pet 2:5, 9 would understand the "common priesthood" as something given rather than to be striven after (see οἰκοδομεῖσθε, v. 5). Moreover, the βασίλειον ἱεράτευμα (v. 9) would be understood in light of the οἶκος and the sacrificial terms in its context as denoting "temple" rather than "household," and the role of the priesthood would be directed toward God rather than people. In Philo's world even the expression ἐξαγγείλητε (v. 9) could be understood as praise to God rather than missionary preaching to people.—D.J.H.

1–3 John, §§ 40-248, 250.

1 John, §§ 40-247, 255.

362. [1 Jn 3:11-18] D. Muñoz León, "El derás sobre Caín y Abel en 1 Jn y la situación de la comunidad joánica," *EstBíb* 53 (2, '95) 213-238.

The treatment of Cain in 1 Jn 3:11-18 (see v. 12) can be explained with the help of *Targum Neofiti* of Gen 4:1-17. The "derash" on Cain and Abel affects the structure of the letter as a whole and reflects the split troubling the Johannine community: The secessionists are compared to Cain because of their doctrines and their hatred for the "brothers."—D.J.H.

363. S. J. Joubert, "Persuasion in the Letter of Jude," *JournStudNT* 58 ('95) 75-87.

After methodological remarks on the functions of persuasive discourse, the article considers the social context of Jude and Jude's global textual strategy. Then it surveys the text with attention to Jude's discourse strategies, which have to do with the interaction between the intertextual personages and the language used in the production of the different verbal utterances, as well as to his semantic strategies, which have to do with the establishment of the meaning of the discourse.—C.R.M.

Revelation

364. A. Casalegno, "A cidade entre realidade e símbolo: Duas perspectivas do Apocalipse," *PerspTeol* 27 (71, '95) 7-26.

Two city metaphors—Babylon and Jerusalem—are very prominent in the book of Revelation. The article considers the portrayals of the two cities according to the following outline: Babylon the licentious city, Jerusalem as the sinful city, Babylon and Jerusalem as ambits of the salvation of God, the city transfigured in glory, and the heavenly Jerusalem and Christian optimism.—D.J.H.

365. J. A. du Rand, "The transcendent God-view: Depicting structure in the theological message of the Apocalypse of John," *Neotestamentica* 28 (2, '94) 557-573.

After discussing the literary structure and theological framework of Revelation, the article considers some Jewish perspectives on God and the typical Greco-Roman view of power. Then it deals with God's sovereign kingship as the thematic framework of Revelation and the role of God's transcendency in the theological structure of the book. John's God-view was rectifying the readers' perception of power. Resistance to Rome meant operating from a particular God-view and demonstrating the unfolding of God's kingship on earth by true worship of the transcendent God against the false and pretentious Roman interim.—D.J.H.

366. R. L. Jeske, "The Book of Revelation in the Parish," *WordWorld* 15 (2, '95) 182-194.

After discussing introductory issues (title, author, audience, purpose), the article considers the worship setting of Revelation (chap. 1), the letters to the seven churches (2–3), and the seven interlocking vision cycles (6:1–21:5a) framed by the visions of the heavenly court (4–5) and of the new heaven and earth (21:5b–22:5). John wanted his churches to use his book as a resource for parish renewal.—D.J.H.

367. C. R. Koester, "On the Verge of the Millennium: A History of the Interpretation of Revelation," *WordWorld* 15 (2, '95) 128-136.

The article traces the history of the interpretation of Revelation according to the following outline: futuristic and timeless interpretations (patristic period), Revelation and church renewal (from Joachim of Fiore to Luther), dispensational and historical interpretations (19th and 20th centuries), and interpretation and faith (theological significance).—D.J.H.

368. T. M. S. Long, "A real reader reading Revelation," *Neotestamentica* 28 (2, '94) 395-411.

The article seeks to provide a framework within which biblical studies might move to a "real-reader-response criticism." After considering the idea of dialogue as developed by H. G. Gadamer and D. Bleich, the article presents a critique of the use of reader-response criticism in biblical studies, and offers a real-reader reading of Rev 2:1-7 to illustrate how the particularities of one's presence as reader influences the reading of this text.—D.J.H.

369. F. R. Mwombeki, "The Book of Revelation in Africa," *WordWorld* 15 (2, '95) 145-150.

After noting the variety of interpretations of Revelation among Africans, the article calls attention to difficulties (language, illiteracy, symbolism, confusion) and strengths (similar worldviews, pictures of God, love of mysteries, appreciations of anonymity, beliefs in the supernatural and revelations, rich symbolism) in African interpretation.—D.J.H.

370. C. L. Nessan, "When Faith Turns Fatal: David Koresh and Tragic Misreadings of Revelation," *CurrTheolMiss* 22 (3, '95) 191-199.

The religious ideas that contributed to the demise of the Branch Davidians in Waco, Texas in 1993 were founded to a large degree on a tragic misreading of the book of Revelation. Its important lessons—perseverance in the face of persecution, resisting the idolatrous claims of governments, and hope for a final resolution of history—are only learned by careful study of the book in its original historical context.—D.J.H.

371. K. NIELSEN, "'Gud Herren kaldte på ilden til dom.' Dommedagsmotivet og dets forskydninger" ["The Sovereign Lord was Calling for Judgment by Fire." The Judgment Day Motif and its Developments], *DanskTeolTids* 58 (1, '95) 3-15.

In the OT "fire" is used frequently as an image for God's wrath. But behind God's wrath lies his passionate love for Israel (see Deut 4:24). In Revelation the consuming fire (see 20:10, 14-15) connotes the new beginning: After the fire come a new heaven and a new earth.—D.J.H.

372. J. NISSEN, "Menighed i traengsel. Johannes Åbenbaring — historie og teologi" [Church in Distress. John's Revelation — History and Theology], *DanskTeolTids* 58 (1, '95) 27-39.

Revelation is read from various perspectives: historical criticism, literary symbolism, biblical literalism (fundamentalism), and the theology of liberation. The book's vision of the world is best understood as an attempt to give courage and comfort to Christians in a particular sociohistorical situation. A reading of Revelation that subordinates its description of cosmic destruction to its desire for justice and vision of a new world is probably more important for modern readers.—D.J.H.

373. P. PRIGENT, "Qu'est-ce qu'une apocalypse?" *RevHistPhilRel* 75 (1, '95) 77-84.

Any comparison between the book of Revelation and Jewish apocalyptic literature [see § 18-242] should take account of the Jewish mystical writings known as Hekhalot. There one finds (as in Revelation) an interpretation of worship as the revelation of an anticipated eschatology.—D.J.H.

374. M. WOJCIECHOWSKI, "Church as Israel According to the Revelation of St. John," *CollTheol* 64 (special fascicle, '94) 33-40.

The article first considers texts in Revelation that attribute features of Israel to the eschatological community called the church (Rev 7:1-8; 11:1; 12:1-17; and 21:12-21a). Then it reflects on images of the community and on the relation between Israel and the church according to Revelation. If we call the new community of Revelation the church, we must immediately add that it appears as identical with Israel, even if transformed and knowing the Messiah.—D.J.H.

375. G. M. STEVENSON, "Conceptual Background to Golden Crown Imagery in the Apocalypse of John (4:4, 10; 14:14)," *JournBibLit* 114 (2, '95) 257-272.

Examination of relevant literary and archaeological evidence from antiquity indicates that the golden wreath (στέφανος χρυσοῦς) was capable of expressing at least four different concepts: victory, royalty, divine glory, and honor. In Revelation 4 the thrones symbolize royal authority whereas the golden wreaths (see 4:4, 10) are intended to symbolize divinity and honor. In Rev 14:14 the golden wreath functions as a visual representation of those qualities attributed to the Danielic "son of man." Thus the golden wreath worn by the "son of man" in Rev 14:14 identifies him as a figure possessing both divine glory and royal authority.—D.J.H.

376. [Rev 4:6-7] R. M. JENSEN, "Of Cherubim & Gospel Symbols," *BibArchRev* 21 (4, '95) 42-43, 65.

In western Christian iconography Ezekiel's vision of the cherubim (Ezek 1:5-10) is usually conflated with the vision of the four living creatures of Rev 4:6-7. The early Church Fathers (e.g. Irenaeus, Jerome, Augustine) expounded on the relation between the Gospels and these mythical creatures (man, eagle, ox/calf/bull, lion), offering several different schemas of their relation to the Evangelists.—C.R.M.

Rev 4:10, § 40-375.

377. J. VAN RUITEN, "Der alttestamentliche Hintergrund von Apokalypse 6:12-17," *EstBíb* 53 (2, '95) 239-260.

Examination of the vocabulary and themes of Rev 6:12-17 reveals allusions to the OT books of Joel, Isaiah, and Hosea. The analysis is carried out under the following headings: the earthquake (Rev 6:12c), the darkening of the heavenly bodies (6:12d-14a), the removal of mountains and islands (6:14b), human anxiety (6:15-16c), and the great day of wrath (6:17).—D.J.H.

378. J. A. SCHROEDER, "Revelation 12: Female Figures and Figures of Evil," *WordWorld* 15 (2, '95) 175-181.

The essay explores the many aspects of the identity of the woman of Revelation 12 under the following headings: the queen of heaven, mother Eve, Israel in the wilderness, Mary, *ecclesia* and the crown of stars, and the four women of the Apocalypse.—C.R.M.

Rev 14:14, § 40-375.

379. [Rev 21:11-21] F. FAVA, "La Jérusalem nouvelle. Une symphonie architecturale," *Christus* 42 (166, '95) 173-179.

The description of the new Jerusalem (Rev 21:11-21) is situated between the passages on the new creation (21:1-10) and the tree of life (21:22–22:5). The article considers various architectural features in the description, and reflects on how the new Jerusalem might inspire reflection on social and urban transformation.—D.J.H.

BIBLICAL THEOLOGY

380r. B. S. CHILDS, *Biblical Theology of the Old and New Testaments* [*NTA* 37, p. 453; § 39-1016r].

M. O'CONNOR, "How the Text is Heard: The Biblical Theology of Brevard Childs," *RelStudRev* 21 (2, '95) 91-92, 94-96.—The article sets the book in the context of Childs's earlier works, explains the approach taken to biblical theology in this book, considers some of the scholarly debates about his methodology, and concludes with editorial and theological criticisms of this book. In light of Childs's continued insistence on the church's use of the Bible, his neglect of the church's use of the Bible in the liturgy is baffling.—D.J.H.

381. A. DEL AGUA, "El 'Antiguo' Testamento, primera parte de la Biblia cristiana. Lectura cristiana del AT," *EstEcl* 70 (273, '95) 145-189.

After reflecting on the Christian reception of the OT, the article considers the "derashic" transposition from the OT to the NT through Jewish traditions of interpretation, calls for a critical revision of the dominant paradigms for the Christian reading of the OT in contemporary exegesis (promise-fulfillment, typology, *sensus plenior,* salvation-historical, etc.), and delineates some presuppositions about the Christian actualization of the OT (the OT as the first part of the Christian Bible, the God of Jesus as the God of the OT).—D.J.H.

382. G. F. HASEL, "Recent Models of Biblical Theology: Three Major Perspectives," *AndUnivSemStud* 33 (1, '95) 55-75.

The article describes and evaluates critically three major models of biblical theology: J. J. Collins's model of a critical biblical theology, B. S. Childs's model of a canonical approach to biblical theology, and H. Hübner's model of a restricted biblical theology.—D.J.H.

383. H.-P. MÜLLER, "Mythos als Elementarform religiöser Rede im Alten Orient und im Alten Testament. Zur Theorie der Biblischen Theologie," *NeueZeitSysTheolRel* 37 (1, '95) 1-19.

After defining the term *Gattung,* the article describes the genre of myth with reference to its chief characters, models of conflict, treatment of time and space, ways of interpreting the world, and the interests of the narrator and hearers/readers. Then it calls attention to myths and mythical motifs in the OT and NT, and criticizes R. Bultmann's program of demythologization from the standpoint of linguistics in connection with phenomenology of religion.—D.J.H.

384. H. RÄISÄNEN, "Nytestamentlig teologi" [New Testament Theologies], *SvenskTeol Kvart* 71 (2, '95) 58-65.

NT theologies should be replaced by accounts of early Christian religion that analyze the early Christian thought world in terms of the interplay between tradition, experience, and interpretation. Theological evaluation and application of historical findings could then take place at a second stage (which would help rather than hinder the concerns of contextual theologies such as liberation theology).—D.J.H.

Christology

385. ANON., "Gesù Cristo, unico e universale salvatore degli uomini," *CivCatt* 146 (3473, '95) 425-435.

After explaining the pertinent terms, the article affirms that according to the NT Jesus Christ is the unique and universal savior of human beings. It maintains that Jesus' saving power should be understood in an "inclusive" rather than "exclusive" sense.—D.J.H.

386. C. E. HILL, "Antichrist from the Tribe of Dan," *JournTheolStud* 46 (1, '95) 99-117.

The idea of a Jewish Antichrist in Christian thought may be quite old, even though the Antichrist from the tribe of Dan makes his first known appearance with Irenaeus and is described most extensively by Hippolytus. The Christian representation of the Antichrist as a Jewish false messiah, even a Danite, must be seen in the context of the ongoing debate between Jews and Christians over the Messiah and over the correct interpretation of the OT prophetic Scriptures. It is a more or less direct Christian reaction to the phenomenon of continuing Jewish messianic expectation in the face of the past appearance and rejection of Jesus.—D.J.H.

387. E. Jacob, "La pierre angulaire d'Esaïe 28.16 et ses échos néotestamentaires," *RevHistPhilRel* 75 (1, '95) 3-8.

The edifice of which the stone of Isa 28:16 is to be the foundation is the Davidic dynasty rather than the Temple. The appropriate human response to the divine initiative is trust. The NT writings (e.g. Lk 20:17; Rom 9:33; 10:11; Eph 2:20; 1 Pet 2:4, 6) interpreted the verse christologically, and applied the stone symbolism to Christ and to the community of believers in Christ.—D.J.H.

388. J. R. Levison and P. Pope-Levison, "Jesus in Africa," *BibToday* 33 (3, '95) 164-169.

In Africa today inculturation theologians champion portraits of Jesus as elder brother, ancestor, chief, and healer. Others discover in Jesus a liberator of the oppressed.—D.J.H.

389. G. O'Collins, "The Incarnation under Fire," *Gregorianum* 76 (2, '95) 263-280.

With particular attention to the "low" or neo-Arian Christology represented by J. Hick's *The Metaphor of God Incarnate* (1993), the article responds to some of his major anti-incarnational arguments under the following headings: the historical Jesus and Paul, the resurrection of Jesus, the incompatible-attributes problem, and the incarnation as metaphor. Modern liberal Christologies are philosophically and (in some ways) biblically ahead of their ancient adoptionist and Arian counterparts. But can neo-Arianism hope to succeed where Arianism failed?—D.J.H.

390. N. Walter, "Zur theologischen Problematik des christologischen 'Schriftbeweises' im Neuen Testament," *NTStud* 41 (3, '95) 338-357.

After reflecting on the theological and ecclesiological significance of the appeal to OT texts in NT Christology and on the Christian rereading of the Scriptures, the article discusses the different ways in which the OT is used in the NT: biblical usages, allusions, implicit quotations, quotations, background information or interpretive patterns, and fulfillment quotations. It concludes with further theological and ecclesiological observations on the early Christian rereading of the OT in the light of Christ.—D.J.H.

Church and Ministry

391. P. Bacq, "Vers des ministères apostoliques féminins?" *LumVit* 50 (2, '95) 155-168.

In the primitive church as illustrated by the Pauline letters, women carried out full and partial apostolic ministries. On the basis of the Gospels one can detect the emergence of women as apostolic ministers in the attitude of Jesus. The resurrection events and the roles that women played in them led to important developments in this matter.—D.J.H.

392. F. Bovon, "The Church in the New Testament, Servant and Victorious," *Ex Auditu* [Allison Park, PA] 10 ('94) 45-54.

In spite of sociological, ideological, and cultural discrepancies the churches of the 1st century all have a common specificity which designates them as Christian. The essay first presents a description of the common faith of the early church composed of four elements. Then it offers portraits of three early Christian churches: the church of Q, the church of Revelation, and the Pauline church. The bipolar theological structure of service and glory that is embedded in the dialectic (more than the succession) of Good Friday and Easter is also present in various forms in the three traditions discussed as well as in other parts of the NT. [In the same issue (pp. 55-57) W. L. Liefeld offers a response.]—C.R.M.

393. J. F. Brug, "The Ministry of the Apostles and Our Ministry," *Wisconsin Lutheran Quarterly* [Mequon, WI] 92 (3, '95) 168-178.

Although faithful ministry is always apostolic in its doctrine and all true believers are always apostolic in their faith, nothing in Scripture indicates that the office of pastor or any other public ministry of the word is derived from the apostolic office. "By Christ and through the church" is the origin of all forms of ministry in the NT, except in a few cases where there was a direct call from Christ.—D.J.H.

394. S. Bucher-Gillmayr et al., "Frauen tragen Verantwortung. Biblische Aspekte zum Thema," *TheolPraktQuart* 143 (2, '95) 170-185.

The article first considers Jesus' attitude (and its normativity) toward the responsibilities taken up by women in his movement and their relation to the Twelve. Then it discusses women as Paul's coworkers and their role in the house churches. Finally it treats the place of women in the Jewish household and in the synagogue in the light of the OT. The article is the fruit of discussions by Bucher-Gillmayr, M. Hasitschka, K. Huber, and C. Koch on the topic of women's ordination.—D.J.H.

395. B. K. Camp, "A Theological Examination of the Two-Structure Theory," *Missiology* [Scottdale, PA] 23 (2, '95) 197-209.

In the NT "parachurch" structures (e.g. Paul's missionary band) are never referred to as an expression of the universal church. There is no biblical justification to say that congregations have one sphere of ministry and mission agencies have another. The NT teaches that local churches should be involved in world evangelism.—D.J.H.

396. K. Carlson, "The Ministry of Women: Texts for the Celebration," *WordWorld* 15 (3, '95) 367-372.

In the context of a national celebration of the 25th anniversary of the ordination of women in the Evangelical Lutheran Church in America, the article reflects on ways of dramatizing the story of the woman anointing Jesus in Mk 14:3-9, other biblical texts and the ordination of women, and further issues for preaching on the ordination of women.—D.J.H.

397. R. W. Carlson, "The Transfiguration of Power," *Ex Auditu* [Allison Park, PA] 10 ('94) 87-103.

After a concise survey of NT images or metaphors of the church, the article discusses, in connection with stories of people who have been subject to the abuse and misuse of power within the church, the taxonomy of power and how it might be recast. It concludes with questions for the amendment of ecclesial life under three broad categories: theological education, church systems, and theology and spirituality.—C.R.M.

398. R. F. Collins, "Ministry and the Christian Scriptures," *LouvStud* 20 (2-3, '95) 112-125.

Taking Lk 4:16-22 as its starting point, the article considers the hermeneutical circle constituted by Jesus and the Scriptures. Then it focuses on Paul's understanding of his own ministry, the images that he used to describe it, other ministries, and other NT witnesses regarding ministry. Ministry is in function of the church. Without Scripture and its ministry there is in the present order of salvation no church in which to minister.—D.J.H.

399. R. J. Decker, "The Church's Relationship to the New Covenant," *BiblSac* 152 (607, '95) 290-305.

Six NT verses refer specifically to the "new covenant": Lk 22:20; 1 Cor 11:25; 2 Cor 3:6; Heb 8:8; 9:15; and 12:24. After considering the OT perspective on the new covenant (see Jer 31:31), the article discusses biblical issues regarding the new covenant (Gentile inclusion, complementary hermeneutics, division of blessings), the ratification of the new covenant (at the cross), and the expansion of new covenant provisions before its ratification.—D.J.H.

400. R. T. France, "'It seemed good to the Holy Spirit and to us'? Some thoughts on decision-making in the church, and on Christian disagreement, in the light of the decision of the Church of England to ordain women to the presbyterate," *Churchman* 108 (3, '94) 234-241.

The dawning recognition that Gentiles could be accepted as equal members in the church of Jesus Christ (see Acts 15:28) offers interesting parallels to the recent decision of the Church of England to ordain women to the presbyterate. The biblical material relating to the ministry of women in the church presents negative (see 1 Tim 2:11-12; 1 Cor 14:34-35; 11:3-16) and positive (see Gal 3:28; Romans 16) approaches. The basis of the change was a careful reexamination of the meaning and application of Scripture in the light not only of changed circumstances but also of a newly developing awareness of the nature of the hermeneutical task. [The same issue (pp. 242-246) contains a critical reply by M. Tinker.]—D.J.H.

401. A. O. Graff, "The Practice of Compassion and the Discipleship of Equals," *Ex Auditu* [Allison Park, PA] 10 ('94) 105-112.

The essay explores two metaphors that describe and prescribe what it is to be the church. These are the symbol of compassion presented in the phenomenology of W. Farley and the discipleship of equals developed by E. Schüssler Fiorenza. An ecclesial identity as a discipleship of equals raises both a vision of renewed human relations and an ethical agenda. The metaphors inform and are informed by the church's mission to practice compassion as a mode of living the gospel.—C.R.M.

402. C. Grappe, "Cène, baptême et ecclésiologie du Nouveau Temple," *RevHistPhilRel* 75 (1, '95) 35-43.

The ecclesiology of the new temple developed by the Jerusalem church and applied by

Paul to the whole community (see 1 Cor 3:10-17) had an impact on the interpretations given to the Last Supper (see 1 Cor 10:21; Mt 7:6/*Didache* 9:5) and baptism (see 2 Cor 6:14–7:1; Heb 10:19-23; *Letter of Barnabas* 16:6-10). The motif of free access to God through the Christ-event is expressed on the ecclesiological level by the metaphors of belonging to the true sanctuary and participating in the new creation.—D.J.H.

403. C. GREEN, "Gender and Ministry," *Churchman* 108 (4, '94) 328-352.

The article states and explains twenty-nine theses concerning the nature of the Bible as well as the relation of gender to creation, sin, Israel, redemption, the church, and hope, respectively, in light of the pertinent biblical texts. It observes that the principle of male leadership in home and church is maintained in the NT on the model of Christ's servant leadership, and that in the church the gender difference should be observed by entrusting the ultimate responsibility for teaching to a few men.—D.J.H.

404. S. S. HENRICH, "A 'Fluttering Flock' of Messengers? Women in the New Testament," *WordWorld* 15 (3, '95) 279-289.

The women of Mt 28:1-10 should not be trivialized as a "fluttering flock." After reflecting on the changing NT world, the article considers the portrayal of women in the Pauline letters, Acts, the Pastorals, and the Gospels, respectively. There are women messengers in the NT. Even if their own voices do not come to us, the alert reader cannot miss their presence and faith.—D.J.H.

405. J. W. KLEINIG, "Scripture and the Exclusion of Women from the Pastorate (I)," *Luth TheolJourn* 29 (2, '95) 74-81.

The case for an exclusively male pastorate rests on valid hermeneutical and theological principles as well as the correct exegesis of 1 Cor 14:34-35 and 1 Tim 2:11-12. In 1 Cor 14:33b-38 Paul's appeal to such a wide range of authorities, his mention of Christ's command, reference to the apostolic tradition and responsibility for it, and threat of divine rejection for those who reject his teaching make sense only if he was engaged in defending the divinely instituted apostolic ministry of the word and the exclusion of women from it by Christ.—D.J.H.

406. G. KRETSCHMAR, "The Early Church and Hellenistic Culture," *International Review of Mission* [Geneva] 84 (332-333, '95) 33-46.

The encounter (or even amalgamation) of Hebrew-OT thinking and Hellenistic culture was a precondition rather than a consequence of the early Christian mission. Inculturation is essential to understanding the gospel of Jesus Christ as the message of salvation. The Western emphasis on the enduring apostolic foundation and the Eastern emphasis on the constant task of preaching and living out the gospel in a new language in new cultures belong together.—D.J.H.

407. J. KURICHIANIL, "The Holy Spirit the Main Agent in the Mission of the Church," *IndTheolStud* 31 (4, '94) 348-367.

With reference mainly to the writings of John, Paul, and Luke, the article examines the all dominating role of the Holy Spirit in the mission of the church according to the following outline: the mission of Jesus, the mission of the disciples, the mission of the Holy Spirit (continuing Jesus' mission through the disciples), the mission of the church as the mission of the Spirit (the church born in the Spirit and led by the Spirit), and the Spirit as achieving the mission of the church.—D.J.H.

408. D. MACLEOD, "Deacons and Elders," *ScotBullEvangTheol* 13 (1, '95) 26-50.

Study of the NT terms for deacons and elders does not yield a clear picture of early church structures. The various ministries enjoyed by the apostolic church were threefold: a ministry of tables, a ministry of oversight, and a ministry of preaching. All of these transcended local churches; representatives of all of them might be fully maintained; and the preachers were expected to be highly mobile.—D.J.H.

409. D. G. MILLER, "A New Testament View of the Church and Its Faith," *Ex Auditu* [Allison Park, PA] 10 ('94) 1-14.

After a brief survey of popular conceptions of the church, the article first discusses the nature of the church according to the NT and its characteristics (divine, not human; fellowship of faith, not an institution; etc.). Then it treats the faith of the church by examining the implications of its basic confession: Jesus is Lord (the exclusiveness, inclusiveness, reality, and final manifestation of Jesus' lordship). [The same issue contains a bibliography on the church (pp. 119-125) compiled by N. Pawl.]—C.R.M.

410. T. C. MUCK, "The New Testament Case for Interreligious Dialogue," *Insights* [Austin, TX] 110 (2, '95) 7-21.

The NT supports sustained conversations between parties who are not saying the same things. It also supports recognition of and respect for the contradictions and mutual exclusions between various ways of thinking. In this sense the NT supports interreligious dialogue.—D.J.H.

411. J. NEUSNER, "The Foundations of Jewish Existence," *ConsJud* 47 (3, '95) 42-52.

Treating "Israel" as the ethnic group, the nation, and the holy people all at once forms not only an error in the use of language but also reflects a theological judgment made by Christianity. As illustrated by J. D. G. Dunn's *The Partings of the Ways* (1991), Christian theology takes as its starting point in the conflict with Judaism the position that "Israel" is ethnic but the gospel is universal. Jewish existence today may take shape on the foundation of the State of Israel or may find its realization in the holy Israel of the Torah. The Israel of ethnic preference may be dismissed as trivial and demeaning.—D.J.H.

412. J. K. RICHES, "'Neither Jew nor Greek': The Challenge of Building One Multicultural Religious Community," *Concilium* (1, '95) 36-44.

After reflecting on differences between intercultural relations in Paul's churches and the dominant pattern of cultural interchange in Greco-Roman cities, the article discusses theological motifs contributing to the subsuming of cultural differences into a new religious community, and considers strategies for social integration in the new community. Though a product of the cosmopolitan world of the 1st century, early Christianity was not simply a reflection of the culture of the Roman principate. In some respects it relativized the major cultural divisions of its time and sought to overcome social barriers and boundaries in the name of its Lord who came to save the lost, the weak, and the enemies of God.—D.J.H.

413. S. K. Tsitsingos, "Ποια η σχέση μεταξύ των 'μικρών' της Κ.Δ. και του θεσμού (What is the relation between the 'little ones' of the N.T. and the institution)," *DeltBibMel* 23 (2, '94) 90-94.

Given that the "little ones" of Mt 10:40-42; 18:1-14; and Mk 9:37-42 were young missionaries dating back to Jesus' ministry, the article proposes that these persons first formulated the "diaconic" ministry but were not yet the institutional class of deacons as envisioned in Acts and the Pastorals. The latter institution gradually developed in parallel to the Levitical class of Judaism, gained a priestly character, and exercised a triple function during the apostolic period (philanthropic, kerygmatic, and liturgical).—Th.S.

Various Themes

414. B. Ballard, "On the Sin of Usury: A Biblical Economic Ethic," *ChristScholRev* 24 (2, '94) 210-228.

The OT (see Exod 22:25; Lev 25:36-37; Deut 23:19-20; etc.) clearly condemns lending money (or anything else) at any interest at all. The pertinent biblical passages condemn usury as a violation of justice to be reversed by a redistribution of the ill-gotten gains, as aggression against the poor, as a breach in the agreement between God and Israel which directly affects the flourishing of the nation, as a heinous and capital offense, and as a forgetting of God altogether. The prohibition against usury is reiterated and extended in Lk 6:35. Interest-taking today is as much a sin as ever.—D.J.H.

415. F. Beisser, "Aufgaben heutiger Eschatologie — Probleme und Lösungsmöglichkeiten," *TheolLitZeit* 120 (6, '95) 495-510.

After discussing the meanings of the term "eschatology," the article considers eschatology first in the OT and then in the NT, and reflects on three tasks for systematic theologians today regarding eschatology: clarifying the concept, establishing the theological foundations, and developing ways to express the content and significance.—D.J.H.

416. D. Bergant, "Biblical Interpretation and Sin in Today's World," *NewTheolRev* 8 (2, '95) 70-75.

The article first reflects on the process of biblical interpretation and the recontextualization that takes place in the lectionary. Then with reference to lectionary texts from Galatians and Colossians it suggests how these texts might addresss some of the sinful patterns of contemporary society: racism, classism, sexism, and uncompromising individualism.—D.J.H.

417. D. W. T. Brattston, "Abortion in the Bible," *Churchman* 108 (4, '94) 353-356.

Fundamental differences in societal structures, family relationships, and ways of perceiving the world make it difficult to formulate a principle about abortion from Exod 21:22-25 to guide Christians in the late 20th century. But the unanimous rejection of abortion in ancient Christian sources suggests that Christ's teaching has been reliably recorded in them.—D.J.H.

418. W. Brennan, "Rethinking Marian Theology: The New Creation," *MilltownStud* 35 ('95) 113-129.

The basic story of Christian faith is that God so loved the world—the world seen through the eyes of Hebrew revelation—that he sent the only Son to save it in the fullness of time. The Christian story of creation gives Mary a role that is unique in the new reality. The ongoing development of Marian theology must be pursued in the light of the historical process of the incarnation-to-glorification of Jesus and its continuing effect as the new creation.—D.J.H.

419. A. F. Buzzard, "The Gospel of the Kingdom in the Prophets: The Unfulfilled Dream of Messianic Government," *JournRadRef* 4 (3, '95) 3-30.

Jesus' proclamation of the kingdom of God would have pointed to the fulfillment of the OT prophetic predictions of the establishment on earth of a divine government presided over by the ideal king of Israel, the Messiah. The plain language of the biblical prophets will not yield to a "religious" interpretation of the interior "kingdom of the heart" beloved by so many.—D.J.H.

420. N. Casalini, "Il tempio nella letteratura giudaica e neotestamentaria," *RivistBib* 43 (1-2, '95) 181-210.

Taking as its starting point G. Bissoli's *Il tempio nella letteratura giudaica e neotestamentaria* (1994), the article traces the history of the idea of the temple from the 2nd century B.C. to the 6th century A.D. It suggests that Philo had two different definitions of the temple (the cosmos and the human soul) and thus gave the temple building only a symbolic significance. It also supplements Bissoli's treatment of the temple in the NT with reference to the human body (see 1 Cor 6:19) and to the community of the faithful (see 1 Cor 3:16-17; 2 Cor 6:16; Eph 2:21-22; 1 Pet 2:5).—D.J.H.

421. H. T. Conus, "Notre vie après la mort," *NovVet* 70 (1, '95) 36-49.

After contrasting some heterodox conceptions of salvation with Christian revelation, the article calls attention to the NT texts that best nourish faith and hope regarding existence after death under the following headings: Jesus has been raised and is alive; Jesus appeared alive to his disciples; he was present to them with his real body; his body was glorified; Jesus returned to his Father where he intercedes for us; and so forth.—D.J.H.

422r. A. Cornes, *Divorce and Remarriage. Biblical Principles and Pastoral Practice* [*NTA* 37, pp. 453-454].

M. J. Steicke, "'What God has Joined Together Let No One Separate.' A Review Essay," *LuthTheolJourn* 29 (2, '95) 82-87.—Cornes is convinced that Mt 19:9 joins Mt 5:27-32; Mk 10:10-12; and Lk 16:18 in prohibiting all remarriage after divorce. His work is an implicit rebuttal of the so-called evangelical consensus or Erasmean view that adultery makes a marriage "dead" and so nullifies God's creative work and therefore frees the "innocent party" to remarry. His book is provocative, controversial, even disturbing. Yet the reader has to be impressed by the author's consistency, logic, faithfulness, enormous research, courage, authenticity, and compassion.—D.J.H.

423. E. Cuvillier, "Le baptême chrétien dans le Nouveau Testament: Éléments de réflexion," *ÉtudThéolRel* 70 (2, '95) 161-177.

The article first examines the understanding and practice of baptism as it is reflected in several NT texts (1 Cor 1:10-17; Rom 6:1-14; Acts; Mt 28:16-20), noting that reflection on baptism is not central for the authors and that they interpret baptism in relation to their specific preoccupations. Then it considers the implications for contemporary reflection on the meaning and practice of baptism. One constant appears among the various NT understandings: Baptism is not a person's response to God but attests God's action in favor of the person.—C.R.M.

424. P. Daubercies, "Dieu: utile ou inutile? ou le paradoxe de l'utilité dans l'Écriture," *EspVie* 105 (27, '95) 385-393, (28, '95) 401-413.

After surveying instances of the term ὠφέλιμος in the NT and other Greek writings, the first installment considers the "useful" according to the OT and NT, and reflects on the various levels of usefulness: eternal recompense, religious utility, and human utility. The second installment discusses the conditions of usefulnesss (self-denial, giving, the example of Christ), asks whether God is "useful" to humans, and deals with the "rupture" that Christ and Christian faith bring about in understanding what is "useful" with regard to God and human existence.—D.J.H.

425. W. W. Frerichs, "How Many Weeks until the End?" *WordWorld* 15 (2, '95) 166-174.

Historical-critical readings of Daniel focus on a pseudonymous message of hope for 2nd-century B.C. Jews. Dispensationalist readings focus on current events predicted by the 6th-century B.C. Daniel. Evangelical readings focus on a christological exegesis of Daniel.—C.R.M.

426. S. Gillingham, "The Ethics of Love. Doing the Right Thing in the Christian Tradition," *ExpTimes* 106 (8, '95) 231-234.

Biblical morality comprises more than the "law of God" given on Sinai and taken further by Jesus. Many of the moral teachings of the Bible appeal to the visible world of nature (e.g. Mt 6:26-30) and to human reason (e.g. Lk 6:37-38; 1 Cor 13:2-7). In the biblical sense "doing the right thing" is both culturally conditioned and an expression of the heart and mind of God.—D.J.H.

427. K. Góźdź, "Paruzja jako 'Dzień Jezusa Chrystusa' (Parousia as the 'Day of Jesus Christ')," *RoczTeol* 41 (2, '94) 83-93.

The understanding of the parousia in the NT is based on the OT hope for the Day of the Lord. God's parousia is carried out in the parousia of Jesus Christ, which is not only his second coming in glory but also his coming to transform the world. This transformation has future and present aspects.—D.J.H.

428. M.-L. Gubler, "Jesus und das Geld," *Diakonia* 26 (2, '95) 79-89.

After discussing the importance of money derived from tolls and taxes in preserving the military and political power of the Roman empire in Palestine around Jesus' time, the article considers the Temple tax, the many parables of Jesus that speak of money and economic conditions, and the place of money in the circle of Jesus' disciples before and after Easter.—D.J.H.

429. L. O. HYNSON, "Peace, War, and the Kingdom of Christ," *EvangJourn* 13 (1, '95) 29-38.

The highest values in NT morality are love-creating peace and justice. Christ by teaching and example affirms the principle and possibility of peacemaking and nonviolence toward enemies, though the art of peacemaking may not result in peace. In the God-given order (see Rom 13:1-7) recognition is given to the human need for government. Whether Christians can engage in war is an open question.—D.J.H.

430r. C. S. KEENER, . . . *And Marries Another. Divorce and Remarriage in the Teaching of the New Testament* [*NTA* 36, p. 283].

W. A. HETH, "Divorce and Remarriage: The Search for an Evangelical Hermeneutic," *TrinJourn* 16 (1, '95) 63-100.—Keener is an expert in NT cultural backgrounds, and a specialist in sociohistorical methodology. His mastery of primary sources is second to none. No other work draws so heavily upon historical-critical backgrounds to inform the meaning of the NT divorce texts. The article sets forth and interacts with Keener's positions on Mt 5:31-32 and 1:18-25, the "one flesh" union, 1 Cor 7:15, pastoral concerns, the assumption that in the 1st-century world a legitimate divorce always included the right to remarry, and the practical application of Jesus' teaching.—D.J.H.

431. J. KREMER, "Die Frauen in der Bibel und in der Kirche," *StimmZeit* 213 (6, '95) 377-386.

The article first surveys how women are portrayed and what roles they fill in the OT, the Gospels, and other early Christian writings (especially the Pauline epistles and Acts), respectively. Then it reflects on current problems regarding the place of women in church life and ministry.—D.J.H.

432. H. LICHTENBERGER, "Alter Bund und Neuer Bund," *NTStud* 41 (3, '95) 400-414.

After reflecting on the problem of the old and new covenants, the article discusses God's covenant and the new covenant in Qumran texts, Jeremiah 31 and the "new covenant" in rabbinic Judaism, and covenant texts in the NT (Gal 4:22-26; 1 Cor 11:25; 2 Corinthians 3; Hebrews). Although Hebrews puts forth a theology of the "new covenant," the continuing validity of the old covenant and the newness of the new covenant are best expressed through the concept of the renewed covenant.—D.J.H.

433. J.-M. MALDAMÉ, "Les anges, les puissances et la primauté du Christ," *BullLittEccl* 96 (2, '95) 121-134.

From the NT (see especially Hebrews and the Pauline epistles) onward, the original contribution of the Christian tradition has been to subordinate the angels to and connect them with the preeminent and glorified Christ, king of the visible and invisible universe.—D.J.H.

434. B. J. MALINA, "María: Doncella y madre mediterránea," *EphMar* 45 (1, '95) 69-91.

The Spanish version of an article published in English in *Biblical Theology Bulletin* [§ 35-343].—D.J.H.

435. J. C. O'NEILL, "Bread and Wine," *ScotJournTheol* 48 (2, '95) 169-184.

The origins of the Christian practice of the Lord's Supper do not lie in the Passover meal. Rather, it arose from the Jewish ritual in which bread and wine were given and received that is glimpsed in *Joseph and Aseneth* 8 and some Qumran texts (1QS 6:4-5; 1QSa 2:11-22).—D.J.H.

436r. E. PAGELS, *The Origin of Satan* (New York: Random House, 1995).

L. HOULDEN, "The Prince of Darkness," *New York Times Book Review* [New York] June 18 ('95) 9-10.—Pagels states her argument—that all four canonical Gospels depict the career of Jesus as a battle between him as God's agent and the devil in the visible shape of the Jews or Jewish authorities—with excessive single-mindedness. Her theory about demonizing imbalances her reading of the Gospels, and her use of noncanonical material about Jesus is tendentious with regard to dating and distracting to nonspecialists. However, this thought-provoking book is especially effective in portraying the faith of individual early Christians and noble pagans, and in depicting the strengths and weaknesses of orthodoxy.—D.J.H.

437r. IBID.

B. D. SHAW, "The Devil in the Details," *New Republic* [New York] July 10 ('95) 30-36.—As in her earlier books, Pagels presents a single thesis dramatically, with elegant simplicity, and variously replays it. But it is far from clear that Pagels is correct about Satan's origin in the conflict between the early church and Judaism. And it is even less clear that "social history" and the development of the devil are adequately treated by such an account. Apparently distracted from the banality of the devil's evil by the pyrotechnics of sectarian dramas and theological disputes, Pagels ignores the more mundane notion of a personal Satan who contests with us as individuals. Satan's utility in sectarian struggle has been a small part of his existence. Being reduced to the ghost of a social scientist's functionalist explanation is a paltry and insulting fate.—D.J.H.

438. V. C. PFITZNER, "Worshipping with the Angels," *LuthTheolJourn* 29 (2, '95) 50-60.

That corporate Christian worship entails participation in celestial praise which continues where our earthly praise finishes, is a prominent biblical theme. The article traces the development of this theme in various parts of the biblical tradition: the homage of Yahweh by the heavenly hosts (OT), on the way to a new song (postexilic writings, especially the Qumran scrolls), where earth and heaven meet (in and through Christ), worshipping in the angelic festal gathering (Hebrews), and worshipping with the angels (Revelation).—D.J.H.

439. X. PIKAZA IBARRONDO, "María: de la historia al símbolo en el Nuevo Testamento," *EphMar* 45 (1, '95) 9-41.

Since the figure of Mary is open to various symbolic readings, there is a risk of her being raised to the status of a timeless type (the domain of myth). Attention to the NT Marian texts (Gal 4:4; Mk 3:31; Mt 1:18-25 and 2:1-12; Lk 1:26-38) clarifies the relation between symbol and history with regard to Mary, and shows that Mariology is a symbolic (believing) expression of the figure of Mary rather than a development of the myth of the eternal feminine.—D.J.H.

440. S. PINCKAERS, "L'usage de l'Ecriture en théologie morale," *NovVet* 70 (2, '95) 23-36.

The French version of an article published in English in *Thomist* [§ 39-1716].—D.J.H.

441. G. ROSSETTO, "La tensione del Regno. Tappe di un cammino di ricerca," *RivistBib* 43 (3, '95) 391-428.

The article traces the dynamic development of the idea of the kingdom of God from its various OT phases (pre- and postexilic) through the different parts of the NT: Mark and Q, Matthew, the Synoptic parables of the kingdom, Luke, John's Gospel, and Revelation. It also considers pertinent Qumran texts, NT depictions of the cosmic Christ, and early patristic approaches.—D.J.H.

442. D. SÄNGER, "'Von mir hat er geschrieben' (Joh 5,46). Zur Funktion und Bedeutung Mose im Neuen Testament," *KerDog* 41 (2, '95) 112-135.

Examination of the references to Moses in Paul's letters, the Synoptic Gospels, John's Gospel, Acts, Hebrews, and other NT writings indicates that these works share a common view. Their dominant categories for understanding Moses' relationship to Christ are not correspondence and typology but rather intensification and qualitative improvement. This qualitative difference determines the NT references to Moses and is irreversible from a hermeneutical viewpoint.—D.J.H.

443. C. R. SEITZ, "Human Sexuality: Viewed from the Bible's Understanding of the Human Condition," *TheolToday* 52 (2, '95) 236-246.

To address the issue of human sexuality from the Bible's perspective of what it means to be male and female creatures, the article first explores what the Bible says about the human condition in the light of central biblical themes such as the human fall, Israel's election, and the church's destiny over against the kingdoms of the world. Then it takes up the case of homosexuality and homosexual behavior in churchly contexts, and suggests that one cannot appeal to an innate condition as positively establishing the moral justification for behavior. Scripture reveals that all have fallen short by nature. Only that recognition can clear room for the individual to accept Christ's offering, which in turn frees the individual to love truly, mindful of Christ's sacrifice on our behalf for the first time.—D.J.H.

444. G. M. SOARES-PRABHU, "The Bible as Magna Carta of Movements for Liberation and Human Rights," *Concilium* (1, '95) 85-96.

Although human rights are not a biblical category, the rights spelled out in the United Nations Declaration of Human Rights are rooted in the values that the Bible has contributed to Western society. The contribution of the Bible to human rights lies especially in two complementary values that the Bible affirms: the sacredness of the human person as the foundation of civil and political rights, and responsibility for the welfare of people as the basis of societal rights.—D.J.H.

445. J. S. SOUTHWICK, "Visual Images Facilitating Biblical Word Images," *Encounter* 56 (1, '95) 49-58.

From Genesis through the NT, blessing appears as a "dynamic feedback loop": Blessing comes from God to creation (including humans), flows between individuals (and all creation), and returns to God. The biblical concept of blessing (i.e. God's power of creative transformation) can serve as an example in revitalizing the use of word and image in today's church.—D.J.H.

446. K. STENDAHL, "Thy Kingdom Come On Earth," *American Baptist Quarterly* [Valley Forge, PA] 14 (1, '95) 14-21.

The kingdom of God is the trajectory of the Scriptures. It concerns the mending and redeeming of creation. It has people and land; it is the whole social reality. It is an ellipsis with the neighbor and God as fixed points.—D.J.H.

447. E. TESTA, "Le malattie e il medico secondo la Bibbia," *RivistBib* 43 (1-2, '95) 253-267.

After noting the importance of divine healing in all parts of the Bible, the article discusses the Hebrew and Greek terminology of sickness and healing in both Testaments, the hierarchy among healers (God, the Messiah, humans), and the various types of sicknesses (psychosomatic illnesses, the redemptive sicknesses of the suffering righteous one, sickness as identification with the crucified one, sickness as a sign of the wonder-working power of God).—D.J.H.

448. C. THODBERG, "Eskatologien i den liturgiske tradition" [Eschatology and the Liturgical Tradition], *DanskTeolTids* 58 (1, '95) 67-79.

With reference to W. Marxsen's *Das Abendmahl als christologisches Problem* (1963) and to the works of N. F. S. Grundtvig (1783-1872), the article discusses the reasons for the gradual weakening of the eschatological elements in the Eucharist during the first Christian centuries.—D.J.H.

449. E. A. TOWNE, "Homosexual Persons, the Bible, and the Church," *Encounter* 56 (1, '95) 27-47.

The Bible interpreted with the spiritual and moral freedom exemplified in the apostle Paul authorizes us to make our hospitality to baptized gay and lesbian persons full and coherent. Gay, lesbian, and straight sexual relationships are not intrinsically sinful, spiritually or morally, simply for the fact of their not being sanctioned socially or ecclesiastically. After clarifying this claim, the article analyzes Paul's discussion of sexual sins in 1 Corinthians 5–7 and Rom 1:16–2:24 as models, observes ambiguity and equivocation in the traditional terminology of sexual sins, and discusses pertinent OT texts.—D.J.H.

450. L. J. WHITE, "Does the Bible Speak about Gays or Same-Sex Orientation? A Test Case in Biblical Ethics: Part I," *BibTheolBull* 25 (1, '95) 14-23.

Three core values central to Mediterranean culture—honor, reproductivity, and holiness—shape the Bible's treatment of persons engaging in same-sex acts. For this reason the biblical texts pertaining to homosexuality (Genesis 19; Leviticus 18–20; Rom 1:24-27; 1 Cor 6:9-10; 1 Tim 1:9-10) frame the ethical issue in terms of males fulfilling their traditional culturally defined roles rather than in terms of the contemporary ethical challenge presented by males and females who are understood by themselves and by others as constitutionally oriented toward same-sex behavior. Therefore the biblical texts fail to address those known as gays and lesbians, or the issues arising from same-sex behavior.—D.J.H.

451. D. T. WILLIAMS, "The baptism of anticipation: once more the infant baptism debate," *RelTheol/RelTeol* 2 (1, '95) 72-86.

A factor common to John's baptism, his baptism of Jesus, and Christian baptism is the anticipation of turning from an old form of life to a new one [see § 31-1297]. The start of Christian life can be anticipatory (of faith, heaven, and the Holy Spirit) because there is a developing union with Christ, and in that relationship comes the assurance of victory over sin and death.—D.J.H.

452. M. R. WILSON, "Our Abrahamic Connection," *JournRadRef* 4 (3, '95) 42-54.

Abraham is the link between Christians and the Jewish people. Gentile Christians have been grafted into Israel (see Romans 9–11) and by belonging to Christ are Abraham's spiritual seed. They must take the time to get to know their relatives in the faith.—D.J.H.

453. M. WOLTER, "'Was heisst nu Gottes reich?'" *ZeitNTWiss* 86 (1-2, '95) 5-19.

In his proclamation of God's kingdom, Jesus stood in continuity with the OT and Jewish emphases on its universalism and Israel-centeredness. What was distinctive was Jesus' claim to be the eschatological representative of God's reign (see Lk 11:20). The post-Easter NT kingdom texts treat the βασιλεία τοῦ θεοῦ as a particular rather than a universal entity, as developed by humans, and as cut loose from its attachment to Israel.—D.J.H.

454. K. M. WOSCHITZ, "Der Gottesdienst der Befreiten und ihr Weltdienst. Gedanken zur Eucharistie," *Diakonia* 26 (3, '95) 150-159.

The article considers the biblical foundations for viewing the Eucharist as promoting social solidarity according to the following outline: remembrance and freedom (Exodus 12), departure and gift (Mk 14:12-26 parr.), Eucharist and service (Jn 13 and 6), the Lord's Supper and its disturbance (1 Cor 11:17-34), and "eucharistic lifestyle" (1 Cor 10:14-33).—D.J.H.

THE WORLD OF THE NEW TESTAMENT

455. H. AVALOS, "Ancient Medicine: In Case of Emergency, Contact Your Local Prophet," *BibRev* 11 (3, '95) 26-35, 48.

Ancient Israelites who were sick could use herbal remedies, pray to Yahweh, consult a prophet, submit to a healing specialist, or go to the Temple for a cure. The Priestly Code exemplified mainly in Leviticus and completed in the early postexilic era contains the most complete health care policy in the Hebrew Bible. The community responsible for the Dead Sea scrolls was even stricter toward the chronically ill (see 11QTemple 45:12-13, 17-18). Disagreements about the ideal health care system among Jewish sects may have been one of the prime factors in the development of Christianity. [The same issue (p. 33) contains a discussion by R. North on the ancient Israelite understanding of the heart.]—D.J.H.

456r. R. S. BAGNALL, *Egypt in Late Antiquity* [*NTA* 38, p. 315].
F. MILLAR, *The Roman Near East, 31 BC - AD 337* [*NTA* 38, p. 323].

A. CAMERON, "Before the Fall," *New York Review of Books* [New York] 42 (11, '95) 55-58.—Written from the perspective of Roman historians, these books are part of a revisionist movement in the academic study of the Near or Middle East that is replete with contemporary overtones. Bagnall demolishes the notion of a local Coptic culture in Egypt that is easily separable from the Greek culture. Millar puts considerable weight and energy behind the emphatic denial of any "Arab" or "Semitic" ethnic identity in the Roman Near East. Thus both books call into question deep-rooted notions of ethnicity and nationalism. Wealth, not ethnic or even social background, was what mattered, since it could buy classical culture, the entrance ticket to the system. What differentiated the Jews, according to Millar, was that they had possessed for centuries sacred writings on the basis of which a distinctive identity could develop.—D.J.H.

457r. M. GOODMAN, *Mission and Conversion* [*NTA* 39, p. 535].

J. C. PAGET, "Challenging the Assumptions," *Reviews in Religion and Theology* [London] 2 (2, '95) 13-19.—This book aims to see whether anybody in the ancient world implicitly or explicitly subscribed to a proselytizing mission (as defined by Goodman). It is a thoroughgoing presentation of the thesis that Christianity introduced the idea of a proselytic mission into the ancient world. The essay first summarizes Goodman's argument and then outlines a few areas of disagreement. The book constitutes a weighty challenge to a number of assumptions that have undergirded the study of religion in the ancient world, particularly relating to Judaism and Christianity.—C.R.M.

458. N. HORSFALL, "Rome without Spectacles," *Greece & Rome* [Oxford] 42 (1, '95) 49-56.

This examination of problems associated with reading and writing in ancient Rome first considers some technical helps: wax tablets, daylight, and oil lamps. Then it focuses on the contributions of readers, secretaries to take dictation, and research assistants in the process of reading and writing.—D.J.H.

459. G. E. M. SUESS, "Beating the (Thorny) Bushes," *JerusalemPersp* 48 ('95) 16-21.

Among the more than seventy known species of thorny plants growing in Israel, candidates for discussion and illustration in this article have been chosen by three criteria: having a woody stock, bearing edible but unfavorable fruit, and as well known as the grape and fig. They are the caper, common hawthorn, holy raspberry, and Christ-thorn.—D.J.H.

Archaeology

460. D. H. K. AMIRAN, E. ARIEH, AND T. TURCOTTE, "Earthquakes in Israel and Adjacent Areas: Macroseismic Observations since 100 B.C.E.," *IsrExplJourn* 44 (3-4, '94) 260-305.

This article is an updated and revised edition of the catalogue of earthquakes in Israel and the adjacent region and their effects that was published in 1950-51. It covers the period from 92 B.C. to A.D. 1994, and notes that slight earthquakes occurred in Jerusalem in A.D. 30, 33, and 48, respectively. Six appendixes are included.—D.J.H.

461. R. AVNER, "Psyps rwmy bhr sywn, yrwšlym (A Roman Mosaic on Mount Zion, Jerusalem)," *ʿAtiqot* 25 ('94) 21*-25*, 188-189.

The villa mosaic exposed in 1992 on the slope of Mount Zion provides a rare expression—one of the earliest known—of the association of the Greek earth goddess Gaea with Tyche in the art of Roman-Byzantine Palestine.—D.J.H.

462. D. BARAG, "The Dated Jewish Inscription from Binyamina Reconsidered," *ʿAtiqot* 25 ('94) 179-181.

The year 471 in the Jewish inscription from Binyamina [§ 38-1050] should be reckoned from the destruction of the Second Temple (summer A.D. 70). Thus the year 471 equals A.D. 540/1. [The same fascicle (pp. 183-186) contains a response by L. Di Segni, who still prefers to date the inscription by the Pompeian era of Dora (= between A.D. 408/9 and 410/11).]—D.J.H.

463. D. BARAG, "New Evidence on the Foreign Policy of John Hyrcanus I," *IsrNumis Journ* 12 ('92-'93) 1-12.

A survey of the archaeological (primarily numismatic) evidence from Marisa, Tel Beer-Sheva, Mount Gerizim, Shechem, and Samaria indicates that the expansion of the Hasmonean state under John Hyrcanus I belongs with the events of 112/111 B.C. and later. It seems that from 129 to 112/111 B.C. the foreign policy of Hyrcanus was marked by extreme caution.—D.J.H.

464. R. BARKAY, "The Marisa Hoard of Seleucid Tetradrachms Minted in Ascalon," *IsrNumisJourn* 12 ('92-'93) 21-26, plates 3-5.

In 1989 a hoard of twenty-five Seleucid silver tetradrachms spanning the period from 122/121 to 113/112 B.C. and minted in Ascalon was found at Marisa. The hoard shows that Marisa was conquered by John Hyrcanus I ca. 112/111 B.C. A catalogue and photographs of the coins are included.—D.J.H.

465. R. BAR-NATHAN AND G. MAZOR, "Qwwym ldmwth šl byt-š'n hhlnystyt (Beth-Shean during the Hellenistic Period)," *Qadmoniot* 27 (3-4, '94) 87-92.

After a brief introduction to Beth-Shean in the Hellenistic period, the article reports on the results of recent excavations of Tell Istabah, the living quarters in Area W, and the public building in Area Z. Then it sketches the history of Hellenistic Beth-Shean up to 63 B.C. in the light of the excavations. [The same fascicle contains articles by A. Mazar on four thousand years of history at Tel Beth-Shean (pp. 66-83), W. Horowitz on a letter of the el-Amarna period on a clay cylinder from Beth-Shean (pp. 84-86), Y. Tsafrir and G. Foerster on the Hebrew University excavations at Beth-Shean between 1980 and 1994 (pp. 93-116), Mazor and Bar-Nathan on Scythopolis as the capital of *Palaestina secunda* (pp. 117-137), and J. Seligman on excavations in the Crusader fortress at Beth-Shean (pp. 138-141).]—D.J.H.

466. P. M. BIKAI AND D. KOORING, "Archaeology in Jordan," *AmJournArch* 99 (3, '95) 507-533.

After accounts of general projects and surveys, this presentation of reports on recent archaeological activity in Jordan [see § 38-479] follows a chronological order: prehistoric, Bronze Age, Iron Age, Nabatean-Roman, and Byzantine-Islamic. Sites pertinent to the NT world include Petra, Umm Qais-Gadara, Amman (Roman nymphaeum), and Jerash/Gerasa (hippodrome).—D.J.H.

467. E. BRAUN, C. DAUPHIN, AND G. HADAS, "A Rock-Cut Tomb at Sajur," *ʿAtiqot* 25 ('94) 103-115.

The *kôk*-type tomb near Sajur that is described in this article appears to have been cut into the rock possibly after A.D. 70 or even 135. Though its main period of use was in the 2nd and 3rd centuries, interments continued to be made into the 4th century. One of the interred (whether Jew, pagan, or Christian) had some faith in the apotropaic power of an amuletic "roaring lion" ring.—D.J.H.

468. I. CARMI ET AL., "The Dating of Ancient Water-Wells by Archaeological and 14C Methods: Comparative Study of Ceramics and Wood," *IsrExplJourn* 44 (3-4, '94) 184-200.

The two ancient wells discovered in 1987 at the bottom of the present sea cliff of Tel Ashkelon each contained a wooden log underlying the lowest course of dressed stone. The extensive ceramic evidence and Carbon 14 testing of the wood indicate that these wells were functioning some 2,000 years ago—between 200 B.C. to A.D. 100 at a maximum, and between 20 B.C. and the 2nd century A.D. at a minimum. [The article was prepared in collaboration with I. Eldar-Nir, Y. Nir, E. Werker, L. E. Stager, and B. L. Johnson.]—D.J.H.

469. D. CONRAD, "Biblische Archäologie heute," *VerkForsch* 40 (1, '95) 51-74.

This survey of books and articles on biblical archaeology published during the past fifteen years or so contains sections on introductions; methodology; excavations and surveys; architecture; settlement plans and types; ceramics; archaeologists, handbooks, collected works; and biblical archaeology and the NT.—D.J.H.

470. M. D. COOGAN, "10 Great Finds," *BibArchRev* 21 (3, '95) 36-47.

The ten archaeological discoveries highlighted in this article have been chosen to give geographical and chronological representation. They include the silver scroll amulet from Ketef Hinnom near Jerusalem (7th century B.C.), Masada (2nd century A.D.), and the mosaic map from Madaba in Jordan (6th century A.D.).—D.J.H.

471. H. M. COTTON AND J. GEIGER, "A Greek Inscribed Ring from Masada," *IsrExpl Journ* 45 (1, '95) 52-54.

The bronze ring from Masada bearing the Greek word *ugia* with what looks like a proper name most likely had an apotropaic purpose. Its Byzantine date is established by its similarity to other rings from the Byzantine period found in Palestine (especially one from Apollonia). Its presence at Masada dates from the occupation of that site by a community of monks settled in a *laura* establishment between the second half of the 5th or the beginning of the 6th century and ca. A.D. 638.—D.J.H.

472. R. DEUTSCH, "A Unique Prutah from the First Year of the Jewish War Against Rome," *IsrNumisJourn* 12 ('92-'93) 71-72, plate 16.

The unique coin published in this article is a Jewish bronze coin (*pěrûṭâ*) similar to the common bronze coins of the second and third years of the Jewish War (A.D. 67-68) depicting an amphora on the obverse and a vine-leaf on the reverse. It differs from those coins by its legends in palaeo-Hebrew: "Jerusalem the Holy" on the obverse, and "Israel" (perhaps "for the freedom of Israel") on the reverse.—D.J.H.

473. M.-H. GATES, "Archaeology in Turkey," *AmJournArch* 99 (2, '95) 207-255.

This report on the results of excavations in Turkey undertaken primarily in 1993 [see § 38-1670] contains a section (pp. 230-249) on classical, Hellenistic, and Roman sites. The sites most pertinent to NT studies include Aphrodisias, Miletus, Ephesus, Sardis, and Pergamum.—D.J.H.

474. T. GILES, "The Chamberlain-Warren Samaritan Inscription (CW 2472)," *Journ BibLit* 114 (1, '95) 111-116.

The article presents a new reading of the Samaritan marble inscription taken from Exod 15:3, 11 (known as the Chamberlain-Warren Samaritan inscription), and considers its place in the history of the Samaritan biblical tradition and the Samaritan community before and around the time of the emperor Justinian.—D.J.H.

475. J. D. GRAINGER, "'Village Government' in Roman Syria and Arabia," *Levant* 27 ('95) 179-195.

Sorting and ordering the inscriptions on stone from Roman Syria and Arabia with rigid reference to chronological and geographical distribution and to the context in which they appear reveals changes in the use of administrative terms throughout the Roman period, eliminates some earlier hypotheses concerning urbanization and government, and shows that certain terms were specific to Arabia and to religious foundations, or were otherwise specialized.—D.J.H.

476. E. HERSCHER, "Archaeology in Cyprus," *AmJournArch* 99 (2, '95) 257-294.

This article resumes publication of regular reports (suspended in 1980) on current archaeological research in Cyprus. It includes sections on archaic, classical, and Hellenistic sites (pp. 274-285) and on Roman and Byzantine sites (pp. 285-291). The sites most pertinent to NT studies include Amathus, Paphos, ancient Kourion (Curium), and Kouklia (ancient Palaepaphos).—D.J.H.

477. A. KINDLER, "A Bar Kokhba Coin used as a Charity Token," *IsrNumisJourn* 12 ('92-'93) 73-75, plate 16.

The unusual Bar-Kokhba bronze coin discussed in this article contains a graffito reading "encourage(?) charity," which turned the coin into a charity token probably during the first decades after the Bar Kokhba War, perhaps between A.D. 135 and the reign of Commodus (A.D. 180-192).—D.J.H.

478. R. KOTANSKY, "Remnants of a Liturgical Exorcism on a Gem," *Muséon* 108 (1-2, '95) 143-156.

The blue and white-patinated chalcedony (2nd-3rd century A.D.) published in this article contains the following inscription in Greek: "I adjure you by the seven heavens and the two archangels and the great name, Cherubim. Iaō, save the bearer!" After discussing the use of the adjuration (ἐξορκίζω σε) in exorcisms and Greek liturgical exorcisms, the article offers comments on the various components of the inscription. The text preserves a reworked liturgical exorcism that originally adjured an afflicting demon to depart from the bearer.—D.J.H.

479. A. KUSHNIR-STEIN, "Two Inscribed Weights from Banias," *IsrExplJourn* 45 (1, '95) 48-51.

Two inscribed lead weights were found at Banias, the site of ancient Caesarea Paneas, in 1988. One weight (IAA No. 90-1126) bears an inscription in Greek ("a third of the local libra"); it can be dated ca. A.D. 100. The other weight (IAA No. 90-1127) can be assigned only broadly to the Roman-Byzantine period.—D.J.H.

480. A. KUSHNIR-STEIN AND H. GITLER, "Numismatic Evidence from Tel Beer-Sheva and the Beginning of Nabatean Coinage," *IsrNumisJourn* 12 ('92-'93) 13-20, plates 1-2.

Among the 152 coins found at Tel Beer-Sheva sixty were of the Nabatean Athena/Nike type. Examination of this coin type in its historical context suggests that the Nabatean Athena/Nike coinage started between 129/128 and 104 B.C. A catalogue and photographs of the coins are included.—D.J.H.

481. T. E. LEVY, "From Camels to Computers. A Short History of Archaeological Method," *BibArchRev* 21 (4, '95) 44-51, 64-65.

The article looks at the various ways in which biblical archaeologists have worked since the 19th century: field surveys, epigraphy, stratigraphic excavations, establishing pottery sequences, the "Wheeler-Kenyon" method, and the "new archaeology" (applying the techniques of the physical sciences and explaining cultural evolution). Of all the recent changes in archaeological method, the computer is likely to dwarf the rest.—D.J.H.

482. K. K. A. LÖNNQVIST, "New Vistas on the Countermarked Coins of the Roman Prefects of Judaea," *IsrNumisJourn* 12 ('92-'93) 56-70, plates 14-15.

There are twenty known examples of coins issued by Valerius Gratus and Pontius Pilate that bear a countermark composed of a palm branch flanked with the letters CΠ. The abbreviation seems to consist of the first two letters of the military term σπεῖρα. The application of the countermarks after A.D. 31/32 and before A.D. 41 may have been carried out by the "Italian Cohort" mentioned in Acts 10:1. The countermarks lend credibility to the NT identification of this military unit and are evidence of an unrecorded troop movement at the early date of A.D. 36/37 (accounting for the presence of the *cohors miliaria* at Jerusalem in Acts 23–24). A catalogue of the coins and photographs of nineteen of them are included.—C.R.M.

483. E. MAZAR, "A Burial Ground of the Roman Period at Gesher Haziv," *ʿAtiqot* 25 ('94) 77-93.

The seventeen graves excavated in 1990 northwest of Kibbutz Gesher Haziv date from the 2nd-3rd centuries A.D. After a survey of finds, the article describes each of the graves. The majority of burials were single. [The same issue contains related reports by D. T. Ariel on coins from the excavation (pp. 94-96); C. Shimony and O. Shamir on textile remains on coins (pp. 97-98); and M. Faerman, J. Verdene, and P. Smith on the human remains (pp. 99-102).]—D.J.H.

484. A. MONELLI AND N. MONELLI, "L'architettura cristiana delle origini. I primi trecento anni," *BibOr* 37 (1, '95) 49-59.

After reviewing the NT data about "place" and describing the architecture of Jewish synagogues, the article considers the nature of early Christian architecture, the transition from house to church, and archaeological data pertaining to early Christian architecture.—D.J.H.

485. A. ONN, "The Ancient Synagogue at Kafr Miṣr," *ʿAtiqot* 25 ('94) 117-134.

The evidence from stratigraphy, the mosaics (material and technique, iconography, chronology), and finds in reliable contexts (pottery, glass) point to a three-phase architectural evolution of the Kafr-Miṣr synagogue from the 3rd to the early 7th century A.D.—D.J.H.

486. Y. PORATH, "Hʾmpytyʾṭrwn šbnh hwrdws bqysryh (hwdʿh rʾšwnh) (Herod's Amphitheater at Caesarea: Preliminary Notice)," *ʿAtiqot* 25 ('94) 11*-19*, 188.

The monumental U-shaped structure partly excavated at Caesarea Maritima in 1992 was most likely the "amphitheater" of Herod the Great mentioned by Josephus (*Ant.* 15:341; *War* 1:415). This entertainment facility, which accommodated ca. 7,500-9,000 spectators, could have been used for horse and chariot races.—D.J.H.

487. M. J. PRICE, "The First Year of Coinage at Raphia," *IsrNumisJourn* 12 ('92-'93) 76-79, plate 17.

The article describes six coins dated with the Greek letters ZΛC, to be interpreted as the numeral 237 (= A.D. 177/178). Leto and her children, Apollo and Artemis (a holy family), continued to provide most of the designs for the coinage at Raphia until it ceased minting in A.D. 244.—D.J.H.

488. S. QEDAR, "The Coins of Marisa: A New Mint," *IsrNumisJourn* 12 ('92-'93) 27-33, plates 6-7.

The article identifies and describes various types of coins from Marisa minted during the governorship of Gabinius (57-55 B.C.) in Syria. It also provides a catalogue and photographs of them.—D.J.H.

489. R. REICH, "The Plan of the Samaritan Synagogue at Shaʿalvim," *IsrExplJourn* 44 (3-4, '94) 228-233.

The building excavated at Shaʿalvim in 1949 was identified by E. L. Sukenik as a Samaritan synagogue on the basis of its structure and a Samaritan inscription (of Exod 15:18) found therein. The article presents the architectural plan of the synagogue, along with observations on the mosaic floor and its inscriptions.—D.J.H.

490. R. REICH, "6 Stone Water Jars," *JerusalemPersp* 48 ('95) 30-33.

The immunity of stone to ritual defilement was surely the reason for the abundance of stone vessels in 1st-century Palestine. A stone container shaped like a giant goblet or chalice in the "Burnt House" of Jerusalem was most likely used for storing water (as in Jn 2:6).—D.J.H.

491. R. REICH, "Šty ktwbwt qbwrh ywwnywt mlwd (Two Greek Burial Inscriptions from Lod [Lydda])," *ʿAtiqot* 25 ('94) 47*-49*, 190.

The article presents two square marble plaques, inscribed in Greek and probably dating to the late Roman or Byzantine period. The first inscription reads: "Thomas son of Judas, Antiochus son of Judas." The second inscription is too weathered to enable a coherent reading.—D.J.H.

492. B. SCHWANK, "Wenn Steine zu reden beginnen. Archäologie zum Verständnis des Neuen Testaments," *BibKirch* 50 (1-2, '95) 40-47.

After delineating what contributions can be legitimately expected from archaeology toward understanding the NT, the article illustrates some such contributions with reference to particular texts: Acts 14:19-20; 1 Thess 4:13; Gal 3:1; Lk 2:1; Lk 13:12 and Jas 2:3; Mt 13:44; Mt 25:1-13; Jn 2:6; and Jn 1:35-40. It concludes with remarks on the significance of Sepphoris for the NT.—D.J.H.

493. H. SHANKS ET AL., "Scholars Speak Out," *BibArchRev* 21 (3, '95) 24-35.

Fourteen archaeologists and biblical scholars discuss biblical archaeology's greatest achievements, failures, and challenges. The respondents are B. W. Anderson, J. Aviram, C. Epstein, I. Finkelstein, P. J. King, H. Koester, M. Mansoor, A. Mazar, Y. Meshorer, K. N. Schoville, P. Wapnish, D. Ussishkin, B. G. Wood, and E. Yamauchi.—D.J.H.

494. E. STERN AND I. SHARON, "Tel Dor, 1993: Preliminary Report," *IsrExplJourn* 45 (1, '95) 26-36.

During the 1993 season [see § 38-1679] seven areas were excavated and remains from Iron Age I to the Roman period were uncovered. Two distinct strata of the 2nd and 3rd centuries A.D. are visible in most areas, as well as an intermediate late Hellenistic/early Roman phase, which is architecturally a continuation of the Hellenistic city. Excavation of the Roman temple complex may entail basic changes in our understanding of the structure and history of the sacred precinct. Also noteworthy are a green jasper amulet depicting a serpent, a votive plaque showing a horse and rider, and a circular bone token.—D.J.H.

495. J. F. STRANGE, D. E. GROH, AND T. R. W. LONGSTAFF, "Excavations at Sepphoris: The Location and Identification of Shikhin. Part I," *IsrExplJourn* 44 (3-4, '94) 216-227.

An unnamed hill north of Sepphoris is the most probable location for the ancient town of Shikhin. After a brief history of topographical research on Shikhin, the article summarizes the information about Asochis from Josephus (*Ant.* 13:338; *Life* 223, 384), and examines the references to Shikhin in rabbinic sources. It contends that the literary, archaeological, and linguistic evidence supports the identification of Shikhin with the hill 1.39 km. north of the "Tomb of Jacob's Daughters" (today called the "Tomb of Judah ha-Nasi") just below Saint Ann's on the north-western slope of Sepphoris.—D.J.H.

496. M. C. STURGEON, "The Corinth Amazon: Formation of a Roman Classical Sculpture," *AmJournArch* 99 (3, '95) 483-505.

The statue found in the Corinth Theater representing a woman wearing a chitoniskos, cross-strap, belt, and high boots should be identified as an Amazon. Much about the piece is Roman in conception, and a date in the first half of the 2nd century A.D. and a location in the peristyle court adjoining the Corinth Theater are likely.—D.J.H.

497. D. Syon, "The Coins from Gamala. Interim Report," *IsrNumisJourn* 12 ('92-'93) 34-55, plates 8-13.

During the fourteen seasons of excavation at Gamala, over 6,200 coins were recovered. The article presents an interim statistical report on them and discusses some coins that can now be seen in a new light according to the following outline: Hasmonean coins, the Herodian dynasty, the Roman procurators, the Jewish War, Ptolemaic and Seleucid coins, city coins, Nabatean and Iturean coins, Roman provincial coins, and miscellaneous coins. It also provides a catalogue and photographs of eighty-two coins.—D.J.H.

498. C. Toll, "Eine kurze Bemerkung zu den nabatäischen Graffiti," *ZeitDeutschMorgGesell* 145 (1, '95) 7-8.

The Nabatean graffiti *šlm, bṭb, bryk,* and *dkyr* should be interpreted not as simple greetings to passers-by but rather as earnest desires for possessions and potency on the part of those who inscribed them.—D.J.H.

Archaeology, § 40-511.

Dead Sea Scrolls

499. A. Aschim, "Verdens eldste bibelkommentar? Melkisedek-teksten fra Qumran (The Oldest Bible Commentary? The Melchizedek Document from Qumran)," *TidsTeolKirk* 66 (2, '95) 85-103.

After a brief introduction to current Qumran research, the article presents a Norwegian translation of and commentary on 11QMelchizedek (11Q13), discusses its relevance for NT studies (various themes, background for Christology), and offers suggestions for further research on this document (material reconstruction, form-critical study, comparative analysis of its use of the Bible).—D.J.H.

500. R. Bergmeier, "Beobachtungen zu 4 Q 521 f 2, II, 1-13," *ZeitDeutschMorgGesell* 145 (1, '95) 38-48.

The so-called Messianic Apocalypse in 4Q521 2 ii 1-13 is better understood as an early Jewish psalm with eschatological content. It describes the future activity of God rather than the works of the messiah. Its terminology and theology are not characteristic of the Qumran community.—D.J.H.

501. M. J. Bernstein, "*4Q252* i 2 *lʾ* ydwr *rwḥy bʾdm lʿwlm:* Biblical Text or Biblical Interpretation?" *RevQum* 16 (3, '94) 421-427.

The use of the Hebrew verb *ydwr* in 4Q252 i 2 in place of the Masoretic text's *ydwn* in Gen 6:3 is probably better explained as a paraphrase than as a true biblical quotation.—D.J.H.

502. M. Chyutin, "The Redaction of the Qumranic and the Traditional Book of Psalms as a Calendar," *RevQum* 16 (3, '94) 367-395.

The question of the redaction of the book of Psalms is connected to the wars of the calendars in Second Temple Judaism. The redaction of the Psalms Scroll from Qumran Cave 11 was based on the solar calendar of 364 days. It contains ten of the twenty-six Sabbath psalms, and all thirty psalms for New Moons, days of solemn assembly, and the Day of

Atonement, as well as the four psalms for intercalary days and three additional psalms. The redaction of the traditional book of Psalms was based on the lunar calendar of 354 days. The first three books contain the songs for every day; the fourth book contains the Sabbath songs; the fifth book contains the songs of the months; and the sixth book contains the songs of the Holy Days and appointed days.—D.J.H.

503. P. R. Davies, "Communities in the Qumran Scrolls," *ProcIrBibAssoc* 17 ('94) 55-68.

That the people who lived at Qumran were a community and that this community wrote the Qumran scrolls are dubious hypotheses. In fact, at least three different communities are represented by 1QS, 1QSa, and CD, respectively. Indeed, 1QS may even be described as a blueprint for a nonexisting community. Biblical scholars should stop referring to the "Qumran community."—D.J.H.

504. J. A. Duncan, "New Readings for the 'Blessing of Moses' from Qumran," *Journ BibLit* 114 (2, '95) 273-290.

Fragment 10 of 4QDeut^h contains in fragmentary form Deut 33:8-22, part of the blessing of Moses. This fragment is noteworthy because it preserves several new readings thus far unattested in the Hebrew textual traditions (and at *cruces* in the poem), and because its version of the blessing of Levi section (Deut 33:8-11) is very similar to that in 4QTestimonia (4Q175). The shared peculiarities, along with the evidence of conjunctive error at 33:11, suggest that the quotation of the blessing of Levi in 4QTestimonia was dependent on a textual tradition like that of 4QDeut^h.—D.J.H.

505. H. Eshel, "A Note on Joshua 15:61-62 and the Identification of the City of Salt," *IsrExplJourn* 45 (1, '95) 37-40.

In the *Copper Scroll* (3Q15 iv-v) Secacah is an important site. Secacah in Josh 15:61-62 is best identified as Qumran, whereas Ir-melah ("city of salt") is most likely Maṣad Gozal. During Iron Age II Secacah (Qumran) was the major site of the northern district on the west shore of the Dead Sea (see Josh 15:61), while En-gedi was the central city of the southern district (see 15:62).—D.J.H.

506. S. E. Fassberg, "The Compound Preposition *lʿl* in Qumran Aramaic," *RevQum* 16 (3, '94) 473-474.

The two examples from 4QAhA (= 4QTestLevi$^{d?}$/4Q541) 2:8 and 3:5 seem to demonstrate that the Western Neo-Aramaic compound preposition *lʿl* existed in the Aramaic of Syria-Palestine already in the Middle Aramaic period.—D.J.H.

507. P. Grelot, "Les oeuvres de la Loi (A propos de 4Q394-398)," *RevQum* 16 (3, '94) 441-448.

The Hebrew expression *mʿśy htwrh* ("works of the Law") in 4QMMT (4Q394-398) anticipates and is the direct equivalent of Paul's Greek expression ἔργα τοῦ νόμου in Galatians and Romans.—D.J.H.

508. D. J. Harrington, "News from the Dead Sea Scrolls," *Catholic Digest* [St. Paul, MN] 59 (8, '95) 39-45.

An abbreviated version of the article published in *Cross Currents* [§ 39-1780].—D.J.H.

509. E. LARSON, L. H. SCHIFFMAN, AND J. STRUGNELL, "*4Q470,* Preliminary Publication of a Fragment Mentioning Zedekiah," *RevQum* 16 (3, '94) 335-349.

The article first offers transcriptions and translations of the three surviving fragments of 4Q470; a physical description and observations on the language, orthography, and paleography; notes on readings; and a commentary. Then it provides an interpretive essay [see § 39-1785] with reference to the work's unity, the figures of Michael and Zedekiah, and the identification of the covenant.—D.J.H.

510. N. LEWIS, "The Babatha Archive: A Response," *IsrExplJourn* 44 (3-4, '94) 243-246.

To enhance the utility of B. Isaac's contribution [§ 37-1554r] to showing how the papyri of the Babatha Archive illuminate certain elements of life and government in the Roman provinces of Arabia and Judea under Trajan and Hadrian, the article notes a few corrigenda and points out some dubious inferences in his review article.—D.J.H.

511. J. MAGNESS, "A Villa at Khirbet Qumran?" *RevQum* 16 (3, '94) 397-419.

Comparisons of the settlement at Qumran with contemporary Judean and Idumean palaces and villas reveal fundamental differences that argue strongly against its identification as a villa. Qumran is also anomalous in terms of settlement patterns around the Dead Sea in the Hasmonean and Herodian periods. R. de Vaux's interpretation of the site as a sectarian settlement still makes the most sense.—D.J.H.

512. S. MĘDALA, "List do arcykapłana z Qumran (4QMMT) a 'jad żmijowy' faryzeuszów (A Letter to the High Priest from Qumran (4QMMT) and 'Snake's Venom' of the Pharisees)," *CollTheol* 64 (3, '94) 47-72.

This investigation of 4QMMT deals with the content and character of the document, major attempts at establishing the nature and circumstances of its composition, arguments indicating that pre-Pharisaic Hasideans were the source of the document, the circumstances of the letter's composition, and the image of the addressee and the image of Alcimus in 1–2 Maccabees and rabbinic traditions. 4QMMT came from a pre-Pharisaic Hasidean group and was addressed to Alcimus the high priest (see 1 Macc 7:12-14). The "scribes" were responsible for the program contained in *Temple Scroll,* and the pre-Pharisaic Hasideans were the writers of 4QMMT (which was intended as deliberate political provocation).—D.J.H.

513. J. MILGROM, "Qumran's Biblical Hermeneutics: The Case of the Wood Offering," *RevQum* 16 (3, '94) 449-456.

The article first suggests that Qumranic biblical exegesis can be broken down into four types: conflation, harmonization, homogenization, and application. Then it focuses on the new festivals ordained by *Temple Scroll* (11QTemple) 19:11–25:2, with particular attention to the wood offering festival and its "biblical" basis put forth in 4Q365 23 4-11 (addition to Lev 23:42-44).—D.J.H.

514. J. A. NAUDÉ, "The Asymmetry of Subject Pronouns and Subject Nouns in Qumran Hebrew and Cognates," *JournNWSemLang* 20 (1, '94) 139-163.

The asymmetry of the distribution of subject pronouns and nouns in Qumran Hebrew and its cognates can be deduced from its "null subject" parameter. And the differences in the asymmetry from the movement options of the verb can be regarded as an instance of "head movement."—D.J.H.

515. J. A. NAUDÉ, "Towards a Typology of Qumran Hebrew," *JournNWSemLang* 20 (2, '94) 61-78.

Qumran Hebrew is a "null subject" language. This setting can account for a wide array of its grammatical properties: optionality of lexical subjects, definite reference associated with null subject, identification and analysis of modals as main verbs, and the absences of inversion in direct yes/no questions, of the copula in nominal sentences, and of expletives.—D.J.H.

516. A. E. PALUMBO, "1QpHab 5:8-12, the 'Pillars', and Paul," *Folia Orientalia* [Krakow] 30 ('94) 125-137.

1QpHab 5:8-12 refers to the meeting between Paul and the "pillars" in A.D. 42 (see Gal 2:1-10). At this meeting Paul (the Man of Lies) did not agree to the interpretation of the Law expressed by James the Just (the Teacher of Righteousness) that only Jews are children of Abraham.—D.J.H.

517. É. PUECH, "La 'Forteresse des Pieux' et Kh. Qumrân. A propos du papyrus *Murabbaʿât* 45," *RevQum* 16 (3, '94) 463-471.

J. T. Milik's reading of P. Murabbaʿat 45 6 as *lmṣd hḥsydyn* ("the fortress of the pious ones") and his interpretation of it as referring to Qumran are both dubious. The text is better read as *lmtq hḥsydyn* ("to taste the benefits").—D.J.H.

518. É. PUECH, "L'image de l'arbre en 4QDeutéro-Ézéchiel (*4Q385* 2, 9-10)," *RevQum* 16 (3, '94) 429-440.

The image of the tree that will bend and stand up in 4QSecond Ezekiel (4Q385) 2 9-10 alludes to Ezek 17:24 and refers to the exaltation of the people of God (the Essenes?) at the time of the messiah's coming. Contrary to M. Philonenko [see §§ 38-1705; 39-513], the metaphor has nothing to do with the "tree of life" and does not contribute to better understanding the Dura Europos frescoes.—D.J.H.

519. É. PUECH, "Préséance sacerdotale et Messie-Roi dans la Règle de la Congrégation (*1QSa* ii 11-22)," *RevQum* 16 (3, '94) 351-365.

It is no longer possible to read *ywlyd* in 1QSa ii 11 and consequently to understand lines 11-12 as referring to the begetting of the messiah by God. The passage (1QSa ii 11-22) concerns the coming or presence of the royal messiah during the meeting of the men of renown as well as his presence at meals. In each case, the royal messiah should sit after the priests.—D.J.H.

520. A. RUDERMAN, "The Qumran Settlement: Scriptorium, Villa or Fortress," *Jewish Bible Quarterly* [Jerusalem] 23 (2, '95) 131-132.

The connection of the Qumran settlement with the many religious scrolls found there contradicts the identifications of it as a luxury villa or a military fortress. The only conclusion to which we can come is that Qumran was in fact an isolated religious community.—D.J.H.

521. L. H. Schiffman, "Origin and Early History of the Qumran Sect," *BibArch* 58 (1, '95) 37-48.

The Qumran halakic letter designated 4QMMT enables us to see more clearly that the origins of the Qumran sect are to be traced to the internal priestly turmoil associated with Hellenistic reform, the Maccabean revolt, and the rise of the Hasmonean dynasty and high priesthood. After summarizing the content of 4QMMT, the article considers its historical ramifications with particular attention to the origin of the sect and its exodus to Qumran (= Damascus). [The article excerpts pp. 83-95 from Schiffman's *Reclaiming the Dead Sea Scrolls* (1994).]—D.J.H.

522. H. Shanks, "New Carbon-14 Results Leave Room for Debate," *BibArchRev* 21 (4, '95) 61.

A second batch of Carbon 14 tests recently completed on the Dead Sea scrolls confirms in general the accuracy of paleographic dating. But in one fragment (4Q258) the difference between the Carbon 14 date and the paleographic date was more than two-hundred years.—D.J.H.

523. A. Steudel, "*4Q408:* A Liturgy on Morning and Evening Prayer. Preliminary Edition," *RevQum* 16 (3, '94) 313-334.

4Q408 represents a (certainly very early) Essenic liturgy, perhaps similar to the *Hodayot* but including liturgical address of the community. The article provides a physical description, paleographic analysis (early Hasmonean), notes on corrections, an orthographic analysis, editions of the seventeen fragments (texts, notes on the readings, translation, commentary), and a discussion of the work's genre, author, and origin.—D.J.H.

524. J. C. VanderKam, "The Grandaughters and Grandsons of Noah," *RevQum* 16 (3, '94) 457-461.

The new element in *Genesis Apocryphon* 12:9-12 vis-à-vis the Bible is that it specifies the numbers of daughters born to each of Noah's sons. Mention of Noah's granddaughters belongs in the context of concern for the purity of the chosen line.—D.J.H.

525. A. Yardeni, "Štr mkr mmdbr yhwdh: nḥl ṣʾlym 9 (A Deed of Sale from the Judaean Desert: Naḥal Ṣeʾelim 9)," *Tarbiz* [Jerusalem] 63 (3, '94) 299-320.

The Aramaic papyrus double document designated P. Seʾelim 9 was written by a seller named Jacob ben Shimʿon and concerns his sale of property—a field or garden—to a man named Yehuda. The formulation of the deed of sale and its structure are similar to other sale deeds from the Judean Desert. The variation in the orthography of certain words and particles indicates the increasing influence of the spoken vernacular on the written Aramaic language that occurred in Judea in the late Second Temple period.—D.J.H.

Dead Sea Scrolls, §§ 40-2, 66, 232, 435, 556r.

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526. P. Arzt and A. Hampel, "Tobits Lobgesang. Sprachlicher Schlüssel zu Tob 13,1–14,1," *ProtoBib* 4 (1, '95) 59-72.

Since 1991 the institute for NT studies at the University of Salzburg has been working on the philological and linguistic analysis of the OT Apocrypha. The article first explains the structure, distinctive features, and linguistic principles of the project. Then it illustrates what the final product will be like with reference to the Greek text of Tobit's song of praise in Tob 13:1–14:1.—D.J.H.

527. C. T. Begg, "Amaziah of Judah According to Josephus (*Ant.* 9.186-204)," *Antonianum* 70 (1, '95) 3-30.

The article compares Josephus' account about Amaziah in *Antiquities* 9:186-204 with its biblical sources (2 Kgs 14:1-22; 2 Chron 25:1–26:2) under five headings: Amaziah introduced, Joash avenged, Edom conquered, Judah versus Israel, and Amaziah's assassination. There do not seem to be decisive indications as to which text-form(s) of the biblical passages were used by Josephus. His rewriting techniques fall into four general categories: modifications/adaptations, rearrangements, omissions, and additions/expansions. Josephus' version of the Amaziah story sought to stimulate Gentile interest and to counteract Gentile prejudices. His portrayal of the Amalekites, however, may reflect anti-Roman polemic.—D.J.H.

528. C. T. Begg, "Uzziah (Azariah) of Judah According to Josephus," *EstBíb* 53 (1, '95) 5-24.

Comparison of the accounts of King Uzziah/Azariah in 2 Kgs 14:21–15:7; 2 Chr 26:1-23; and Josephus' *Antiquities* 9:216-227 indicates that Josephus followed the more expansive account of Uzziah in 2 Chronicles in preference to the minimalistic presentation of Azariah in 2 Kings. With reference to his biblical sources Josephus made modifications, rearrangements, omissions/condensations, and additions. He sought to evoke Gentile interest in and respect for a figure of Jewish history while countering Gentile prejudices regarding Jews.—D.J.H.

529. G. Bohak, "CPJ III, 520: The Egyptian Reaction to Onias' Temple," *JournStudJud* 26 (1, '95) 32-41.

The "prophecy" of *CPJ* III, 520 was originally written in the mid-2nd century B.C. and reflects reactions to the Ptolemies' willingness to let the Jewish high priest Onias build a temple in Heliopolis. The text can give us a new perspective on the complex subject of anti-Jewish feelings among the Egyptian inhabitants of Greco-Roman Egypt. The "prophecy" was copied, edited, and recycled by later scribes through the 3rd century A.D. so that it would fit changing historical circumstances.—D.J.H.

530. E. Bons, "Psaume 2. Bilan de recherche et essai de réinterprétation," *RevSciRel* 69 (2, '95) 147-171.

In this century Psalm 2 has been interpreted either as a pre-exilic royal psalm or as evidence for postexilic messianic hope. After surveying these interpretations, the article presents a verse-by-verse analysis, and considers the psalm's structure, intentions, life-setting, and date. Psalm 2 was composed in the pre-exilic period. When its promise was not realized, it was given an eschatological rereading in the redaction of the Psalter and in various Qumran and NT texts.—D.J.H.

531. S. P. Carbone and G. Rizzi, "'Memra e paradosis'. Progetto di lavoro per la traduzione sinottica di TM-LXX-Tg-Profeti Minori nella collana EDB 'La Parola e la sua tradizione,'" *RivistBib* 43 (3, '95) 363-379.

The article explains the project for presenting in Italian a synoptic version of the OT Minor Prophets according to the Masoretic text, the Septuagint, and the Targum [for the Amos volume, see *NTA* 40, p. 171]. After discussing the scope of the project, the article considers the hermeneutical principles common to the three texts, the plan and structure of the work, methodological questions (critical texts, dating), and the characteristics of the three versions.—D.J.H.

532. S. P. Carbone and G. Rizzi, "La tematica della salvezza secondo alcune versioni giudaiche della Scrittura (La tematica della salvezza nel materiale haggadico di LXX-Tg Michea)," *RivistBib* 43 (1-2, '95) 101-124.

Haggadic developments of the theme of salvation in the Septuagint and *Targum of Micah* include the elaborations on names for God, the prophet's ministry, the hope of salvation, the eschatological exodus and the gathering of the dispersed children of Israel, the eschatological pilgrimage of pagans to Jerusalem, and the days of the messiah and the reign of the Lord. In *Targum of Micah* salvation is viewed in terms of praising God the redeemer of his people and of all humankind, whereas in the Septuagint salvation is the manifestation of and participation in the glory of God.—D.J.H.

533. N. G. Cohen, "Philo and Midrash," *Judaism* 44 (2, '95) 196-207.

The literary form of contemporary Palestinian midrash must have been much closer to Philo's works than would appear on the basis of extant midrashic texts. Parallels between Philo and rabbinic midrash reflect an ongoing cross-fertilization between Palestinian and Diaspora "teachers and preachers." There is every reason to look upon Philo as a distinguished representative of the contemporary Alexandrian version of "normative Judaism," and his works belong well within the scope of traditional midrashic study.—C.R.M.

534. P. Daubercies, "La vertu chez Philon d'Alexandrie," *RevThéolLouv* 26 (2, '95) 185-210.

For Philo, the term "virtue" (ἀρετή) applies in extension to all degrees of being. In comprehension, with regard to humankind, virtue is everything that in one way or another is in conformity with God. As the seed and goal of the moral life, virtue applies to all the soul's movements and to all actions that are means of progression. This concept of virtue played a central role in Philo's thought and was one of the sources for the Christian understanding of virtue.—D.J.H.

535. W. D. Davies, "Reflections on the Nature of Judaism," *RevHistPhilRel* 75 (1, '95) 85-111.

Various themes such as monotheism, the Torah, the people of Israel, the land of Israel, and the expectation of the messiah have been proposed as the center of Judaism. But these themes should be combined rather than isolated. The heart of Judaism is the underlying grace of the God who called the people of Israel into covenant, gave them the Torah and the land, and committed himself to their future.—D.J.H.

536. J. DAY, "The Pharaoh of the Exodus, Josephus and Jubilees," *VetTest* 45 (3, '95) 377-378.

There is no evidence that *Jubilees* and Josephus dated the exodus in the reign of Rameses II, though Josephus provides evidence (see *Against Apion* 1:227-287) that some in antiquity placed it in the reign of Merneptah, the successor of Rameses II.—D.J.H.

537. P. ENNS, "A Retelling of the Song at the Sea in Wis 10,20-21," *Biblica* 76 (1, '95) 1-24.

The comments in Wis 10:20-21 on the Song at the Sea (Exodus 15) provide evidence for ancient exegetical traditions whose hermeneutic called for a close reading of the biblical text. It is within this framework that "with one accord," "mouth of the dumb," and "tongues of babes" ought to be understood.—D.J.H.

538. S. FREYNE, "The Ethos of First Century Galilee," *ProcIrBibAssoc* 17 ('94) 69-80.

After discussing recent attempts (by B. L. Mack and J. D. Crossan) to link archaeological evidence to literary evidence regarding Galilee, the article focuses on D. Adan-Bayewitz's *Common Pottery in Roman Galilee* (1993), and reflects on urban-rural relations in Galilee and on regional and interregional contacts in the 1st century.—D.J.H.

539. D. E. GERSHENSON, "Hesychius Γεννόν or Rather Γεννῶν?" *RevÉtudJuiv* 153 (1-2, '94) 153-158.

In the dictionary of Hesychius of Alexandria the entry γεννόν is glossed first as ἀρχαῖον ("something ancient") and then as κοῖλον ("something hollow"). Certain rabbinic texts use a similar word—*gnwn* in Hebrew, and *gnwn*ʾ or *gnn*ʾ in Aramaic—to mean "origin, root" and "canopy, hanging." The body of the article discusses the various Greek and Semitic etymologies of these words, their meanings, and their relationships.—D.J.H.

540. M. HENGEL AND R. DEINES, "E. P. Sanders' 'Common Judaism', Jesus, and the Pharisees. Review article of *Jewish Law from Jesus to the Mishnah* and *Judaism: Practice and Belief* by E. P. Sanders," *JournTheolStud* 46 (1, '95) 1-70.

After briefly discussing Sanders's work prior to the two volumes reviewed here, the article first considers some of the problems associated with placing both Jesus and his opponents within the framework of a largely harmonious "common Judaism." Next it examines in detail selected issues raised by Sanders's studies in *Jewish Law* on two questions: Did the Pharisees have oral law? and Did the Pharisees eat ordinary food in purity? Then it treats *Judaism* with special attention to the historical questions raised by Sanders's picture of the priestly aristocracy and the Pharisees. At almost every turn Sanders has underestimated the influence of the Pharisees on Jewish society during the period he covers. There emerges what might be called a "Sadducean tendency" in Sanders's presentation of "common Judaism" as a religion of the Temple and the priesthood. His picture of Judaism describes it only as it looked from the outside. In Palestine itself people noticed much more acutely the considerable differences and tensions, and these were the people who determined the spiritual development of Judaism (and earliest Christianity) with its unique religious creativity.—C.R.M.

541. R. V. HUGGINS, "Noah and the Giants: A Response to John C. Reeves," *JournBibLit* 114 (1, '95) 103-110.

With reference to Reeves's discussion of Utnapishtim in *Book of Giants* [§ 38-564] it is better to regard (1) Lamech's doubt and confusion at the remarkable infant Noah (see *1 Enoch* 106; 1QapGen 1:1–5:27) as introduced to underscore the latter's special divine appointment in relation to the flood rather than to refute a giant-Noah tradition, (2) ps.-Eupolemus' reference to Abraham's gigantic pedigree as relating not to Noah but to Nimrod, and (3) "Atambīsh" as an Enochic rather than a Noachic figure.—D.J.H.

542. I. KALIMI AND J. D. PURVIS, "The Hiding of the Temple Vessels in Jewish and Samaritan Literature," *CathBibQuart* 56 (4, '94) 679-685.

The Jewish traditions of the hidden things from the First Temple (see 2 Macc 2:4-8; *2 Bar* 6:7-9; *4 Bar* 3:10-11; etc.) concern not only the sacred vessels but also a wide range of cultic furnishings and appurtenances, especially the ark of the covenant. The Samaritans adopted this legend to refer to the tabernacle in its totality, altered it to suit their peculiar views of the sanctuary and of the role of the eschatological prophet, and used it in their polemic with the Jewish people.—D.J.H.

543. R. G. KRATZ, "Die Rezeption von Jeremia 10 und 29 im Pseudepigraphen Brief des Jeremia," *JournStudJud* 26 (1, '95) 2-31.

After discussing the form and structure of the pseudepigraphical *Letter of Jeremiah*, the article examines its reception and interpretation of Jeremiah 10 and 29, respectively, along with some related texts. It concludes with reflections on the work's purpose in light of the combination of the two Jeremiah texts.—D.J.H.

544. M. MAHER, "The Psalms in Jewish Worship," *ProcIrBibAssoc* 17 ('94) 9-36.

After discussing the role of the Psalms in the Second Temple (the daily Levitical psalm, the Hallel, the Songs of Ascent), the article considers their place at Qumran and in contemporary Judaism (Hellenistic Judaism, Philo, NT), in the synagogues and the synagogal liturgies, and in private piety.—D.J.H.

545. F. MANNS, "La Femme et la synagogue à l'époque de Jésus," *EphLiturg* 109 (2, '95) 159-165.

Examination of pertinent rabbinic literary sources and archaeological data indicates that Jewish women actively participated in synagogue life in Palestine and the Diaspora. The invitation to active participation for women in the Jesus movement is the background to the story of Mary and Martha in Lk 10:38-42.—D.J.H.

546. M. MILANI, "Pietà, moderazione e vitalità nel rituale di lutto per il morto: Sir 38,16-23," *StudPat* 42 (1, '95) 197-213.

It is possible to discern in Sir 38:16-23 a ritual of mourning for the dead. After discussing the context and structure of the pericope, the article presents a text (Hebrew and Greek) and translation, textual notes, and an analysis according to the following outline: mourning and its limits (vv. 16-19), and memory (vv. 20-23). Ben Sira's advice about mourning helps to moderate grief, introduces a positive relationship with the deceased, and creates a cultural bond that sustains the life of the descendants and "heirs."—D.J.H.

547. F. PARENTE, "Τοὺς ἐν Ἱεροσολύμοις Ἀντιοχεῖς ἀναγράψαι (II Macc. *IV*, 9). Gerusalemme è mai stata una πόλις," *RivistStorLettRel* 30 (1, '94) 3-38.

The expression τοὺς ἐν Ἱεροσολύμοις Ἀντιοχεῖς ἀναγράψαι in 2 Macc 4:9 could mean (1) to register the inhabitants of Jerusalem as Antiochenes, thus transforming Jerusalem into a Greek polis; or (2) to designate certain inhabitants as having the prerogatives of Antiochenes, thus giving some Jews of Jerusalem the opportunity to overcome Jewish separatism and to have freer dealings with the Greek world. The article first traces the history of the scholarly debate about this topic, and then examines the pertinent textual evidence in 1 and 2 Maccabees and related sources. Since Jason did not obtain from Antiochus IV the revocation of Antiochus III's decree about the Law, it is unlikely that Jason intended to turn Jerusalem into a Greek polis.—D.J.H.

548. A. PASSONI DELL'ACQUA, "La preghiera del III libro dei Maccabei: Genere letterario e tematica," *RivistBib* 43 (1-2, '95) 135-179.

The article presents annotated Italian translations and analyses (speaker, structure, content, context, etc.) for the prayers of Simon the high priest in *3 Maccabees* 2:2-20 and of Eleazar in 6:1-15. The two prayers follow a similar outline: invocation (2:2; 6:2-3), aretalogy (2:3-9; 6:4-8), and petition (2:10-20; 6:9-15). Their use of rare words makes them important for Greek lexicography.—D.J.H.

549. D. PHILLIPS, "Musical instruments in the Peshitta to Chronicles and contacts with the Peshitta to Ben Sira," *Muséon* 108 (1-2, '95) 49-67.

The Peshitta versions of Chronicles and Sirach both display the characteristics of a "free" translation. They share an interest in the poor, the use of the Shekinah for God's presence in the Temple, an insistence on the notion of prayer, the use of the targumism "to sin before," and a certain hostility to the use of musical instruments in Temple worship. These common preoccupations point to a common or at least a similar milieu for the Syriac translators.—D.J.H.

550. M. PUCCI BEN ZEEV, "Seleukos of Rhosos and Hyrcanus II," *JournStudJud* 26 (2, '95) 113-121.

In the period between 47 and 36 B.C. Seleucus of Rhosos (Syria) and Hyrcanus II both were given special grants by Rome for themselves and for their countries. The epigraphical sources for Seleucus' grant and Josephus' account of Hyrcanus' grant (*Ant.* 14:190-198) exhibit so many similarities in form and content that in this case at least we must assume that Josephus is reliable.—D.J.H.

551. F. RAURELL, "Anthropological Meaning of 'Doxa' in Job-LXX," *EstFran* 96 (412-413, '95) 197-227.

After considering the Hebrew *Vorlage*, hermeneutical tendencies, and translation techniques of the Septuagint version of Job, the article examines the three texts (19:9; 29:20; 40:10) that relate δόξα to the human condition. The δόξα predicated of Job in 19:9 does not refer to something external or social ("honor, reputation") but rather to what internally and externally makes a person human and points toward full communion with God by means of resurrection (see 19:25-27). Comparison of the Job texts with Psalm 8 and Gen 1:26-27, the Qumran concept of the recovery of the "glory," and other intertestamental texts highlights the anthropological significance of δόξα, which reappears in the Pauline writings.—D.J.H.

552. R. RUBINKIEWICZ, "Reich Gottes im Frühjüdischen Schrifttum als Hintergrund der Ntl. Basileia-Verkündigung," *CollTheol* 64 (special fascicle, '94) 19-32.

The article traces the evolution of the idea of the "kingdom of God" from the 2nd century B.C. to the 1st century A.D. with reference to *1 Enoch* (Book of Watchers, Apocalypse of Weeks, Book of Dreams), *Jubilees, Testament of Job, Sybilline Oracles, Psalms of Solomon,* and *Testament of Moses,* respectively.—D.J.H.

553. G. SCARPAT, "Predisposizione naturale e preesistenza dell'anima (Nota a Sap 8,19-20)," *RivistBib* 43 (1-2, '95) 93-100.

This investigation of the Greek text of Wis 8:19-20 focuses on the term εὐφυής (which alludes to Greek pedagogical theories) and on the verbs ἔλαχον and ἦλθον (which presuppose the preexistence of the soul—a theory also maintained by Philo).—D.J.H.

554. S. SIPILÄ, "A Note to the Users of Margolis' Joshua Edition," *BullIntOrgSeptCog Stud* 26 ('93) 17-21.

The presentation of the manuscript evidence in M. L. Margolis's *The Book of Joshua in Greek* (1931-32) is not entirely accurate. Though some cases are pure lapses, there is evidence to show that he did not always give itacistic variants in the critical apparatus.—D.J.H.

555. L. STACHOWIAK, "Problem prozelityzmu w judaizmie do I wieku po Chrystusie (Das Problem der Proselyten im Judaismus [bis zum 1. Jahrhundert nach Christus])," *RoczTeol* 41 (1, '94) 55-64.

Although there are universalistic elements in the OT, there is no clear development toward universalism as a general principle. Nor was the winning of proselytes expressed as the plan or task of Judaism, though there was Jewish missionary activity and literature. The success or failure of Jewish proselytism was due to several factors; universalism did not play a decisive role in it. Jewish radicalism always stood in tension with Jewish missionary movements, more so in Palestine than in the Diaspora.—D.J.H.

556r. E. TOV, *Textual Criticism of the Hebrew Bible* [*NTA* 37, pp. 477-478].

R. STAHL, "Textkritik als Erkundung von Textgeschichte," *OrLitZeit* 90 (2, '95) 133-148.—This conversation with what has quickly become the standard work in OT textual criticism first takes up the case of Jeremiah 29, with particular attention to the reasons for the differences between the short (Septuagint) and long (Masoretic) versions. Then it describes and enters into dialogue with Tov's positions in each chapter, and urges that literary criticism and textual criticism be viewed as a single interpretive process.—D.J.H.

557. A. TRONINA, "Psalmy Salomona oraz ich echa w pismach Nowego Testamentu (Cz. I) (Solomon's Psalms and their Echoes in the Writings of the New Testament [Part I])," *RoczTeol* 41 (1, '94) 65-78.

After a brief discussion of the historical setting of *Psalms of Solomon,* the article presents Polish translations of the first eight psalms. The notes at the foot of the pages call attention to important OT sources and NT parallels.—D.J.H.

558. J. C. VANDERKAM, "Das chronologische Konzept des Jubiläenbuches," *ZeitAltWiss* 107 (1, '95) 80-100.

After introductory remarks on *Jubilees* and the role of chronology in it, the article provides a list of all the chronological data (years, weeks, jubilees) in the work, focuses on problems regarding the dates associated with Abraham, and offers general comments about the significance of the chronological system as a whole.—D.J.H.

559. J. van Ruiten, "Jews and Greeks: The Diaspora as an Experience of Cultural Diversification," *Concilium* (1, '95) 14-23.

This investigation of how Jewish literature in the early Hellenistic period reflects the cultural milieu in which it came into being first looks at the Jewish writers who lived in Alexandria, with particular attention to the historian Artapanus. Then it examines the situation in Palestine with reference to the story of the treachery of the angels in *1 Enoch* 6–11.—D.J.H.

560. J. Wehrle, "Ps 1 — Das Tor zum Psalter. Exegese und theologische Schwerpunkte," *MünchTheolZeit* 46 (2, '95) 215-229.

This study of Psalm 1 first considers its place in the Psalter, text and translation, literary features, structure, use of parallelism, genre, life-setting (wisdom) and date (postexilic), and anthropological-theological terminology and imagery. Then it treats the uses of Psalm 1 in Sir 14:20–15:10, early Christian sources, *Midrash Tehillim,* and the Wisdom Text from the Cairo Geniza.—D.J.H.

Rabbinics

561. J. Benstein, "'One, Walking and Studying . . .': Nature vs. Torah," *Judaism* 44 (2, '95) 146-168.

The saying by Rabbi Yaʾakov (or Shimʿon) in *m. ʾAbot* 3:7 has frequently been understood to teach a rejection of the natural world in the face of the supreme and exclusive value of Torah study. The article first analyzes each part of the text and arrives at the following translation: "Rabbi Ya'akov says: One, who while walking along the way, reviewing his studies, breaks off from his study and says, 'How beautiful is that tree! How beautiful is that plowed field!' Scripture regards him as if he has forfeited his soul." Then it examines how this saying has been interpreted in the traditional Jewish commentaries and by modern Jewish and Zionist writers, and offers suggestions toward a new vision of the relation between nature and the Torah.—D.J.H.

562. J. M. Cohen, "Shmuel HaKatan and the Political Background to *Avot* 4:19," *Judaism* 44 (2, '95) 171-180.

The quotation of Prov 24:17-18 attributed to Shmuel HaKatan in *m. ʾAbot* 4:19 fits well with his pacifist response to the Romans in the late 1st century A.D. and his effort to warn impetuous Jewish youngsters against joining the Zealots in another round of rebellion.—D.J.H.

563. E. Diamond, "Wrestling the Angel of Death: Form and Meaning in Rabbinic Tales of Death and Dying," *JournStudJud* 26 (1, '95) 76-92.

The seven stories featuring a sage and the Angel of Death in *b. Moʿed Qatan* 28a can be divided into three groups: the pain of dying (two stories about the fear of facing the moment of death), bargaining with Death (three stories of sages attempting to stave off the Angel of

Death when he appears to them), and Death the trickster (two stories in which despite the piety and power of the sages Death finds a way to take their souls). In this carefully crafted collection the relationship of the sages to Death moves from fear, through defiance and antagonism, to an intense involvement with life that shuts out death, and finally acceptance.—D.J.H.

564. L. DÍEZ MERINO, "Dates and Events in the History of Salvation: Its Targumic Version," *StudBibFranLibAnn* 43 ('93) 181-221.

The article provides an anthology of targumic texts that give more precise dates for biblical events. After an introduction to the Targums' special interest in dates, it deals with various chronologies (the flood, the Sinai theophany, the explorers of Canaan, the entry into Canaan), events according to their days and months, and events occurring in particular months (Nisan, Iyyar, Siwan, etc.).—D.J.H.

565. B. EGO, "Daniel und die Rabbinen. Ein Beitrag zur Geschichte des alttestamentlichen Kanons," *Judaica* [Basel] 51 (1, '95) 18-32.

The rabbinic reception and assessment of the end-time prophecies in the book of Daniel as well as the rabbinic emphasis on the ethical implications of those texts and on the exemplary value of the Jewish courtiers help to explain why in the Jewish biblical tradition Daniel was classified among the Writings rather than among the Prophets.—D.J.H.

566. H. FREEDMAN, "Jacob and Esau. Their Struggle in the Second Century," *Jewish Bible Quarterly* [Jerusalem] 23 (2, '95) 107-115.

The emphasis by the tannaitic exegetes on Esau's evil ways and on Edom's wickedness was directly related to the Roman occupation and destruction of Palestine. By identifying Esau and Edom with Rome, the rabbis could comfort the population by demonstrating that what they were living through was preordained.—D.J.H.

567. H. K. HARRINGTON, "Did the Pharisees Eat Ordinary Food in a State of Ritual Purity?" *JournStudJud* 26 (1, '95) 42-54.

Although the Pharisees did not adopt the total regimen required for a priestly way of living, they did think it important to eat like priests and to consider their own ordinary food as holy in some degree. Their conscious effort to extend the laws for priestly food to the private home necessitated the separation of menstruating women wherever possible from preparing food as well as their refusal to eat food that may have contracted corpse impurity or any other biblical type of impurity.—D.J.H.

568. C. E. HAYES, "Amoraic Interpretation and Halakhic Development: The Case of the Prohibited Basilica," *JournStudJud* 26 (2, '95) 156-168.

The reinterpretation of *m. ʿAbodah Zara* 1:7 in *b. ʿAbodah Zara* 16b was not the result of a supposed Babylonian trend toward leniency. Rather, a diachronic shift (from a building to a type of architecture) in the range of the reference in the Greek term βασιλική employed in the Mishnah created an ambiguity with which the Bavli had to contend.—D.J.H.

569. C. E. HAYES, "The midrashic career of the confession of Judah (Genesis xxxviii 26). Part II: The Rabbinic Midrashim," *VetTest* 45 (2, '95) 174-187.

The rabbinic midrashim on Gen 38:26 devote themselves to the kind of gap-filling found in some of the ancient versions and extracanonical texts [see § 39-1824], and they enter even more deeply into the question of Judah's character. One group of rabbinic sources (e.g. *b. Soṭ.* 7b; 10b; *Num. Rabb.* 13:4) views Judah's confession as an extraordinary and heroic act that redounds to the greater glory of Judah in several ways. A second group (e.g. *b. Mak.* 23b; *Gen. Rabb.* on 38:26) does not find any special merit in his confession and focuses instead on Judah's transgressions or his general reluctance to confess at all.—D.J.H.

570. B. R. KERN-ULMER, "Consistency and Change in Rabbinic Literature as Reflected in the Terms *Rain* and *Dew*," *JournStudJud* 26 (1, '95) 55-75.

In rabbinic literature the terms "rain" and "dew" evolved from an agricultural context into a broader eschatological framework. The article describes the functions of rain and dew in rabbinic literature in five steps: the petition for rain; God gives rain and dew to sustain his creation; the equivalence of rain and resurrection; the midrash of the three keys; and the eschatological function of dew. Rain and dew were understood by the rabbis to be instrumentalities for the resurrection of the dead. God will utilize these same instrumentalities to extend his divine care from this world to the world to come.—D.J.H.

571. T. LINAFELT, "Surviving Lamentations," *HorBibTheol* 17 (1, '95) 45-61.

After providing a reading of Lamentations 1–2, the article considers how *Targum of Lamentations* and portions of Isaiah 40–66 can be construed as "survivals" of Lamentations by keeping alive the concern for children. It illustrates the growth along the trajectory of concern for children with reference to the Targum's supplements to Lam 1:16; 2:20; and 2:22.—D.J.H.

572. H. MACCOBY, "Ben Zoma's Trance," *Journal of Progressive Judaism* [Sheffield, UK] 1 ('93) 103-108.

The mysterious story about Ben Zoma in *Genesis Rabbah* 2:4 (see also *t. Ḥag.* 2.6; *y. Ḥag.* II.1.77a; *b. Ḥag.* 15a) should be interpreted as describing Rabbi Joshua's attempt at awakening Ben Zoma from a dangerously deep trance. There is no rejection or condemnation of Ben Zoma as a heretic. Rather, there is compassion for the tragedy that overtook him because of his overly daring pursuit of mystical experience.—D.J.H.

573. H. MACCOBY, "Pharisee and Sadducee Interpretation of the Menorah as Tamid," *Journal of Progressive Judaism* [Sheffield, UK] 3 ('94) 5-13.

The Sadducees' criticism of the Pharisees for ritually immersing the Menorah (see *t. Ḥag.* 3.35 parr.) was based on the Sadducean view that the Menorah should not ever (*tāmîd*) be moved from its place because it symbolized the heavenly bodies. On this issue the Sadducees stood for a more rigid and mystical attitude, while the Pharisees took a more flexible and rationalist approach.—D.J.H.

574. F. MANNS, "Le Targum Lamentations Manuscrit Urbinati 1. Traduction et Commentaire," *StudBibFranLibAnn* 43 ('93) 141-180.

The article first presents an annotated French translation of *Targum of Lamentations* according to Codex Vatican Urbinati 1 [see § 37-1604; 38-1747]. Then it discusses the language of the text and the parallel traditions in the Babylonian Talmud, the literary genre, and the tradition about the death of Zechariah.—D.J.H.

575. J. NEUSNER, "The Academic Study of Judaism, the Religion: Progress in Thirty-Five Years?" *JournAmAcadRel* 62 (4, '94) 1047-1068.

After sketching the history of the academic study of Judaism as a religion, the article considers whether the study of Judaism has reshaped the study of religion, whether the study of Judaism has found a place in the mainstream, and whether a cumulative scholarly tradition has taken shape in teaching or in academic and scholarly publication. It concludes that not much progress has been made in the past thirty-five years, and contends that the ethnic model of Jewish studies has placed the study of Judaism in a new ghetto matching the one in which it thrived before reaching the academy.—D.J.H.

576. J. NEUSNER, "Evaluating the Attributions of Sayings to Named Sages in the Rabbinic Literature," *JournStudJud* 26 (1, '95) 93-111.

Why was rabbinic literature so interested in coupling utterances and decisions with names? In the Mishnah identifying an authority can distinguish regnant from schismatic opinions or indicate the traditionality of a saying. In the Tosefta attributions can mark off fixed points of difference concerning a variable agendum of issues. Although the question can ultimately be answered only with a document-by-document search, we may reject as irrelevant to the character of the evidence any interest in preserving historical information concerning named figures, e.g. for the purpose of biography.—D.J.H.

577. M. PLUMB, "Filling the Bookcase: Women's Rituals in Rabbinic Texts," *Journal of Progressive Judaism* [Sheffield, UK] 2 ('94) 49-70.

A survey of texts from the Mishnah and Tosefta indicates that women were involved in many Jewish rituals. Some rituals (divorce, *ḥălîṣâ, sôṭâ*) affected the status of women in the community, while others (cooking and weaving together by moonlight) emerged from the women's community and served the needs of women. Women also had communal responsibilities to fulfill through rituals performed by the *bĕnôt yiśra'el.*—D.J.H.

578. E. S. ROSENTHAL, "Mswrt-hlkh wḥydwšy-hlkwt bmšnt ḥkmym (Tradition and Innovation in the *Halakha* of the Sages)," *Tarbiz* [Jerusalem] 63 (3, '94) 321-374.

The descriptions of the school of Shammai as conservative and the school of Hillel as innovative are inadequate, since in both cases counter-examples can be cited. The power of the sages lies in the synthesis of the two approaches: maintaining the essential laws handed down through tradition verbatim, while imbuing them with new meaning and thereby introducing innovations in the law.—D.J.H.

579. G. D. SCHWARTZ, "Scripture and Midrash as Conversation with God: How the Rabbis Understood the Danger of Interpretation," *Encounter* 56 (2, '95) 113-126.

The rabbis never claimed God's word to be open to question or inapplicable. They evaded the issue by assuming their own necessary participation in deciphering the word of God through midrash. The "holes" in the biblical text exist to be the means for conversation with God, to be forms of revelation.—D.J.H.

580. J. SCHWARTZ, "'ʿglh šl qtn' ('A Child's Wagon')," *Tarbiz* [Jerusalem] 63 (3, '94) 375-392.

The article identifies the *ʿglh šl qtn* mentioned in *m. Beṣa* 2:10 and parallels as a child's toy wagon and places it in the context of children's play, games, and toys in Greco-Roman and ancient Jewish society.—D.J.H.

581. S. R. SHIMOFF, "Gardens: From Eden to Jerusalem," *JournStudJud* 26 (2, '95) 145-155.

When the rabbis wanted to engage in political commentary or to focus on the acceptability of Hellenistic cultural influences, they found the model of this-worldly Temple gardens homiletically relevant and useful. When addressing eschatological or other-worldly issues, they adopted the "garden of Eden" image. In treating Jerusalem the two kinds of gardens tend to merge.—D.J.H.

582. W. F. SMELIK, "On Mystical Transformation of the Righteous into Light in Judaism," *JournStudJud* 26 (2, '95) 122-144.

A survey of the heptadic traditions in Jewish and early Christian literature bears out that the use of the motif of the sevenfold shining of God and the righteous was closely related to astral symbolism. An astral interpretation (i.e. the idea of a mystical union with God as the source of all light) accounts best for the modifications in *Targum Jonathan of the Prophets* of Judg 5:31; 2 Sam 23:4; Isa 30:26; and 60:5. The notion of the apotheosis of the faithful to the glory of God as angels of light must have been known to the sages.—D.J.H.

583. L. TROSTER, "Journey to the Center of the Earth. *Birkat Ha-Mazon* and the Quest for Holiness," *ConsJud* 47 (2, '95) 3-16.

The *birkat hā-māzôn,* or grace after meals, consists of an introductory call to bless God, four blessings (for sustenance, the land of Israel, Jerusalem, and God "who is good and does good"), a series of petitions to the "merciful one," and a concluding prayer or series of verses with messianic themes. This prayer is a dramatic journey to the "sacred center." It illustrates the transformation of the Jewish tradition from a literal locative myth culture (the Temple) to a metaphorical locative myth culture (the home).—D.J.H.

584. S. VALLER, "The Number Fourteen as a Literary Device in the Babylonian Talmud," *JournStudJud* 26 (2, '95) 169-184.

The article analyzes two talmudic lists of fourteen items, one concerning cases in which the additional provisions of the *kĕtûbâ* are subject to the same regulations as the *kĕtûbâ* itself (*b. Ketub.* 54b-55a), and the other concerning acts that if performed by a woman (some by a couple) have an influence on her offspring (*b. Ketub.* 60b-61a). In both cases there are indications (1) of editing or organizing the individual parts into sub-groups according to stylistic and content criteria, and (2) of including or excluding details to build a collection of fourteen elements.—D.J.H.

585. G. VELTRI, "Rassegna di studi sul Giudaismo antico (I). Il Talmud Yerushalmi," *RevistCatTeol* 20 (1, '95) 177-186.

This article discusses and places in their scholarly context the recently published German translations of tractates in the Jerusalem Talmud (with particular attention to the late G. A. Wewers's volumes on the Order of Damages) and the first three volumes in the *Synopse zum Talmud Yerushalmi* edited by P. Schäfer and H.-J. Becker.—D.J.H.

Rabbinics, §§ 40-127, 531–533.

586. H. V. Bender, "1995 Survey of Audio-Visual Materials in the Classics," *Class World* 88 (5, '95) 379-439.

This survey revises K. A. Chappell's 1993 survey [§ 38-575]. It organizes the material under eight major headings: world history, Middle and Near East, Greco-Roman civilization, Greek civilization, Greek language and literature, Roman civilization, Latin language and literature, and for elementary schools. A directory of publishers is included.—D.J.H.

587. A. Blomart, "Mithra et Porphyre. Quand sculpture et philosophie se rejoignent," *RevHistRel* 211 (4, '94) 419-441.

The article considers an early 3rd-century A.D. bas-relief from a Mithras temple at Osterburken in Germany in light of the Neoplatonist philosophical treatise by Porphyry, *The Cave of Nymphs.* By different means the sculptor and the philosopher evoked similar philosophical and astronomical concepts that were common in the 3rd century. Reading the treatise helps to explain much of the complexity and apparent inconsistency in the bas-relief. The article also explains the internal iconographical logic of the bas-relief as well as the Orphic influence in the first six scenes on the left pillar.—D.J.H.

588. K. Bradley, "History and Fiction: A Review Essay," *ClassJourn* 90 (4, '95) 445-450.

Descriptions and evaluations of three books: A. Giardini (ed.), *The Romans* (1993); S. R. Joshel, *Work, Identity, and Legal Status at Rome: A Study of the Occupational Inscriptions* (1992); and C. Edwards, *The Politics of Immorality in Ancient Rome* (1993).—D.J.H.

589. G. S. Bucher, "The *Annales Maximi* in the Light of Roman Methods of Keeping Records," *American Journal of Ancient History* [Cambridge, MA] 12 (1, '87 ['95]) 2-61.

After noting the potential historical importance of the chronicle kept at the residence of the Roman *pontifex maximus,* the article discusses materials used for recording and preserving information in the Roman republic, the literary sources referring to the *tabula apud pontificem maximum* (Cato, Cicero, Dionysius of Halicarnassus, Servius), and the relation of the *tabula* to the *Regia.* We ought to envision the pontifical chronicle as a gigantic, poorly formatted, difficult to read, inscription on bronze, probably consisting of several individual bronze *tabulae* incised by a variety of hands, which may well have been awkwardly positioned, and perhaps in the latter stages of its life even plagued with gaps.—D.J.H.

590. B. Cassin, "*Philosophia enim simulari potest, eloquentia non potest,* ou: le masque et l'effet," *Rhetorica* 13 (2, '95) 105-124.

Taking as its starting point Quintilian's remark that philosophy can be simulated but eloquence cannot (*Institutio oratoria* 12.3.12), the article considers how this dictum both responds to the philosophers' attacks against rhetoric and stresses the superiority of oratorical activity over mere philosophical intention.—D.J.H.

591. R. E. DeMaris, "Demeter in Roman Corinth: Local Development in a Mediterranean Religion," *Numen* 42 (2, '95) 105-117.

The archaeological record points to a change in Demeter devotion in Corinth from the

Greek to the Roman periods not in terms of waxing and waning popularity but in terms of the cult's religious orientation. In contrast to Eleusis, at Corinth the earlier Greek emphasis on fertility gave way to funerary and underworld emphases. The combination of continuity and contrast between the histories of Demeter at these two Greek sites underscores the complexity of religious traditions and the need for reassessing every general claim about Demeter in ancient Greece. The genesis of a chthonic emphasis in Corinthian Demeter devotion may shed some light on the mention of baptism on behalf of the dead in 1 Cor 15:29. If the church at Corinth attracted Gentiles who were preoccupied with the dead and the realm of the dead, then this unusual application of baptism may have made perfect sense.—C.R.M.

592. E. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1992-1994)," *Bulletin de l'Association Guillaume Budé* [Paris] 53 (4, '94) 461-476.

This bulletin of recent books and articles on Greek religious philosophy [see § 39-592] is divided into five parts: texts, translations, commentaries; general works; the archaic period; the classical period; and the Hellenistic and Roman periods.—D.J.H.

593. E. FANTHAM, "The Concept of Nature and Human Nature in Quintilian's Psychology and Theory of Instruction," *Rhetorica* 13 (2, '95) 125-136.

In his *Institutio oratoria* Quintilian sought to establish that human nature needs the rhetorical art to reach its fullest and most perfect realization. The article considers four themes in Quintilian's treatment of nature: the relative contributions of nature and art (both theory and training) to the orator's excellence; the apparent opposition between nature and imitation (also part of training); the natural origin of artistic expression in society and the individual; and the varying roles of externalized nature in prescribing the thought (*inventio*) and empowering the expression (*elocutio*) of artistic eloquence.—D.J.H.

594. D. FISHWICK, "The Caesareum at Alexandria Again," *American Journal of Ancient History* [Cambridge, MA] 12 (1, '87 ['95]) 62-72.

The Caesareum or Augusteum at Alexandria was originally destined for the father of Augustus, Gaius Iulius Caesar. The complex was very likely patterned after the Forum Iulium at Rome and named accordingly in honor of Julius Caesar.—D.J.H.

595. R. GRANATELLI, "M. Fabio Quintiliano *Institutio oratoria* II 1-10: struttura e problemi interpretativi," *Rhetorica* 13 (2, '95) 137-160.

The first ten chapters in Book 2 of Quintilian's *Institutio oratoria* list and describe the preliminary exercises (*progymnasmata* or *praeexercitamina*) that should be part of rhetorical training. The article considers the structure and interpretation of the passage, compares it with parallel treatments from antiquity, and situates it in the history of ancient Greek and Roman rhetorical theory and practice.—D.J.H.

596. J. GRIFFIN, "The guidance that we need. After the heroic age, the age of commentaries," *Times Literary Supplement* [London] April 14 ('95) 13-14.

Whereas the 19th century saw an immense amount of work done on cleansing Greek and Latin classical texts, the 20th century has been a great age of commentaries. The commentaries that teach the reader most are those that combine technical mastery with distinguished aesthetic insight rather than those that bury the text under tons of miscellaneous information.—D.J.H.

597. H. J. MASON, "Romance in a Limestone Landscape," *ClassPhilol* 90 (3, '95) 263-266.

The portrait of Lesbos in Longus' *Daphne and Chloe* is based on the island's actual topography. His account of springs, caves, and rivers includes details that are more likely to have been observed directly than derived from literary tradition.—D.J.H.

598. P. MIRECKI, "The Coptic Wizard's Hoard," *HarvTheolRev* 87 (4, '94) 435-460.

The article reports on a group of Coptic papyri, produced somewhere in Egypt from the 5th through the 7th centuries A.D., which appears to have been a hoard or library of ancient magical texts. In addition to their importance for the study of Coptic magic and related fields, these texts provide researchers with a rare glimpse into the activities and literary production of a "magical workshop." After discussing the nature and extent of the wizard's hoard and its codicological and textual relations, the article provides a translation of the two texts contained in the twenty-page codex P. Mich. inv. 593, followed by a commentary (structure, the thirty-two tricks and medical prescriptions, cosmological symbolism, *voces magicae*).—C.R.M.

599. C. NATALI, "*Ars* ed *actus.* Il fine dell'arte retorica secondo Quintiliano," *Rhetorica* 13 (2, '95) 161-178.

After reviewing ancient defenses of rhetoric and the criticisms of it by Plato and Aristotle, the article calls attention to the ambiguity of Quintilian's statements about the goal of rhetoric. Then it focuses on his thesis that speaking well means speaking the truth honestly and not merely to persuade others (*Institutio oratoria* 2.15-18), and shows that he was expressing a Stoic position while using Aristotelian vocabulary.—D.J.H.

600. O. NICHOLSON, "The end of Mithraism," *Antiquity* [Oxford] 69 (263, '95) 358-362.

The Mithraic temples came to an end in several ways: burning, deliberate destruction, abandonment, and even planned and careful sealing. The circumstances in which the Mithraea went out of use were far from uniform; it is too simple to blame the Christians.—D.J.H.

601. N. PURCELL, "Literate Games: Roman Urban Society and the Game of *Alea,*" *Past & Present* [Oxford] 147 ('95) 3-37.

The term *alea* designates a type of game of play for two people, in which a random numerical principle, invoked through use of one or more dice, was combined with a system of moving pieces on a board. After describing the game, the article discusses criticisms of it in Greek and Latin literature, its popularity in the high and low life of ancient Rome, and its significance as a mirror of Roman urban society.—D.J.H.

602. J. RIVES, "Venus Genetrix outside Rome," *Phoenix* [Toronto] 48 (4, '94) 294-306.

The cult of Venus Genetrix existed outside Rome (at least at Carthage and Cumae) but on a limited scale and in occasionally idiosyncratic forms. It can be described as "official" only in the sense that its symbolic association with imperial power (i.e. Caesar and the Julian house) was widely acknowledged and due originally to Caesar himself.—D.J.H.

603r. R. P. SALLER, *Patriarchy, property and death in the Roman family* [*NTA* 39, pp. 545-546].

M. W. GLEASON, *Making Men. Sophists and Self-Presentation in Ancient Rome* [*NTA* 40, pp. 173-174].

A. WALLACE-HADRILL, "Real Romen," *Times Literary Supplement* [London] April 14 ('95) 12.—One of the most refreshing features of the new wave of studies of Roman social and cultural history coming out of North America is that in reexamining antiquity in the light of contemporary debates they succeed in subverting our preconceptions of the Romans and revealing the ancient world as more complex and interesting than we have allowed. The image of Roman fathers as harsh authoritarians crumbles on reading Saller's work. Thanks to his mortality, the overbearing Roman father-figure cannot have been demographically as much of a problem as we have imagined. Likewise, the image of the Roman male as one confident in his knowledge of what makes a real man is questioned effectively by Gleason's exploration of how Romans constructed gender contrasts.—D.J.H.

604. A. SCHOFIELD, "The Search for Iconographic Variation in Roman Mithraism," *Religion* 25 (1, '95) 51-66.

A detailed analysis of all the known examples of the scene portraying the birth of the god Mithras shows that there was significant regional variation in Mithraic iconography both on a component level and in the actual location of the scene. The Mithraic canon of iconographic representation was sufficiently flexible for the individualization of Mithraic monuments and for elements of one scene to be "borrowed" and incorporated into another.—D.J.H.

605. J. L. SEBESTA, "Textbooks in Greek and Latin: 1995 Supplementary Survey," *ClassWorld* 88 (3, '95) 191-196.

This supplement updates the 1994 full survey of Greek and Latin textbooks in print [§ 38-1777]. The section devoted to the Greek NT contains sixteen items.—D.J.H.

606. A. SMITH, "Books for Teaching Classics in English: 1995 Full Survey," *ClassWorld* 88 (4, '95) 259-358.

This full survey of books for teaching the Greek and Latin classics in English updates the 1992 survey done by J. C. Traupman [§ 37-530]. It is limited to items costing $40 or less. The books deal with literature and authors; history and civilization; women; art and archaeology; geography and topography; numismatics and epigraphy; law; philosophy, science, and medicine; religion and mythology; athletics; late antiquity; and the classical tradition. A list of publishers (with addresses, and phone and FAX numbers) is included.—D.J.H.

607. A. J. S. SPAWFORTH, "The Achaean Federal Cult Part I: Pseudo-Julian, Letters 198," *TynBull* 46 (1, '95) 151-168. [See § 40-614.]

The document preserved in the correspondence of the emperor Julian as Letter 198 should be redated to ca. A.D. 80-120 and identified as a petition from the city of Argos to the Roman governor of Achaia in which the Argives sought exemption from payments toward the cost of celebrations of the imperial cult at the Roman colony of Corinth. These celebrations can be identified with the collective cult known from inscriptions to have been founded by the member-cities of the Achaean league in the mid-1st century A.D. [The article is a revised extract from a paper published in *Hesperia* 63 (2, '94) 211-232.]—D.J.H.

608. R. J. STARR, "Vergil's Seventh *Eclogue* and Its Readers: Biographical Allegory as an Interpretative Strategy in Antiquity and Late Antiquity," *ClassPhilol* 90 (2, '95) 129-138.

Many readers in antiquity and late antiquity read Vergil's *Eclogues* as biographical allegory. The ancient commentators on the *Eclogues* allow us to see these readers at work. The scholiastic tradition assumed that the *Eclogues* (1) reflected the actual events of Vergil's life, (2) had a single theme or subject, and (3) needed to be understood in their own political and historical context (the struggle between Octavian and Antony overlaid by a tale of poetic rivalries between Vergil and various other poets).—C.R.M.

609. L. A. SUSSMAN, "Sons and Fathers in the *Major Declamations* Ascribed to Quintilian," *Rhetorica* 13 (2, '95) 179-192.

A major topic in the *Major Declamations* ascribed to Quintilian was the relationship between fathers and sons. Even when presented in positive terms, the relationship is usually characterized by strain and tension, if not by overt bad feelings (due in large part to the *patria potestas*). In composing and delivering their practice court cases, Roman youths could achieve some catharsis, while for a short time escaping their rigidly controlled worlds, and also vent or explore in acceptable ways their repressed, pent-up emotions.—D.J.H.

610. D. L. TOYE, "Dionysius of Halicarnassus on the First Greek Historians," *AmJourn Philol* 116 (2, '95) 279-302.

Thorough examination of Dionysius of Halicarnassus' account of the historians preceding Thucydides in his *On Thucydides* 5–7 in conjunction with the fragments of their works and other ancient sources substantiates the accuracy of his report (contrary to F. Jacoby). The ἀρχαῖοι συγγραφεῖς flourished in the late 6th and the fifth centuries B.C. These writers composed basically genealogical narratives relating the founding of cities as well as the genealogy and deeds of eponymous heroes. They recorded the myths of the heroic age, while ignoring relatively historical events of the recent past. They cited oracles and epics as sources and sometimes criticized their inaccuracy. All wrote in the Ionian dialect in a simple, clear, and charming prose.—D.J.H.

611. P. W. VAN DER HORST, "Maximus van Tyrus over het gebed. Een geannoteerde vertaling van Εἰ δεῖ εὔχεσθαι (Maximus of Tyre on Prayer)," *NedTheolTijd* 49 (1, '95) 12-23.

After a brief introduction to Maximus of Tyre (who lived in the second half of the 2nd century A.D.) and his background in Platonism, the article presents an annotated Dutch translation of his treatise on whether we ought to pray. Maximus argued that petitionary prayer is senseless since real prayer is a dialogue with the gods about things that are present, not a request for things that are not present.—D.J.H.

612. E. R. VARNER, "Domitia Longina and the Politics of Portraiture," *AmJournArch* 99 (2, '95) 187-206.

The portraits traditionally assigned to Domitia Longina attest to her enduring social and political significance. They represent three distinct types: (1) those created at the time of her marriage to Domitian in A.D. 70; (2) those from the time of Domitian's accession in A.D. 81, celebrating Domitia's new position as Augusta and consort of the *dominus et deus;* and (3) those from after Domitian's assassination, honoring Domitia's participation in the plot to kill her husband.—D.J.H.

613. C. VIANO, "Quintiliano e la storia della filosofia: l'uso delle *quaestiones philosopho convenientes,*" *Rhetorica* 13 (2, '95) 193-207.

After considering the relation between rhetoric and the philosophical tradition according to Quintilian, the article discusses the role in oratory that he attributed to general questions said to be *philosopho convenientes.* Finally it deals with the relation of these general questions to the doxography of physics and ethics.—D.J.H.

614. B. W. WINTER, "The Achaean Federal Imperial Cult II: The Corinthian Church," *TynBull* 46 (1, '95) 169-178.

The article considers what light the petition from Argos relative to the Achaean federal imperial cult in the 1st century [see § 40-607] throws on the pertinent NT texts (1–2 Corinthians, Acts 18) with regard to the imperial cult and the church (see especially 1 Corinthians 8), and to the Roman cultural milieu of Corinth in NT times.—D.J.H.

615. S. WOOD, "Diva Drusilla Panthea and the Sisters of Caligula," *AmJournArch* 99 (3, '95) 457-482.

The article supplements a critical reading of the ancient historians' reports about Caligula's sisters (Agrippina II, Drusilla, and Livilla) with the iconographic evidence of coins and sculpture in which Caligulan portrait types for Agrippina II and Drusilla can be at least tentatively distinguished. Caligula's sisters owed their public honors to their potential to bear Julian children. Drusilla, the heir to Caligula's *imperium* in his will of A.D. 37, was probably intended to produce male heirs while her husband wielded actual power. Caligula's glorification of his sisters, like his demand for divine honors, appears to have been a rational decision later distorted by hostile writers as evidence of psychotic arrogance.—D.J.H.

The Early Church

616. R. BAUCKHAM, "The *Apocalypse of Peter.* A Jewish Christian Apocalypse from the Time of Bar Kokhba," *Apocrypha* 5 ('94) 7-111.

After remarks on why *Apocalypse of Peter* deserves to be studied, its text, and its outline, the article focuses on the original work in the context in which it was first written. Thus it treats the literary and historical context, the dominant theme of eschatological judgment, revelations on the destiny of the elect in chapters 15–17, and the author's choice of Peter as his apostolic pseudonym. *Apocalypse of Peter* is probably the most neglected of all Christian works written before A.D. 150. It derives from Palestinian Jewish Christianity during the Bar Kokhba war of A.D. 132-135. Much of its content reproduces Jewish apocalyptic traditions. It deserves an important place in any attempt to consider the very obscure matter of what happened to Jewish Christianity in Palestine in the period after A.D. 70. Outside

Palestinian Jewish Christianity, *Apocalypse of Peter* evidently became a very popular work in the church as a whole from the 2nd to the 4th century.—C.R.M.

617. U. BLEYENBERG, "'Im einen Leib seiner Kirche'. Zum Verhältnis von Eucharistie und Kirche bei Ignatius von Antiochien," *TrierTheolZeit* 104 (2, '95) 106-124.

The article first considers how Ignatius of Antioch viewed the relation of Christ to his church with reference to the image of the temple (*Eph.* 9:1-2), the music (*Eph.* 4:1-2), the body of the cross (*Trall.* 11:1-2), and the church as bride of Christ (*Pol.* 5:1). Then it discusses how Ignatius understood the presence of Christ in the church's Eucharist (various texts) and how he perceived the "catholic church" (*Smyrn.* 8:1-2). Participating in the one eucharistic celebration with the bishop is a major theme of Ignatius' letters. Community with Christ in the Eucharist links one to the whole church. Nevertheless, church and Eucharist are not completely identical. Believers encounter Christ not only in the Eucharist, and Christ is present not only in the Eucharist.—D.J.H.

618. F. BOVON, "Une nouvelle citation des *Actes de Paul* chez Origène," *Apocrypha* 5 ('94) 113-117.

In an explication of Exodus 12 in his *Treatise on the Passover,* Origen quotes a macarism of Paul (μακάριοι γάρ οἱ ἔχοντες γυναῖκας ὡς οἱ μὴ ἔχοντες) which the editors and translators of the text trace to 1 Cor 7:29. But attention to the doubling of the article and the ascetic logic of Origen's treatise suggests that the reference here is to one of the beatitudes of *Acts of Paul and Thecla* 5.—C.R.M.

619. A. G. BROCK, "Genre of the *Acts of Paul:* One Tradition Enhancing Another," *Apocrypha* 5 ('94) 119-136.

Acts of Paul is a Christian propaganda tract that promotes the apostolic prominence of Paul. Three primary techniques are used to elevate Paul's position: parallels to the life of Jesus, hierarchical interactions with other apostles, and remolding the Thecla tradition and grafting Paul into the story. *Acts of Paul* incorporates *Acts of Thecla* in order to capitalize upon Thecla's popularity within certain communities or geographical areas. *Acts of Paul and Thecla* resembles both literary invention and the transmission of oral tradition precisely because it is both.—C.R.M.

620. S. BROCK, "Syriac Studies 1986-1990. A classified bibliography," *Parole de l'Orient* [Kaslik, Lebanon] 17 ('92) 211-301.

This bibliography of Syriac studies lists books and articles published mainly in European languages between 1986 and 1990 [see § 36-530]. Besides individual authors and figures it treats such topics as *Teaching of Addai,* apocalyptic literature, the Bible (general, OT Peshitta, Syrohexapla, NT), *Cave of Treasures,* Christian Palestinian Aramaic, exegesis, Jews and Judaism, *Liber Graduum,* Pseudepigrapha, *Odes of Solomon,* and *Acts of Thomas.*—D.J.H.

621. G. BUSCHMANN, "Martyrium Polycarpi 4 und der Montanismus," *VigChrist* 49 (2, '95) 105-145.

After reviewing the scholarly debate about whether the episode about Quintus in *Martyrdom of Polycarp* 4 refers to Montanism, the article argues for the anti-Montanist character of the account according to the following general outline: the designation of

Quintus as Φρύξ, the censure against the Phrygian's behavior—the voluntary push toward martyrdom, the basis of the censure ("the gospel does not give this teaching"), and the chronology of Montanism and the dating of *Martyrdom of Polycarp* 4.—D.J.H.

622. A. H. CRIDDLE, "On the Mar Saba Letter Attributed to Clement of Alexandria," *JournEarlyChristStud* 3 (2, '95) 215-220.

The Mar Saba letter attributed to Clement of Alexandria and published by M. Smith in 1973 contains too high a ratio of Clementine to non-Clementine traits to be authentic and should be regarded as a deliberate imitation of Clement's style. Since the letter is not authentic, there is no reason to believe that its version of Mark's Gospel should play a significant role in reconstructing the development of the Gospel tradition.—D.J.H.

623. C. DAUPHIN, "De l'Église de la Circoncision à l'Église de la Gentilité. Sur une nouvelle voie hors de l'impasse," *StudBibFranLibAnn* 43 ('93) 223-242.

Surveys of the ancient settlements of Farj and Er-Ramthaniyye in the eastern Golan have brought to light cut stones incised with symbols associated with Judeo-Christianity of the "Essene-Ebionite" persuasion. In Judea, Samaria, and Galilee, the members of the church of the circumcised were Jews who continued to observe the Mosaic Law but like members of the church of the Gentiles believed in Jesus Christ, God, Son of God, and son of a virgin. The churches disagreed not over Christology but over praxis. In the second half of the 4th century A.D. the church of the Gentiles subtly took over the small sanctuaries traditionally venerated by the Judeo-Christians (e.g. the Grotto of the Annunciation in Nazareth, the House of Peter in Capernaum) and in the 5th century transformed them into impressive cultic centers. Thus Judeo-Christianity was gradually undermined, smothered, and absorbed by the church of the Gentiles.—D.J.H.

624. J. DEN BOEFT AND J. BREMMER, "Notiunculae Martyrologicae V," *VigChrist* 49 (2, '95) 146-164.

The article describes and evaluates four recent books on early Christian martyrdom: S. Ronchey, *Indagine sul martirio di san Policarpo* (1990); T. Baumeister, *Genese und Entfaltung der altkirchlichen Theologie des Martyriums* (1991); F. Ruggiero, *Atti dei martiri Scilitani* (1991); and R. Pillinger, *Das Martyrium des heiligen Dasius* (1988).—D.J.H.

625. A. DESREUMAUX, "Un manuscrit syriaque de Téhéran contenant des apocryphes," *Apocrypha* 5 ('94) 137-164.

After a physical description of a Syriac manuscript of Tehran (Issayi 18 [Neesan 8]) and an outline of its contents, the article surveys nineteen instances of apocryphal, hagiographical, and liturgical literature contained within it. This manuscript offers many supplementary witnesses to well known Christian apocryphal texts (e.g. "History of the Virgin," *Acts of Philip, Acts of Andrew and Matthias, Dialogue of Moses with God,* and *Apocalypse of Paul* [see § 39-1245]). It probably comes from Azerbaijan. Its colophon dates from 1741-42, but some of its exemplars date from 1243-44.—C.R.M.

626. J. A. DRAPER, "Barnabas and the Riddle of the Didache Revisited," *JournStudNT* 58 ('95) 89-113.

After broaching the issue of the dissimilar use of the Jewish "two ways" tradition found in *Didache* and *Barnabas,* the study discusses *Barnabas* and the nature of paraenesis. Then it offers detailed treatments of those parts of *Barnabas* that clearly derive from the author/editor of the tradition (17:1–18:1, chapter 1, and chapter 21) in an investigation of the purpose of the whole collection, with particular attention to the rhetorical use of irony and irony in *Barnabas*. It concludes that *Barnabas* employed the classical rhetorical strategy of irony to subvert the original setting of the "two ways" material in catechesis for Gentile converts, recasting it as advanced gnosis for the elite.—C.R.M.

627. R. GOUNELLE, "À propos d'une refonte de la *Narratio Iosephi,* jadis confondue avec les *Acta Pilati,* et d'un drame religieux qu'elle a inspiré," *Apocrypha* 5 ('94) 165-188.

The apocryphal story of Christ's passion in MS Parisinus gr. 1021 has long been considered a form of *Acts of Pilate*. But it is more likely that the passage of *Acts of Pilate* that appears in this manuscript serves to fill a lacuna in the *Narratio Iosephi.* In turn the Cyprus Passion Cycle of MS Palatino-Vaticanus gr. 367 is based on this reworked text of the *Narratio* and not on *Acts of Pilate.*—C.R.M.

628. R. GOUNELLE, "Sens et usage d'*apocryphus* dans la *Légende Dorée,*" *Apocrypha* 5 ('94) 189-210.

Although Jacob of Voragine (ca. 1230-98) drew on many apocryphal traditions for the legends in the *Legenda aurea,* he hardly ever uses the term *apocryphus.* After reviewing the eight instances of *apocryphus* in the work, the article attempts to determine its meaning and to clarify Jacob of Voragine's ambiguous attitude toward apocryphal literature.—C.R.M.

629. K. HIKI, "The Christology of Ignatius of Antioch—Union with the prototypical Christ," [in Japanese] *Katorikku Kenkyu* [Tokyo] 64 ('95) 61-84.

Ignatius' Christology emphasizes the person of Jesus Christ, i.e. the reality of the events of Jesus' life and especially the incarnation. His Christology looks to the soteriological meaning of the person of Christ and therefore can be termed "practical" rather than "speculative." He views Jesus' passion in continuity with the resurrection: It means salvation for all and is experienced as the inevitable result of practical love. As a pastor, Ignatius was a practical theologian.—D.J.H.

630. H. E. LONA, "Rhetorik und Botschaft in IClem 49," *ZeitNTWiss* 86 (1-2, '95) 94-103.

This examination of *1 Clement* 49 first sets out the unity and structure of the text. Next it considers the tradition-historical background of the text and identifies the literary genre (panegyric) that has coordinated the passage (an encomium of love). Finally it treats the function and message of chapter 49 in connection with the aim of *1 Clement* as a whole. The panegyric to love certainly reminded the Corinthian addresses of their highly treasured letter from Paul. Further, speaking of love in connection with the saving work of God and Jesus Christ underlined once more a fundamental truth of the Judeo-Christian tradition.—C.R.M.

631. J. MANSFELD, "Papias over traditie (Papias on Tradition)," *NedTheolTijd* 49 (2, '95) 140-153.

After placing in their Greco-Roman cultural context Papias' view of the "living voice" of tradition and his approach to written sources for Jesus' teachings, the article considers his insistence on the need for the written sources to be supplemented by oral traditions connected with apostolic succession. Then it compares his characterization of the content of Mark's Gospel as τὰ λεχθέντα καὶ πραχθέντα with pagan parallels concerning the exemplary nature of the βίος of a wise man.—D.J.H.

632. K. McDonnell, "Jesus' Baptism in the Jordan," *TheolStud* 56 (2, '95) 209-236.

In the early church the baptism of Jesus (see Mt 3:13-17; Mk 1:9-11; Lk 3:21-22; Jn 1:29-34) was a major mystery, ranged alongside Jesus' incarnation, death, resurrection, and ascension. With particular attention to the early postbiblical period, the article looks at the meaning of the Spirit resting on Jesus as manifesting Father, Son, and Spirit, opening up Christian baptism, bringing forth children, and divinizing those who follow Jesus down into the waters.—D.J.H.

633. C. Methuen, "Widows, Bishops and the Struggle for Authority in the *Didascalia Apostolorum*," *JournEcclHist* 46 (2, '95) 197-213.

The internal evidence of the *Didascalia Apostolorum* reveals it to be an attempt to impose an episcopal structure on the church and to restrict the activity and authority of women. Seen against the background of other sources (*Gospel of Thomas, Acts of Thomas*), this fact suggests that there were groups of Christians in 2nd- and 3rd-century Syria and Asia Minor that recognized women's authority, and that the *Didascalia* was written partly in opposition to such groups.—C.R.M.

634. S. C. Mimouni, "Les *Vies de la Vierge:* état de la question," *Apocrypha* 5 ('94) 211-248. [See § 39-1259.]

The "Lives of the Virgin" ("Histories of the Virgin") comprise an intermediary literary genre between hagiographical account and homiletical narrative. This introduction to and survey of the "Lives of the Virgin" concentrates on the Greek literary tradition. These "Lives" were occasional compositions that reactualized existing texts in the context of the doctrinal problems of their respective periods.—C.R.M.

635. P. Neuner, "Die Hellenisierung des Christentums als Modell von Inkulturation," *StimmZeit* 213 (6, '95) 363-376.

After questioning the idea that the Hellenization of Christianity was an *Abfall* from the beginning, the article proposes that Hellenization be viewed as an example of the inculturation of Christian faith, and takes the oneness and threeness of God as a test case. Then it considers recent developments regarding inculturation, and reflects on its significance for understanding the development of dogma.—D.J.H.

636. L. Painchaud, A. Pasquier, and P.-H. Poirier, "Ancienne littérature chrétienne et histoire de l'Église," *LavalThéolPhil* 51 (2, '95) 421-461.

Descriptions and evaluations of thirty recently published books (in various languages) on early Christian literature and history and on related topics.—D.J.H.

637. C. Paupert, "Thèmes apocryphes de l'iconographie des églises de Tarentaise et de Maurienne (Savoie)," *Apocrypha* 5 ('94) 249-268.

The article catalogues the iconographical repertoire of seven churches included in a project to register apocryphal motifs in Savoyard churches and chapels. The imagery of each church is indicated under three main headings: joyful mysteries (the annunciation, the visitation, etc.), sorrowful mysteries (the agony in the garden, the flagellation, etc.), and glorious mysteries (the resurrection, the ascension, etc.).—C.R.M.

638. R. PILLINGER, "The Significance of Early Christian Monuments for the Study of Liturgy: The Example of Baptism," *StudLiturg* 25 (1, '95) 32-50.

The remnants of buildings are able to tell us as little about baptismal liturgy as the iconographic monuments. Apparently it was usual for the person to be baptized to stand in the majority of cases in knee-deep to hip-deep water, and have water poured over him or her by the baptizer (the bishop or presbyter) standing on the eastern side. This assumption is based on conclusions drawn from the iconographic and monumental evidence, as well as from the literary sources that mention the bath and the pouring of water.—C.R.M.

639. J. RIUS-CAMPS, "'Realitat' o 'aparença': El ser o no ser del cristianisme, segons Ignasi, el bisbe de Síria," *RevistCatTeol* 19 (1-2, '94) 67-78.

The letters of Ignatius reflect the historical moment when the docetists separated themselves from the Syrian church. While they reduced everything to the experience of the Spirit and despised the body ("flesh"), Ignatius argued for the need to integrate both dimensions. In contrast to the docetist Christology centered on the descent of the Savior, Ignatius proposed an ascending Christology focused on the human Jesus, the anointed Messiah, who "in the flesh became God."—D.J.H.

640. M. SIMONETTI, "La Sacra Scrittura nella Chiesa delle origini (I-III secolo). Significato e interpretazioni," *Salesianum* 57 (1, '95) 63-74.

The article considers three chronologically successive moments in the history of early patristic exegesis of the OT and of approaches to its significance and interpretation: the birth and development of the church in a Jewish milieu, the crises precipitated by Marcion and the gnostics, and Alexandrian exegesis.—D.J.H.

641. M. STAROWIEYSKI, "Les apocryphes dans la tragédie *Christus Patiens,*" *Apocrypha* 5 ('94) 269-288.

The unique Christian Greek tragedy Χριστὸς πάσχων (*Christus patiens*), made up of 3,602 verses divided into three acts, has been dated as early as the 4th century. The study devotes particular attention to the document's utilization of apocryphal texts concerned with (1) the birth and youth of Mary, and (2) the passion and death of Jesus.—C.R.M.

642. M. STAROWIEYSKI, "Żywoty i spisy Apostołów. Materiały do poznania legendy i kultu Apostołów (Les vies et les catalogues des Apôtres. Matériaux pour la légende et le culte des Apôtres)," *Bobolanum* [Warsaw] 6 ('95) 132-154.

The article provides Polish translations of eight Greek and Latin texts concerning the apostles according to the edition by T. Schermann (1907). The texts illustrate the encyclopedic and antiquarian tendencies of the High Middle Ages, and show the development of the apostolic legend.—D.J.H.

643. M. VINZENT, "Ertragen und Ausharren — die Lebenslehre des Barnabasbriefes," *ZeitNTWiss* 86 (1-2, '95) 74-93.

After noting the lack of attention given to the theology of *Barnabas*, the study investigates the soteriology of the document with particular attention to *Barn.* 5:6-7. The discussion considers the incarnation and death of Jesus (the door to the way of redemption), the soteriological paradox (*Barn.* 5:5: "How, then, did he endure to suffer at the hand of humankind?"), the centrality of the cross, and the entire work of redemption. For *Barnabas* the primary evidence for the redemption of humanity is found in the endurance of the Lord. Present uncertainty and the hope of a future resurrection make believers conscious of the urgency to devote themselves to the life and death of the Lord.—C.R.M.

644. J. E. C. WILLIAMS, "Welsh Translations of *Pseudo-Matthaei Evangelium Sive Liber De Ortu Beatae Mariae et Infantia Salvatoris*," *ProcIrBibAssoc* 17 ('94) 102-125.

After a survey of fifteen Welsh texts of *Gospel of ps.-Matthew*, the article offers a classification of these texts and provides information about the Latin version of the work.—D.J.H.

Gnosticism

645. S. EMMEL, "On the Restoration of Two Passages in *A Valentinian Exposition* (Nag Hammadi Codex XI,2)," *Bulletin of the American Society of Papyrologists* [Atlanta] 31 (1-2, '94) 5-10.

The article offers alternative (to those of J. D. Turner) restorations and translations for *A Valentinian Exposition* according to Nag Hammadi Codex XI 36:15-19 ("This, [then, was] the οἰκονομία [that they] entrusted to Jesus. [Therefore], he inscribed the universe . . .") and 37:12-15 ("[And] that Tetrad produced [an additional Triad], because the Pleroma [of the world is] a Hebdomad").—D.J.H.

646. L. PAINCHAUD, "The Literary Contacts between the Writing without Title *On the Origin of the World* (CG II,5 and XIII,2) and *Eugnostos the Blessed* (CG III,3 and V,1)," *JournBibLit* 114 (1, '95) 81-101.

Contacts between *On the Origin of the World* and *Eugnostos* are at least as important as the parallels between *Orig. World* and *Hypostasis of the Archons.* The article surveys the features common to *Orig. World* and *Eugnostos* under three headings: common characters, common literary patterns, and the divisions (τάξις, *dispositio*) of the treatises. Lexical and thematic recurrences found in their respective exordiums and perorations link the documents together in such a way that they form a large *inclusio.* The only hypothesis that can account for all the similarities is that at an early stage in their literary history, *Eugnostos* and *Orig. World* were written in the same milieu and intended as two complementary parts of a single design. Within this strategy *Orig. World* appears as a treatise intended to alienate its readers from the creator God of the OT in order to prepare them to receive the full revelation of the true God contained in *Eugnostos.*—C.R.M.

647. G. QUISPEL, "Transformation through Vision in Jewish Gnosticism and the Cologne Mani Codex," *VigChrist* 49 (2, '95) 189-191.

The concept of transformation through vision attested in *Apocalypse of Seth* (quoted in the Cologne Mani Codex) and *3 Enoch* [see § 37-504] shows how old such esoteric Jewish traditions are and how great their impact was on Jewish and Gentile Christianity from the very beginning. This concept's origin is Hellenic and Greek and mysteriosophic.—C.R.M.

648. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum XXIII," *NovTest* 37 (2, '95) 159-187.

The twenty-third supplement [see § 38-1799] to Scholer's *Nag Hammadi Bibliography 1948-1969* (1971) contains items published in 1993 as well as earlier items not previously included for a total of 219 items. Entries appear under four main headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library.—C.R.M.

649. M. SCOPELLO, "Bulletin sur la gnose," *RechSciRel* 83 (1, '95) 127-163.

This bulletin [see § 37-1649] is divided into seven sections: gnosticism (fourteen items), heresiology (five), NT Apocrypha (six), Manichaean studies (three), Coptic studies (two), magical papyri (one), and miscellaneous (four).—D.J.H.

650. A. B. SCOTT, "Churches or Books? Sethian Social Organization," *JournEarly ChristStud* 3 (2, '95) 109-122.

In what we now call Sethian literature we appear to have a body of writings that shares certain themes and interests rather than the product of a coherent ancient cult movement with a strong sense of its own boundaries. The reason that it could appear in such a wide variety of forms is because it had no real center. In this hypothesis Sethianism is for the most part a diffuse collection of myths and ethical speculations that helped a particular segment of Hellenistic society achieve individual self-understanding, until the 2nd century when Valentinus and his successors organized it and gave it a missionary focus. Instead of thinking of Sethianism as a cult movement comparable, for example, to Paul's churches, perhaps it would be more accurate to describe it in terms of an audience cult phenomenon like astrology.—C.R.M.

NOTES ON JOURNALS

Recently Inaugurated

ETSI Journal (ECWA Theological Seminary, P.O. Box 20, Igbaja, Kwara State, Nigeria), vol. 1, no. 1 (1995). Semi-annual, N100 or $5.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

A. K. M. ADAM, *What Is Postmodern Biblical Criticism?,* Guides to Biblical Scholarship, New Testament Series (Minneapolis, MN: Fortress, 1995, paper $10) xiv and 81 pp. Bibliographies. Indexed. LCN: 95-3485. ISBN: 0-8006-2879-9.

Adam, assistant professor of NT at Princeton Theological Seminary, seeks to explain what postmodern biblical criticism might be and what some postmodern biblical criticisms are. After reflecting on the textures of postmodernism, he considers deconstruction (on making a difference), political criticism (ideologies and their discontents), and transgressive biblical interpretation (crossing up the discourses). His "prelude" discusses interpretation as a kind of "wri(gh)ting."

M. C. ALBL, P. R. EDDY, AND R. MIRKES (EDS.), *Directions in New Testament Methods,* Marquette Studies in Theology 2 (Milwaukee, WI: Marquette University Press, 1993, paper $15) x and 129 pp., plate. Bibliography. LCN: 93-80652. ISBN: 0-87462-626-9.

Prepared by graduate students as part of an introduction to NT methods course at Marquette University, this volume presents essays by M. Vance on textual criticism and Lk 22:17-20, H. Rossol on the "desolating sacrilege" and the Synoptic problem (Mt 24:15-22 parr.), T. I. McConnel on the literary independence of the Fourth Gospel from the Synoptic Gospels in light of Jn 12:20-36, L. Garry and R. Howsare on form criticism and the parable of the sower (Mt 13:1-23 parr.), Mirkes on the Matthean author's use of redaction—an exegesis of Mt 8:18-27, D. Schultz on Abraham as an example for moral exhortation—an exegesis of Heb 11:8-19, Eddy on Christian and Hellenistic moral exhortation—a literary comparison based on 1 Thessalonians 4, P. Skiba on *The Treatise on the Resurrection* and 1 Corinthians 15—gnostic and Christian views of resurrection, Mirkes on the rhetorical analysis of 1 Corinthians 15, Skiba on narrative criticism and Mk 16:1-8, M. V. Jacques and K. Walter on Pauline adaptation of Hellenistic epistolary conventions in Phil 3:2–4:1, G. Mante on pseudonymity and authentic teaching—an exegesis of 2 Tim 3:10–4:5, and T. Long and Vance on the social-scientific approach to Scripture—an exegesis of Jn 3:1-21. W. S. Kurz has provided a four-page foreword, and Albl has supplied a four-page introduction.

L. ALONSO SCHÖKEL AND J. M. BRAVO ARAGÓN, *Appunti di ermeneutica,* Studi biblici 24 (Bologna: Dehoniane, 1994, paper 24,000 L) 192 pp. Bibliography. ISBN: 88-10-40726-1.

The Italian version of *Apuntes de hermeneutica,* this volume first explains the relation between exegesis and hermeneutics, and next treats inspiration with reference to intellectual judgment and to language, the move from a hermeneutics of the author to a hermeneutics of the text, and the historical-critical method. Then, taking 1 Corinthians 2 as a starting point, it deals with the hermeneutics of the text: the relations between author, work, and receiver; the relations between author, theme, and receiver; language; the text; the exegete in society; and normative interpretation. The book synthesizes Alonso Schökel's many years of teaching hermeneutics at the Pontifical Biblical Institute in Rome.

W. BARCLAY, *A Beginner's Guide to the New Testament* (rev. ed.; Louisville, KY: Westminster John Knox, 1995, paper $9.99) x and 114 pp. Bibliography. LCN: 95-2523. ISBN: 0-664-25598-1.

The revised and updated (1992) edition of a work first published in 1976 under the title *The Men, the Meaning, the Message of the New Testament Books* [*NTA* 22, p. 319], this beginner's guide to the NT finds one great thing in each book and reads the book in the light of its dominating idea: the bridge between (Matthew), the man of Galilee (Mark), the friend of the friendless (Luke), the mind of God in human form (John), the message of the church (Acts), faith alone (Romans), the pastor and his problems (1 Corinthians), and so forth. Barclay was professor of divinity and biblical criticism at the University of Glasgow.

The Bible, the Reformation and the Church. Essays in Honour of James Atkinson, ed. W. P. Stephens, JSNT Supplement Series 105 (Sheffield, UK: Sheffield Academic Press, 1995, £40 or $60) 340 pp., frontispiece. Bibliography. Indexed. ISBN: 1-85075-502-7.

Of the fourteen essays honoring Professor Atkinson on his 80th birthday, those most pertinent to NT studies are by C. K. Barrett on Paul and the introspective conscience; D. Coggan on Spirit, Bible, and preaching today (with special reference to William Tyndale); P. Collinson on the coherence of the text ("how it hangeth together")—the Bible in Reformation England; B. Hall on the Genevan version of the English Bible—its aims and achievements; and A. C. Thiselton on Luther and Barth on 1 Corinthians 15. A photograph of the honoree, a 25-page appreciation of him by Thiselton, and a list of his publications are included.

A. BYATT, *New Testament Metaphors. Illustrations in Word and Phrase* (Edinburgh—Cambridge, UK—Durham: Pentland, 1995, £17.50) xxvii and 322 pp. Bibliography. Indexed. ISBN: 1-85821-239-1.

Written for a general audience, this volume discusses the meaning of 240 illustrations, metaphors, analogies, and similes that occur in the Bible. The metaphors are treated under thirteen general headings: agriculture, plants, and the land; animals and birds; buildings and homes; daily life; the games and entertainment; the human body and clothing; human relationships and emotions; legal; military; nature and creation; nautical; religious life and education; and trades and business documents. Byatt is a dealer in secondhand and antiquarian Bibles and theological books.

A. CABALLERO ARENCIBIA, *Psicoanálisis y Biblia. El psicoanálisis aplicado a la investigación de textos bíblicos,* Bibliotheca Salmanticensis 161 (Salamanca: Publicaciones Universidad Pontificia, 1994, paper 2,500 Ptas) 337 pp. Bibliography. ISBN: 84-7299-320-5.

Based on a doctoral dissertation directed by P. Fernández-Villamarzo and presented in 1992 to the Universidad Pontificia de Salamanca, this volume proposes and illustrates a method of analyzing biblical texts that is rooted in the interpretative positions of Freudian psychoanalysis. After discussing the origin and development of the psychoanalytic hermeneutics of texts, it considers psychoanalysis as a method of investigation (depth psychology applied), psychoanalysis and other approaches to the history of origins (sociology, anthropology, mythology, religion), and the concept of interpretation in psychoanalysis (methodological and epistemological problems). Then it deals with applying psychoanalysis to biblical texts and motifs, uses the method of Freudian analysis on the OT account of the fall (Genesis 3), and draws general conclusions.

D. S. DOCKERY, *Christian Scripture. An Evangelical Perspective on Inspiration, Authority and Interpretation* (Nashville, TN: Broadman & Holman, 1995, paper $19.99) xi and 257 pp. Bibliography. Indexed. LCN: 94-36520. ISBN: 0-8054-1040-6.

Dockery, author of *Biblical Interpretation Then and Now* (1992), brings together fifteen years of reflection on the nature and authority of Holy Scripture under the following headings: crisis of biblical authority; revelation, Jesus Christ, and Scripture; the inspiration of Christian Scripture; the truthfulness and authority of Scripture; the transmission and canonicity of the Bible; pre-Reformation hermeneutics; Reformation and post-Reformation hermeneutics; and the use and interpretation of Christian Scripture. An appendix discusses the inspiration and authority of Scripture in the Southern Baptist Convention between 1845 and 1994.

J. A. FITZMYER, *The Biblical Commission's Document "The Interpretation of the Bible in the Church." Text and Commentary,* Subsidia Biblica 18 (Rome: Editrice Pontificio Istituto Biblico, 1995, paper 30,000L) xv and 212 pp. Bibliography. Indexed. ISBN: 88-7653-605-1.

This volume supplies a brief explanation of the topics that appear in the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the Church [§ 38-1205] along with bibliographical references pertaining to the topics. The text of the document is placed at the top of each page, with the corresponding commentary below. The document deals with methods and approaches for interpretation, hermeneutical questions, characteristics of Catholic interpretation, and interpretation of the Bible in the life of the church. Fitzmyer, professor emeritus of biblical studies at the Catholic University of America in Washington, DC, was a member of the commission that prepared the document. In North America the book may be ordered from Loyola University Press in Chicago.

J. FREY, *Eugen Drewermann und die biblische Exegese. Eine methodisch-kritische Analyse,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 71 (Tübingen: Mohr-Siebeck, 1995, paper DM 54) viii and 281 pp. Bibliography. Indexed. ISBN: 3-16-146304-8.

After describing the "Drewermann phenomenon" as a challenge for theology and the church, this volume considers Drewermann's way and work, his method of depth-psychological exegesis, and his use of language. Then it illustrates Drewermann's approach to NT texts with reference to the healing of the "possessed" Gerasene (Mk 5:1-20), Jesus' conversation with the Samaritan woman (Jn 4:1-42), and two Johannine Easter narratives (Jn 21:1-14; 20:1-10). Finally it reflects on problems associated with Drewermann's biblical exegesis on various levels (historical-critical, theological, psychological), and offers an assessment of the abiding significance of his work.

D. FUNKE, *Gott und das Unbewusste. Glaube und Tiefenpsychologie* (Munich: Kösel, 1995, paper DM 34) 174 pp. Bibliography. ISBN: 3-466-36414-0.

Funke, a theologian and psychoanalyst, seeks to further the dialogue between faith and depth psychology. After raising the question whether faith is "only" psychology, he deals with the nature of depth psychology, what is at stake in attempting to relate depth psychology to faith, God and the unconscious, whether faith statements are meant to be "only" symbolic, whether faith is a symbol of liberation or a symptom of oppression, and neurotic and psychotic deformations of Christian faith. He concludes that theology and depth psychology can have a fruitful dialogue and offers criticisms of the approaches to this relationship taken by C. G. Jung and E. Drewermann.

J. H. GREENLEE, *Introduction to New Testament Textual Criticism* (rev. ed.; Peabody, MA: Hendrickson, 1995, paper $12.95) xiii and 160 pp., 6 plates, 6 figs. Bibliography. Indexed. LCN: 94-38503. ISBN: 1-56563-037-8.

The revised and updated version of the work described in *NTA* 9, p. 267, this primer of NT textual criticism seeks to present the generally accepted facts and principles of the discipline. After introductory observations, it deals with paleography, the sources of the NT text, the transmission of the text, the text in print, the age of the critical text, the praxis of textual criticism, and the collation and classification of manuscripts. Also included is a list of commonly used Latin terms and their meanings. Other than minor changes, the revisions in the second edition are principally in two areas: the new presentation of the principles of internal evidence, and the use of the United Bible Societies' *Greek New Testament.* Greenlee is the author of *An Exegetical Summary of Philippians* (1992).

C. E. HAUER AND W. A. YOUNG, *An Introduction to the Bible. A Journey into Three Worlds* (3rd ed.; Englewood Cliffs, NJ: Prentice Hall, 1994, paper) xxii and 378 pp. Illustrated. Bibliography. Indexed. LCN: 93-23452. ISBN: 0-13-489675-0.

This introduction to both OT and NT for college students and general readers takes account of the historical world out of which the Bible emerged, the literary world created by the Bible, and the contemporary world in which we read and try to understand the Bible. The chapters most pertinent to the NT concern Jewish life and literature between 200 B.C. and A.D. 100; the proclaimer—Jesus of Nazareth; the proclaimer becomes the proclaimed—Mark, Matthew, Luke, and John; the birth of Christianity—Acts; Paul the apostle to the Gentiles—the letters of Paul; and the growing church—the Pastoral and General letters, Hebrews, and Revelation. Hauer and Young teach at Westminster College in Fulton, MO. This edition [see *NTA* 31, p. 355; 2nd ed., 1990] features new discussion questions, an expanded introduction to new methods of biblical interpretation, a new section on biblical archaeology, a survey of major themes in Pauline literature, and a revised discussion of the Dead Sea scrolls.

C. LANDMESSER ET AL., *Theologie als gegenwärtige Schriftauslegung,* Zeitschrift für Theologie und Kirche: Beiheft 9 (Tübingen: Mohr-Siebeck, 1995, paper) ii and 150 pp. ISBN: 3-16-146428-1.

The eight papers in this volume are by G. Figal on the meaning of understanding and the complexity of philosophical hermeneutics, L. B. Puntel on the concept of truth in philosophy and theology, A. Kreiner on the relevance of the quest for truth for biblical interpretation, H. Gese on OT hermeneutics and Christian theology, H. Schröer on *scriptura sacra est practica*—starting points for a practical-theological hermeneutics, H. Weder on the energy of the gospel—hermeneutical reflections on the actuality of the word, K. Berger on "loyalty" in the interpretation of Scripture, and P. Stuhlmacher on the spiritual interpretation of Scripture ("from faith to faith"). Landmesser has provided a two-page introduction.

B. LANG, *Die Bibel neu entdecken. Drewermann als Leser der Bibel* (Munich: Kösel, 1995, paper DM 34) 238 pp. ISBN: 3-466-20393-7.

After discussing Romanticism and the psychology of the unconscious as two sources of E. Drewermann's thought, this attempt at understanding and entering into dialogue with Drewermann focuses first on Genesis 2–3 (paradise lost, the dream of paradise), and then on Lk 1–2 (the infancy of Jesus, the birth of the self). The French version appeared under the title *Drewermann interprète de la Bible. Le paradis. La naissance du Christ* [*NTA* 38, pp. 450-451]. The German version contains an appendix based on the pertinent material in the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205].

B. LANG (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques.* Band 40, *1993-1994* (Düsseldorf: Patmos, 1995, paper DM 158) xiv and 405 pp. Indexed. ISBN: 3-491-66040-8.

This fascicle [see *NTA* 39, p. 127] provides bibliographic information and summaries (in most cases) for 2,487 articles and books under the following general headings: text and translation; basic principles of interpretation; OT exposition; NT exposition; extrabiblical sources; language; world of the Bible; archaeology and customs; institutions and rituals; history of Israel; Judaism—early Christianity—gnosis—Islam; biblical theology; concepts and symbols; the Bible in systematic theology; the Bible in church life; history of interpretation; the Bible in art, literature, and film; and the history of religion. The summaries appear in German, English, and French.

F. MARÍN HEREDIA, *Torrente. Temas Bíblicos,* Publicaciones Instituto Teológico Franciscano, Serie Mayor 13 (Murcia: Editorial Espigas, 1994, paper) 261 pp. Indexed. ISBN: 84-86042-16-X.

The fifteen articles in this collection appear under three headings: OT (two), NT (ten), and biblical theology (three). The NT articles concern the little apocalypse in 2 Thess 2:3-12, a new interpretation of 2 Thess 2:3-12, "from faith in faith" (Rom 1:17a), the midrashic value of the testing of Joseph (Mt 1:18-25), a new perspective on Mk 1:12-13, a mystery in the arrest of Jesus (Mk 14:51-52), going beyond the appearances (Mt 2:1-23), returning to the pre-Synoptic tradition (Mt 19:10-12), the difficult equilibrium in Lk 1:35b, and 2 Peter and its apostolicity. Also included is a study of semantic levels of the term "law" in the writings of the Pauline school. Marín Heredia teaches at the Universidad Pontificia de Comillas in Madrid and at the Instituto Teológico Franciscano de Murcia.

Mighty Minorities? Minorities in Early Christianity — Positions and Strategies. Essays in honour of Jacob Jervell on his 70th birthday, 21 May 1995, ed. D. Hellholm, H. Moxnes, and T. K. Seim (Oslo—Copenhagen: Scandinavian University Press, 1995, 250 NKr) xx and 242 pp., 3 plates. Bibliography. Indexed. ISBN: 82-00-22451-1.

The thirteen essays in this volume honoring Professor Jervell on his 70th birthday focus on his thesis about the strong Jewish-Christian influence ("the mighty minority") in early Christian history [see § 25-376]: C. K. Barrett on what minorities existed in early Christianity, A. Yarbro Collins on mysteries in Mark's Gospel, L. Hartman on the so-called philosophers in Colossae ("humble and confident"), Hellholm on the mighty minority of gnostic Christians, D. Juel on the Markan community and the "mighty minority," P. Lampe on an early Christian inscription in the Musei Capitolini, E. Larsson on how mighty the mighty minority was, Moxnes on visualizing the world of the first Christians ("he saw that the city was full of idols," Acts 17:16), S. Pedersen on Israel as an integral part of Christian hope, H. Räisänen on the clash between Christian styles of life in the book of Revelation, Seim on the problem of men's headship in Ephesians 5 (a superior minority?), G. Theissen on disciples as doers of violence (Mt 11:12-13; Lk 16:16)—the violence saying as the self-stigmatization of a minority, and S. Wilson on the apostate minority. Also included are a photograph of the honoree, a *tabula gratulatoria,* and a bibliography of Jervell's scholarly publications (compiled by S. H. Birkeflet). This volume also appears as *Studia Theologica* 49 (1, '95).

D. L. MILLER (ED.), *Jung and the Interpretation of the Bible* (New York: Continuum, 1995, $17.95) 143 pp. Bibliography. LCN: 94-42560. ISBN: 0-8264-0809-5.

The papers in this volume represent the first organized attempt at a Jungian psychological movement in biblical studies from the side of biblical scholarship. After a 31-page introduction by W. G. Rollins to psychology, hermeneutics, and the Bible, it presents studies by D. A. Kille on Jacob (a study in individuation), T. Watt on Joseph's dreams, M. Willett Newheart on Johannine symbolism, and S. Brown on the myth of Sophia. Miller has provided an eleven-page afterword on biblical imagery and psychological likeness.

B. MONTAGNES, *Le Père Lagrange (1855-1938). L'éxégèse catholique dans la crise moderniste,* Histoire (Paris: Cerf, 1995, paper 125 F) 246 pp. ISBN: 2-204-05131-4.

In this biography of M.-J. Lagrange (1855-1938), Montagnes, archivist of the Toulouse province of the Dominicans and editor of Lagrange's correspondence, first discusses his family and educational background and his entrance into the Dominicans. Next he considers Lagrange's role in founding and developing the École Biblique de Jérusalem, his struggles with reference to the Fribourg congress (1897) and the Toulouse conferences (1902), the testings that he underwent regarding the reactions of Roman officials to his writings, the reconciliation, the consequences of the Modernist crisis, the time of the shift, and the fruits of the "autumn" of his life. Three appendixes are included. Montagnes describes Lagrange as one who made a synthesis of knowledge and faith, thus remaining a luminous example to the church.

F. MOSCONI, *"Oggi si è adempiuta questa Scrittura" (Lc 4,21),* Quaderni di Camaldoli 4 (Bologna: Dehoniane, 1994, paper 15,000 L) 151 pp. ISBN: 88-10-41104-8.

Using the method of *lectio divina,* Mosconi, a Camaldolese monk, presents ten expositions of NT texts: the Lukan trilogy of Jesus' baptism, genealogy, and temptation (3:21–4:12); Jesus as the fulfillment of prophecy (Lk 4:14-30); "he appointed twelve" (Mk

3:13-19); "you are the Christ" (Mt 16:13-28); the mystery of Mary (Jn 2:1-12; 19:15-27); the disciples of Emmaus (Lk 24:13-35); Paul's Christian experience (Acts 22:3-16; Phil 3:3-16); highpoints of Christian life according to Paul (Phil 3:4-14; 2 Corinthians; Hebrews 11–12; Galatians 1); the blind man of Jericho (Mk 10:46-52); and the parables of mercy (Lk 15:1-31).

F. Neirynck (ed.), *Colloquium Biblicum Lovaniense 1949-1993,* Annua Nuntia Lovaniensia 29 (Leuven: Leuven University Press—Peeters, 1994, paper 400 BFr) 112 pp., frontispiece. Bibliography. ISBN: 90-6186-613-8 (LUP), 90-6831-615-X (P).

This volume provides information about the sessions of the Colloquium Biblicum Lovaniense from 1949 to 1993: a list of presiders, topics, and places of publication; tables of contents from the various publications; an alphabetical list of contributors; a historical survey of the project in French and English; and lists of related publications.

C. A. Newsom and S. H. Ringe (eds.), *The Women's Bible Commentary* (Louisville, KY: Westminster John Knox, 1995, paper $19.99) xix and 396 pp. Bibliographies. LCN: 91-44831. ISBN: 0-664-25586-8.

The paperback edition of the work described in *NTA* 37, p. 107, this volume provides for each OT and NT book a brief introduction and comments on passages judged to be of particular relevance for women.

M. W. Palmer, *Levels of Constituent Structure in New Testament Greek,* Studies in Biblical Greek 4 (New York—Bern: Lang, 1995, paper $24.95) xi and 145 pp. Bibliography. Indexed. LCN: 93-30457. ISBN: 0-8204-2115-4.

This volume argues that in addition to the traditional word-level syntactic categories it is necessary to consider phrase-level categories and the intermediate level of syntactic categories in order to provide adequate structural descriptions of the phrases found in Lk-Acts and the least disputed Pauline letters. After surveying the impact of linguistic method on the analysis of constituent structure in previous work on NT Greek, it discusses the method used in the analysis, syntactic structure, and evidence from the structure of noun phrases.

D. Patte, *Ethics of Biblical Interpretation. A Reevaluation* (Louisville, KY: Westminster John Knox, 1995, paper $16.99) xi and 145 pp. Bibliography. LCN: 94-47641. ISBN: 0-664-25568-X.

Patte, chair of the department of religious studies and professor of NT at Vanderbilt University, contends that our present exegetical practices as male European-Americans are ethically problematic, and so calls for a paradigm-shift concerning our perception of the roles of different methodologies and our perception of the relationship among the resulting conflicting readings. After reflection on assuming responsibility for our biblical interpretation, he discusses the quest for accountability with reference to multidimensional exegetical practices and to androcritical exegetical practices. Finally he considers androcritical multidimensional exegesis as an ethical ideal and its dangers.

A. G. Patzia, *The Making of the New Testament. Origin, Collection, Text & Canon* (Downers Grove, IL: InterVarsity, 1995, paper $14.99) 205 pp., 28 figs. Bibliography. Indexed. LCN: 94-45403. ISBN: 0-8308-1859-6.

Patzia, associate professor of NT and director of Fuller Theological Seminary in Northern California, seeks to summarize current and relevant scholarship about the origin and development of the NT. Thus the seven chapters in his presentation deal with the literary world of the NT; the Gospels; the Pauline literature; the other NT literature; the criteria of canonicity; writing, copying, and transmitting the NT manuscripts; and textual variants, and the practice of textual criticism. Five appendixes (on the canon of the OT, significant leaders of the early church, early canonical lists of the NT, later canonical lists of the NT, and early manuscripts containing the NT) and a glossary of technical terms are included. G. R. Beasley-Murray has provided a one-page foreword.

S. E. PORTER, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood,* Studies in Biblical Greek 1 (New York—Bern: Lang, 1993, paper $49.95) xii and 582 pp. Bibliography. Indexed. LCN: 88-32803. ISBN: 0-8204-2423-4.

The paperback edition of the work described in *NTA* 34, p. 240. A review article on it was abstracted in § 37-53r. Porter is associate professor of religious studies at Trinity Western University in Langley, British Columbia.

S. E. PORTER AND D. A. CARSON (EDS.), *Discourse Analysis and Other Topics in Biblical Greek,* JSNT Supplement Series 113 (Sheffield, UK: Sheffield Academic Press, 1995, £35 or $52.50) 227 pp. Indexed. ISBN: 1-85075-545-0.

The first six papers in this volume are by Porter on discourse analysis and NT studies (an introductory survey), G. H. Guthrie on cohesion shifts and stitches in Philippians, S. H. Levinsohn on a discourse study of constituent order and the article in Philippians, J. T. Reed on identifying theme in the NT (insights from discourse analysis), M. Silva on discourse analysis and Philippians, and Porter on how biblical discourse can be analyzed. The remaining six papers are by Carson on "the other topics," D. L. Stamps on interpreting Paul's language (grammar, modern linguistics, and translation theory), E. N. Lane on the use of the word παστός in patristic Greek, A. J. Kostenberger on syntactical background studies to 1 Tim 2:12 in the NT and extrabiblical Greek literature, H. A. Brehm on the meaning of Ἑλληνιστής in Acts in light of a diachronic analysis of ἑλληνίζειν, and M. Palmer on τί οὖν—the inferential question in Romans (with a proposed reading of Rom 4:1). The papers were prepared for the 1992 and 1993 sessions of the Society of Biblical Literature.

R. PREGEANT, *Engaging the New Testament. An Interdisciplinary Introduction* (Minneapolis, MN: Fortress, 1995, $46) xxv and 581 pp., 81 figs. Bibliographies. Indexed. LCN: 95-5018. ISBN: 0-8006-2803-9.

Intended as an introductory text for studying the NT in an academic setting, this volume first explains some ways of reading the Bible and treats the period before the NT: Christian beginnings in context; the Gospels, Jesus, and the earliest tradition; and the resurrection faith and the expanded tradition. Then it deals with the Gospels and Acts (Mark, Matthew, Luke-Acts, John); the Pauline corpus (Philemon, 1 Thessalonians, Philippians, Galatians; 1 and 2 Corinthians; Romans; perspectives on Paul; the disputed letters—2 Thessalonians, Colossians, Ephesians, 1 and 2 Timothy, Titus); and Hebrews, the General Letters, and Revelation. Each chapter concludes with study questions and suggestions for further reading. There are appendixes on the "Son of Man" and on chronologies of Paul (by J. A. Darr), as well as a glossary of technical terms. Pregeant is professor of religion and chaplain at Curry College in Milton, MA, and lecturer in NT at Andover Newton Theological School.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 14, ed. T. Callan (Buffalo, NY: EGLMBS, 1994, paper $9) iii and 211 pp., 2 figs.

The papers in this fascicle [see *NTA* 39, pp. 129-130] that are most pertinent to NT studies are by B. J. Lillie on recovering the feminist biblical heritage through a shift of rhetorical historical paradigm, M. L. Steiger on the themes of Jn 20 (belief in the resurrected Christ, the new beginning), T. W. Berkley on OT exegesis and the death of Judas, G. S. Jackson on a source for Matthew's story of the Canaanite woman, D. A. Fiensy on craftsmen as brokers, S. Kelley on the "Aryanization" of the Bible (19th-century racial aesthetic theories and the rise of modern biblical scholarship), P. W. Macky on Paul on the present wrath of God (its connection with Satan and the powers), and H. S. Murrell on the human Paul of the NT (anti-Judaism in 1 Thess 2:14-16). Also included are five OT papers, an article by W. W. Winter on computers in archaeology, a response by G. M. Smiga to Macky and Murrell, and two book discussions.

H. G. REVENTLOW AND W. FARMER (EDS.), *Biblical Studies and the Shifting of Paradigms, 1850–1914,* JSOT Supplement Series 192 (Sheffield, UK: Sheffield Academic Press, 1995, £30 or $45) 297 pp. Indexed. ISBN: 1-85075-532-9.

The eight essays in this volume investigate political and intellectual influences on German biblical scholarship in the 19th and early 20th centuries: Farmer on state *Interesse* and Markan primacy between 1870 and 1914, D. B. Peabody on H. J. Holtzmann and his European colleagues—aspects of the 19th-century European discussion of Gospel origins, Reventlow on the role of the OT in the German liberal Protestant theology of the 19th century, G. Scholtz on the notion of historicism and 19th-century theology, C. Simon on history as a case-study of the relations between university professors and the state in Germany, H. Rollmann on F. von Hügel and the conveyance of German Protestant biblical criticism in Roman Catholic Modernism, F. W. Graf on the old faith and the new—the late theology of D. F. Strauss, and R. E. Clements on the intellectual background of H. H. Milman's *The History of the Jews* (1829) and its impact on English biblical scholarship. Also included is an appendix by Reventlow on conditions and presuppositions of biblical criticism in Germany in the period of the Second Empire and before—the case of H. J. Holtzmann.

L. RUPPERT AND H.-J. KLAUCK, *Die Interpretation der Bibel in der Kirche. Das Dokument der Päpstlichen Bibelkommission vom 23. 4. 1993,* Stuttgarter Bibelstudien 161 (Stuttgart: Katholisches Bibelwerk, 1995, paper DM 43.80) 174 pp. Bibliography. ISBN: 3-460-04611-2.

This volume presents the German version of the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], along with a 53-page introductory commentary by Ruppert, a 29-page assessment of the document by Klauck [see § 39-1311], and a six-page select bibliography for the first two parts of the document (on methodology and hermeneutics) by Ruppert and A. Schenker.

P. E. SATTERTHWAITE AND D. F. WRIGHT (EDS.), *A Pathway into the Holy Scripture* (Grand Rapids: Eerdmans, 1994, paper $24.99) viii and 344 pp. Indexed. ISBN: 0-8028-4078-7.

After an introduction by Wright to William Tyndale and the Tyndale Fellowship for Biblical and Theological Research, this volume presents thirteen papers prepared for the jubilee conference held in July 1994: C. R. Trueman on a pathway to reformation (Tyndale and the importance of the Scriptures); C. E. Armerding on faith and method in OT study (story exegesis); C. L. Blomberg on critical issues in NT studies for evangelicals today; B. S. Rosner on "written for us" (Paul's view of Scripture); A. C. Thiselton on authority and hermeneutics (some proposals for a more creative agenda); K. Vanhoozer on God's mighty speech-acts (the doctrine of Scripture today); A. M. Derham (from the church) and H. G. M. Williamson (from the academy) on the role of biblical and theological research in the church today; I. H. Marshall on climbing ropes, ellipses, and symphonies (the relation between biblical and systematic theology); G. Bray on Scripture and confession (doctrine as hermeneutic); N. M. de S. Cameron on Scripture and criticism (evangelicals, orthodoxy, and the continuing problem of conservatism); Wright on Scripture and evangelical diversity with special reference to the baptismal divide; T. A. Noble on Scripture and experience; and A. N. S. Lane on *sola scriptura*—making sense of a post-Reformation slogan.

E. J. SCHNABEL, *Sind Evangelikale Fundamentalisten?,* TVG: Orientierung (Wuppertal—Zurich: Brockhaus, 1995, paper DM 19.80) 90 pp. Bibliography. Indexed. ISBN: 3-417-29067-8.

Schnabel, Dozent in NT at the Freie Theologische Akademie in Giessen and author of *Inspiration und Offenbarung. Die Lehre vom Ursprung und Wesen der Bibel* (1986), first considers the definition and characteristics of "fundamentalism." Then he treats the necessity of the fundamentals (lest life be without truth): belief in the one God, belief in the truth of the gospel, confessing the authority of Scripture, and mission and evangelization. Finally he deals with the various dangers of "fundamentalism" (that truth be without love): theological, hermeneutical, traditionalist, institutional, patriarchal, and activist.

S. M. SCHNEIDERS, *Le Texte de la Rencontre. L'interprétation du Nouveau Testament comme écriture sainte,* trans. J.-C. Breton and D. Barrios-Delgado, Lectio Divina 161 (Paris: Cerf, 1995, paper 150 F; Saint-Laurent, Que.: Fides, $39.95 Can.) 332 pp. ISBN: 2-204-05193-4 (C), 2-7621-1701-1 (F).

The French version of *The Revelatory Text. Interpreting the New Testament as Sacred Scripture* [*NTA* 36, p. 416].

F. F. SEGOVIA AND M. A. TOLBERT (EDS.), *Readings from this Place.* Vol. 1, *Social Location and Biblical Interpretation in the United States* (Minneapolis, MN: Fortress, 1995, paper $18) xiv and 321 pp. Indexed. LCN: 94-33208. ISBN: 0-8006-2812-8.

After Segovia's introduction to competing modes of discourse in contemporary biblical criticism, this volume presents five essays on "social location and hermeneutics": D. Patte on acknowledging the contextual character of male, European-American critical exegeses (an androcritical perspective); Segovia on a hermeneutics of otherness and engagement; H. C. Waetjen on social location and the hermeneutical mode of integration; V. L. Wimbush on reading texts as reading ourselves (a chapter in the history of African-American biblical interpretation); and G. A. Yee on the author/text/reader and power (suggestions for a critical framework for biblical studies). Then under "contestations—social locations in conflict" it provides eight papers: R. C. Bailey on the polemical use of sex and sexuality in Hebrew canon narratives; J. L. González on reading Acts 6:1-7 from a bicultural place; A. M. Isasi-Díaz on exile as a way of life; C.-H. Kim on reading the Cornelius story from an Asian immigrant perspective; A.-J. Levine on Jews and women in the book of Susanna ("hemmed in on every side"); T. Pippin on death and the deconstruction of social location ("and I will strike her children dead"); S. H. Ringe on solidarity and contextuality—readings of Mt 18:21-35; and A. Smith on a generic reading of Acts 8:26-40. The final four studies appear under "social location and accountability": W. Brueggemann on the uninflected "therefore" of Hos 4:1-3; N. K. Gottwald on framing biblical interpretation at New York Theological Seminary (a student self-inventory on biblical hermeneutics); Tolbert on reading for liberation; and A. C. Wire on the God of Jesus in the Gospel sayings source. Tolbert has provided an afterword on the politics and poetics of location.

The Social World of the First Christians. Essays in Honor of Wayne A. Meeks, ed. L. M. White and O. L. Yarbrough (Minneapolis, MN: Fortress, 1995, $54) xxix and 418 pp., 2 figs. Bibliographies. Indexed. LCN: 95-2033. ISBN: 0-8006-2585-4.

The twenty-two articles honoring Professor Meeks on his 63rd birthday are by N. A. Dahl on Euodia and Syntyche and Paul's letter to the Philippians; J. L. Martyn on Christ, the elements of the cosmos, and the Law in Galatians; J. P. Sampley on the weak and the strong—Paul's careful and crafty rhetoric in Rom 14:1–15:13; J. M. Bassler on Paul's use of the σκεῦος metaphor in 1 Thess 4:4; R. F. Hock on a support for his old age—Paul's plea on behalf of Onesimus; S. R. Garrett on Paul's thorn and cultural models of affliction; M. de Jonge on possible light on Paul from *Testaments of the Twelve Patriarchs;* A. J. Malherbe on God's new family in Thessalonica; Yarbrough on parents and children in Paul's letters; L. E. Keck on Matthew and the Spirit; J. T. Fitzgerald on the problem of perjury in Greek context (see Mt 5:33; 1 Tim 1:10; *Didache* 2:3); L. T. Johnson on the social world of James (literary analysis and historical reconstruction); J. H. Neyrey on the footwashing in Jn 13:6-11 as transformation ritual or ceremony; D. L. Balch on rich and poor, proud and humble in Lk-Acts; White on visualizing the "real" world of Acts 16—toward construction of a social index; H. Koester on the red hall in Pergamum; A. F. Segal on the nature of magic—report on a dialogue between a historian and a sociologist; S. K. Stowers on Greeks who sacrifice and those who do not—toward an anthropology of Greek religion; B. Layton on prolegomena to the study of ancient gnosticism; E. A. Clark on contesting Abraham—the ascetic reader and the politics of intertextuality; P. W. Meyer on Augustine's *The Spirit and the Letter* as a reading of Romans; and R. A. Greer on whether we all sinned in Adam's fall. Also included are a personal appreciation of Meeks and a bibliography of his writings.

J. R. W. STOTT, *Men with a Message. An Introduction to the New Testament and Its Writers,* rev. S. Motyer (Grand Rapids: Eerdmans, 1994) 158 pp., 6 maps. Illustrated. Bibliographies. Indexed. LCN: 94-22545. ISBN: 0-8028-3720-4.

The revised and expanded version (undertaken by Motyer) of a work first published in 1954, this introduction to the NT considers how the various writers communicated the message of the saving grace of God in Christ. Thus it contains chapters on Mark, Matthew, Luke, John, Paul, the author of Hebrews, James, Peter, and "John" the Seer, respectively. Color photographs, maps, excursuses, and charts accompany the main text. Stott is president of the London Institute for Contemporary Christianity, and Motyer teaches NT at the London Bible College.

Studi sul cristianesimo antico e moderno in onore di Maria Grazia Mara, ed. M. Simonetti and P. Siniscalco, Augustinianum 35 (2 vols.; Rome: Institutum Patristicum "Augustinianum," 1995, paper 50,000 L) 941 pp., frontispiece, 7 plates. Bibliographies. Indexed. ISSN: 0004-8011.

The fifty-three studies prepared in honor of Professor Mara appear under four headings: exegetical themes (nine), questions of ancient Christian literature (fourteen), Augustinian studies (ten), and Christianity throughout the centuries (twenty). The papers most pertinent to the NT and its world are by F. Parente on the "mystery of the kingdom of God"—the Qumran *Habakkuk Pesher* and the problem of the messianic secret in Mk 4:10-12, C. Mazzucco on "the ones along the path" in Mk 4:15, S. Panimolle on the Christology of Lk 1–2, M. Pesce and A. Destro on the dialectic between Jewish institutional rituals and Jesus' movement according to John's Gospel, P. Serra Zanetti on 2 Cor 4:8b, E. Romero-Pose on the "angels of the churches" in Rev 1:20–3:22 according to Tyconius, J. Rius-Camps on indications of a very early redaction of the authentic letters of Ignatius (ca. A.D. 70-90), A.-G. Hamman on the chronology of Justin's life and works, E. Norelli on Marcion's soteriology, P. Grech on whether gnosticism was a Christian heresy, and A. Orbe on the mention of Polycarp by Irenaeus (*Adv. haer.* 3.3.4). A photograph of the honoree and a list of her publications are included. The *Festschrift* constitutes *Augustinianum* 35 (1-2, '95).

The Text of the New Testament in Contemporary Research. Essays on the Status Quaestionis. A Volume in Honor of Bruce M. Metzger, ed. B. D. Ehrman and M. W. Holmes, Studies and Documents 46 (Grand Rapids: Eerdmans, 1995, $39.99) xiv and 401 pp. Bibliographies. Indexed. LCN: 94-40616. ISBN: 0-8028-2440-4.

Prepared in honor of B. M. Metzger on his 80th birthday, the twenty-two essays in this volume seek to present the "state of the question" with regard to various aspects of NT textual criticism. The first four chapters concern the Greek witnesses: E. J. Epp on the papyrus manuscripts, D. C. Parker on the majuscule manuscripts, B. Aland and K. Wachtel on the minuscule manuscripts, and C. D. Osburn on the lectionaries. The next seven papers deal with the early versions of the NT: W. L. Petersen on the Diatessaron of Tatian, T. Baarda on the Syriac versions, J. H. Petzer on the Latin versions, F. Wisse on the Coptic versions, R. Zuurmond on the Ethiopic versions, J. M. Alexanian on the Armenian versions, and J. N. Birdsall on the Georgian versions. Then three articles deal with the patristic witnesses of the NT: G. D. Fee on the Greek Fathers, J. L. North on the Latin Fathers, and S. P. Brock on the Syriac Fathers. The final eight papers treat methods and tools for NT textual criticism: J. R. Royse on scribal tendencies in the transmission of the NT text, T. C. Geer on analyzing and categorizing NT Greek manuscripts (E. C. Colwell revisited), R. A. Kraft on the use of computers, M. Silva on modern critical editions and apparatuses, D. B. Wallace on the Majority Text theory (history, methods, and critique), J. K. Elliott on thoroughgoing eclecticism, Holmes on reasoned eclecticism, and Ehrman on the text as window (NT manuscripts and the social history of early Christianity).

G. THEISSEN ET AL., *Le défi homilétique. L'exégèse au service de la prédication,* ed. H. Mottu and P.-A. Bettex, Pratiques 13 (Geneva: Labor et Fides, 1994, paper) 321 pp. Bibliography. ISBN: 2-8309-0738-8.

The first four papers in this volume concern "exegesis and homiletics": Theissen on the language of the signs of faith—reflections in view of a doctrine of preaching (pp. 15-118), J. M. Poffet on which exegesis for which preaching, É. Junod on how Origen's homilies differ from his commentaries, and Mottu on how to preach on an OT text. The remaining seven contributions appear under three headings: pragmatics (P.-L. Dubied, A.-C. Berthoud, B. Reymond), systematics (P. Gisel), and instruments (J. Cottin, J.-M. Sordet, M. Donzé). Review articles of the volume were abstracted in §§ 39-1289r–1290r.

E. VERHOEF, *W.C. van Manen, een Hollandse Radicale theoloog* (Kampen: Kok, 1994, paper 22.50 gld.) 91 pp., 14 plates. Bibliography. ISBN: 90-242-8475-9.

This description and evaluation of van Manen's life (1842-1905) and work in NT study and theology appear according to a geographical and historical outline: Noordeloos, Veere, and Benschop (1842-59); Utrecht (1859-65); Abbenbroek (1865-70); Winkel (1870-75); Zierikzee (1875-85); the stay in Groningen and the first years in Leiden (1885-89); the development of van Manen's radical standpoints regarding the NT and other early Christian writings; and the end of his life (1905). Photographs of van Manen at various stages in his life and an eighteen-page bibliography of his writings are also included.

J. W. VOELZ, *What Does This Mean? Principles of Biblical Interpretation in the Post-Modern World,* Concordia Scholarship Today (St. Louis, MO: Concordia, 1995, $18.99) 368 pp., 5 plates. Bibliographies. LCN: 95-4147. ISBN: 0-570-04801-X.

Designed to be a basic hermeneutics textbook for traditional Christians (especially those of the Lutheran tradition), this volume first discusses textual criticism in general and the textual criticism of the NT and OT in particular. Then under the heading "linguistics" it explains the basic concepts of semantics, pragmatics, and application. Finally it describes the Lutheran confessional approach to hermeneutics. A seven-page glossary of technical terms is included. Voelz teaches at Concordia Seminary in St. Louis, MO.

G. O. WEST, *Biblical Hermeneutics of Liberation. Modes of Reading the Bible in the South African Context,* Bible and Liberation (2nd, rev. ed.; Maryknoll, NY: Orbis, 1995, paper $19.95; Pietermaritzburg: Cluster) 350 pp. Bibliography. Indexed. LCN: 94-43953. ISBN: 1-57075-020-3 (O), 0-9583807-9-1 (C).

The revised edition of a work first published in 1991, this discussion of biblical interpretation in the South African context of liberation consists of eight chapters: the interpretive crisis (the text and the reader); the interpretive crisis (reading the Bible in South Africa); modes of reading the Bible in the South African context of liberation; the reader and the community (accountability and solidarity); the reader and the tradition (continuity and solidarity); reading the text, behind the text, and in front of the text (interpretive method and struggle); the role of the ordinary reader in liberation hermeneutics; and the interface between biblical studies and the ordinary reader. An afterword provides information about the Institute for the Study of the Bible at Pietermaritzburg. N. K. Gottwald has supplied a three-page foreword to the revised edition.

J. W. WILES, *A Scripture Index to the Works of St. Augustine in English Translation* (Lanham, MD—New York—London: University Press of America, 1995, cloth $49, paper $34.50) xx and 223 pp. Bibliography. LCN: 94-46780. ISBN: 0-8191-9847-1 (cloth), -9848-X (paper).

This volume lists over 30,000 quotations of and allusions to the OT and NT in the works of Augustine that are available in English translations. In his four-page introduction, Wiles suggests that Augustine usually cited Scripture from memory rather than from the printed page. The citations are presented in a two-column per page format, with the biblical reference (e.g. Mt 28:13) accompanied by the references to Augustine's works (e.g. *Letter* 129.2; *Psalm* 38.18, 64.13; *Sermon* 44.7, 299E.4).

J. G. WILLIAMS, *The Bible, Violence, and the Sacred. Liberation from the Myth of Sanctioned Violence* (Valley Forge, PA: Trinity Press International, 1995, paper $16) xvi and 288 pp. Indexed. LCN: 95-6652. ISBN: 1-56338-116-8.

The paperback edition of a work first published in 1991 by HarperCollins [*NTA* 36, p. 417], this volume uses perspectives developed by R. Girard to show how the Bible expresses both the religious myth of sanctioned violence and the prophetic tradition that can liberate us from the tragic cycle of scapegoating and victimization. The two chapters most pertinent to the NT concern (1) the Gospels and the innocent victim, and (2) desire, violence, and the truth of the victim. Williams teaches Hebrew Bible and NT at Syracuse University.

L. ZELLNER, *Gottestherapie. Befreiung von dunklen Gottesbildern* (Munich: Kösel, 1995, paper DM 32) 224 pp. ISBN: 3-466-36421-3.

On the basis of his studies in theology and philosophy and his experience as a pastor and now as a family therapist, Zellner first considers the theoretical and practical dimensions of the therapeutic situation with respect to the role of God and the state of the human soul. Then with the help of biblical texts he illustrates some ways of healing individuals and groups with regard to their images of God and the human person in the therapeutic process. The NT texts include Lk 15:11-19; Mt 20:1-16; and 25:1-13.

GOSPELS—ACTS

J.-F. BAUDOZ, *Les miettes de la table. Étude synoptique et socio-religieuse de Mt 15, 21-28 et de Mc 7, 24-30,* Études Bibliques, nouvelle série 27 (Paris: Gabalda, 1995, paper 340 F) 451 pp. Bibliography. Indexed. ISBN: 2-85021-076-5.

Prepared as a doctoral dissertation under the direction of C. Perrot and accepted in 1993 by the Institut Catholique de Paris, this volume argues that the parallel pericopes about the Canaanite woman in Mt 15:21-28 and the Syrophoenician woman in Mk 7:24-30 represent different approaches to the integration of Gentiles into Jewish-Christian communities. After establishing the literary independence of the two texts, it presents a comparative reading of each part of the two pericopes. Then it considers the history of the traditions and shows that the literary differences between the pericopes are symptoms of the diversity of early church practices regarding the Gentiles. Baudoz concludes that according to Mt 15:21-28 Gentiles had to pass through Judaism to become Christians, whereas according to Mk 7:24-30 they were tolerated and expected to be satisfied with the "crumbs" from the table.

D. L. BOCK, *Luke.* Vol. 1, *1:1–9:50,* Baker Exegetical Commentary on the New Testament 3A (Grand Rapids: Baker, 1994, $44.99) xx and 987 pp., 3 maps. Bibliography. LCN: 94-33507. ISBN: 0-8010-1053-5.

Bock's exposition of Luke's Gospel for a general audience was described in *NTA* 39, p. 501. The initial volume in his full-scale commentary begins with a 48-page introduction: overview, origin and purpose, structure and argument, theology, and outline. Then it presents comments on Lk 1:1–9:50 according to the following general outline: Luke's preface and the introduction of John and Jesus (1:1–2:52), preparation for ministry (3:1–4:13), and Galilean ministry—revelation of Jesus (4:14–9:50). For each pericope there is an overview of how it fits into the Gospel's movement, a discussion of sources and historicity, a formal analysis and outline, a summary of themes, translation, verse-by-verse exegesis, and additional notes. Ten excursuses (on John the Baptist and Elijah [1:17], the census of Quirinius [2:1-2], the date of John the Baptist's ministry [3:1-2], etc.) and a provisional general bibliography are included. Bock is professor of NT studies at Dallas Theological Seminary.

G. Bornkamm, *Jesus of Nazareth,* trans. I. and F. McLuskey with J. M. Robinson (Minneapolis, MN: Fortress, 1995, paper $16) iv and 239 pp. Indexed. LCN: 95-2155. ISBN: 0-8006-2887-X.

This paperback edition of the work described in *NTA* 5, p. 353 features a new four-page foreword by H. Koester, who describes it as the landmark of a new interest in the historical Jesus. Its nine chapters concern faith and history in the Gospels; period and environment; Jesus of Nazareth; the dawn of the kingdom of God; the will of God; discipleship; Jesus' journey to Jerusalem, suffering and death; the messianic question; and Jesus Christ. The three appendixes deal with the history and sources of the Synoptic Gospels, the history of the exposition of the Sermon on the Mount, and the messianic titles in Jesus' references to himself. Bornkamm was professor of NT exegesis at Heidelberg University.

E. Bosetti, *Luca. Il cammino dell'evangelizzazione,* Bibbia e catechesi (Bologna: Dehoniane, 1995, paper 20,000 L) 173 pp. ISBN: 88-10-20209-0.

Taking the Emmaus account in Lk 24:13-35 as her point of departure, Bosetti, the author of *Il Pastore. Cristo e la chiesa nella prima lettera di Pietro* (1990), describes the "way of evangelization" according to Luke's Gospel with reference to the heavens evangelizing earth and the songs of liberation in the infancy narratives, John the Baptist as the evangelizer who goes before Jesus, Jesus' call to evangelize the poor, men and women on the way of the gospel, Jesus' cry of joy in Lk 10:21-22, Jesus' teaching in parables, women as recipients of Jesus' miraculous power, and the gospel of love.

P. J. Cunningham, *Mark: The Good News Preached to the Romans* (New York—Mahwah, NJ: Paulist, 1995, paper $10.95) x and 177 pp. Bibliography. Indexed. LCN: 94-41670. ISBN: 0-8091-3554-X.

Cunningham, a Paulist priest and author of *Exploring Scripture. How the Bible Came to Be* (1992), seeks to place Mark's Gospel in the context of the social and political life in Rome in the 1st century A.D. After introducing the "first Gospel," he treats the grandeur that was Rome, Christianity in Rome, Mark's Christians, leadership and rivalry, the parousia and the Son of Man, Christ and Son of God, divine and yet human, the wonderworker, the teacher and his teachings, and the holy week. Study questions conclude each chapter.

S. L. Davies, *Jesus the Healer. Possession, Trance, and the Origins of Christianity* (New York: Continuum, 1995, $22.95) 216 pp. Bibliography. LCN: 94-42562. ISBN: 0-8264-0794-3.

Davies, the author of *New Testament Fundamentals* (1994), argues that the Gospels reveal Jesus to have been a spirit-possessed healer and an exorcist of demon-possessed people. After situating his approach in the quest for the historical Jesus, he discusses spirit possession, prophets and prophecy, baptism, Jesus' healings, demon possession, Jesus' exorcisms, Jesus and his associates, the function of Jesus' parables, Jesus' therapeutic speech, the sayings of the Spirit, the Christian cult, and missionary inductive discourse (Paul and John). He concludes with reflections on the realist and idealist interpretations of the kingdom of God and spirit-Christology.

M. Diefenbach, *Die Komposition des Lukasevangeliums unter Berücksichtigung antiker Rhetorikelemente,* Frankfurter theologische Studien 43 (Frankfurt: Knecht, 1993, paper DM 68) ix and 253 pp. Bibliography. Indexed. ISBN: 3-7820-0667-4.

The slightly revised version of a doctoral dissertation directed by W. Kirchschläger and presented in 1992 to the theological faculty at the University of Luzern, this investigation of Luke's Gospel in light of ancient rhetoric first establishes that Luke was familiar with ancient rhetorical theory and practice. Then it examines the technique of composition in the three main parts of Luke's Gospel (1:5–3:20; 3:21–19:48; 20:1–24:53) with reference to their rhetorical elements. Finally it considers the disposition of the Gospel and its stated purposes: the consolidation of early Christianity from outside forces (the Roman empire and "exclusive Judaism") and from within, and the development of a "we" ecclesiology.

W. J. ELLIOTT AND D. C. PARKER (EDS.), *The New Testament in Greek IV. The Gospel According to St. John.* Vol. 1, *The Papyri,* New Testament Tools and Studies 20 (Leiden—New York—Cologne: Brill, 1995, 220 gld. or $142) xi and 415 pp. and 48 plates. Bibliography. ISBN: 90-04-09940-9.

The first stage of the International Greek New Testament Project on John, this presentation of the evidence of the papyri for the text of John's Gospel first provides transcriptions of twenty-one of the twenty-three papyri (all but P^{66} and P^{75}). Then it offers a verse-by-verse collation of the papyrological evidence for the text from Jn 1:1 to 21:25. Finally it gives photographs of the papyrus manuscripts of John's Gospel (except P^{66} and P^{75}). Also included are an introduction and sections on dating and the comparative extent of the papyri. Elliott is rector of Elstree in Hertfordshire, and Parker is lecturer in NT at the University of Birmingham.

B. ESTRADA-BARBIER, *El Sembrador. Perspectivas filológico-hermenéuticas de una parábola,* Bibliotheca Salmanticensis 165 (Salamanca: Universidad Pontificia, 1994, paper 2,500 Ptas or $20) vii and 250 pp. Bibliography. Indexed. ISBN: 84-7299-328-0.

After discussing the biblical *māšāl* and its developments in Jewish (Septuagint, intertestamental, and rabbinic) writings and in the NT, this volume considers the history and nature of the parables: παραβολή and parable, παραβολή in the NT, and the interpretation of the parables. Then it deals with the parables chapter in each Synoptic Gospel (Mk 4:1-34; Mt 13:1-52; Lk 8:1-21). Finally it makes general comments on the parable of the sower (Mt 13:3b-9; Mk 4:3-9; Lk 8:5-9) and its interpretation (Mt 13:18-23; Mk 4:13-20; Lk 8:11-15), and offers a comparative analysis of the various parts (road, rocks, thorns, good soil).

C. A. EVANS, *Jesus and His Contemporaries. Comparative Studies,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 25 (Leiden—New York—Cologne: Brill, 1995, 230 gld. or $131.50) xiii and 532 pp. Bibliography. Indexed. LCN: 94-46956. ISBN: 90-04-10279-5.

After a survey of recent developments in Jesus research (presuppositions, criteria, and sources), this volume presents five essays on "Jesus and his rivals": messianic claimants of the 1st and 2nd centuries; Jesus and the messianic texts from Qumran (with an excursus on early messianic traditions in the Targums); whether Simon ben Kosiba was recognized as messiah; Jesus and Jewish miracle stories (with an excursus on Jesus and Apollonius of Tyana); and Jesus and rabbinic parables, proverbs, and prayers. Then it provides five essays on "Jesus and his opponents": from public ministry to the passion—whether a link can be found between the (Galilean) life and the (Judean) death of Jesus; Jesus' action in the Temple and evidence of corruption in the 1st-century Temple; Jesus and the "cave of robbers"—toward a Jewish context for the Temple action (with an excursus on Jesus and predictions of the destruction of the Herodian Temple); God's vineyard and its caretakers; and the sense in which Jesus "blasphemed" before Caiaphas in Mk 14:61-64. Also included are a synthesis on aspects of Jesus' self-understanding (from anointed prophet to anointed king) and an epilogue on Jesus and his contemporaries. Evans is professor of biblical studies and director of the graduate program in biblical studies at Trinity Western University in Langley, British Columbia.

S. FAUSTI, *Una comunità legge il Vangelo di Luca,* Lettura pastorale della Bibbia 18 (Bologna: Dehoniane, 1994, paper 75,000 L) 814 pp. ISBN: 88-10-20457-2.

This pastoral reading of Luke's Gospel had its origin in the life, work, and prayer of a

Jesuit community near Milan. After a four-page introduction to Luke's Gospel, this volume divides the text into 141 pericopes and presents for each one an Italian translation, remarks about the message in context, a verse-by-verse exposition, suggestions for praying over the text, and references to related biblical texts. Fausti is the author of *Ricorda e racconta il Vangelo. La catechesi narrativa di Marco* (1990).

G. Fischer and M. Hasitschka, *Auf dein Wort hin. Berufung und Nachfolge in der Bibel* (Innsbruck—Vienna: Tyrolia, 1995, paper S 198 or DM 29) 150 pp. Bibliography. ISBN: 3-7022-1978-1.

Fischer and Hasitschka, Jesuit professors of OT and NT at the University of Innsbruck, examine OT and NT narratives about or pertaining to "vocation" and discipleship. The NT chapters concern the first disciples of Jesus (Mk 1:16-20; 2:14-17), following Jesus and the problem of riches (Mk 10:17-31), Mary as the model of faith (Lk 1:26-56), the call to serve in saving human beings (Lk 5:1-11), leading other believers to Jesus through witness (Jn 1:35-51), and Paul before Damascus—conversion or call (Acts 9:1-30).

J. Fisher and J. Wood (eds.), *A place at the table. Women at the Last Supper* (Melbourne: Joint Board of Christian Education, 1993, paper $24.95) 90 pp. Illustrated. Bibliography. ISBN: 0-85819-883-5. Distributed by Morehouse Publishing, Harrisburg, PA.

The first part of this volume considers classical and modern artistic depictions of the Last Supper with particular attention to the absence or presence of women under three headings: a place at the table, visions of the Last Supper, and the absent becomes present. The second part features essays by H. Christie-Johnston on the women who followed Jesus, and D. A. Lee on women disciples at the Last Supper [see § 37-1218].

I. Gargano, *"Lectio divina" sui Vangeli della Passione. "Passione di Gesù secondo Marco,"* Conversazioni bibliche (Bologna: Dehoniane, 1995, 23,000 L) 139 pp. ISBN: 88-10-70954-3.

After considering the way leading toward the passion of Jesus in Mark's Gospel, this volume presents reflections on various episodes in the Markan passion narrative: the anointing at Bethany (Mk 14:3-9); the betrayal by Judas and the Last Supper at Jerusalem (14:10-31); Jesus in Gethsemane, the trial before the Sanhedrin, and Peter's denial (14:32-72); and Jesus' death on Golgotha as a theophanic event (15:20-47).

J. B. Gibson, *The Temptations of Jesus in Early Christianity,* JSNT Supplement Series 112 (Sheffield, UK: Sheffield Academic Press, 1995, £37.50 or $56) 370 pp. Bibliography. Indexed. ISBN: 1-85075-539-6.

The revised version of a doctoral dissertation directed by G. B. Caird and presented to Oxford University, this volume analyzes eight of the eleven "primary" versions of the Synoptic tradition's twenty-one "temptation of Jesus" accounts. After discussing the tradition of Jesus' wilderness temptation (the accounts and their relationship), it deals with Jesus' wilderness temptation according to Mark (1:9-13) and Q (Mt 4:1-11/Lk 4:1-13), respectively. Next it treats the tradition of Jesus' temptation in the demand for a "sign" as well as the "sign" demands according to Mark (8:11-13) and Q (Mt 12:38-42/Lk 11:16, 29-32). Then it considers the primary traditions of Jesus' temptations at Caesarea Philippi (Mk 8:27-33) and Gethsemane (Mk 14:32-42), and about divorce (Mk 10:1-12) and paying taxes (Mk 12:13-17), respectively. Gibson concludes that the early church held a unified view of the nature and content of Jesus' temptations recounted by its various canonical traditionists. A two-page appendix concerns the instances of the verb πειράζω in classical and Hellenistic Greek.

Y. Gloger (ed.), *Strauss' Life of Jesus volume one from George Eliot* (New York—Tokyo—Antwerp: Gloger Family Books, 1993, paper $20) xviii and 206 pp., 7 figs. Bibliographies. LCN: 92-75332. ISBN: 1-878632-53-1.

The main part of this volume is a photographic reprint (magnified 125%) of pages i-205 of Eliot's translation of D. F. Strauss's *The Life of Jesus Critically Examined* (1892), made from a rare copy (784 pages total) owned by Gloger Family Books. Also included are essays on the young Strauss as a "good Christian" and the young George Eliot as a "good Christian."

J. B. GREEN, *The theology of the Gospel of Luke,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1995, cloth $44.95, paper $12.95) xiv and 170 pp., fig. Bibliography. Indexed. LCN: 94-28658. ISBN: 0-521-46529-X (cloth), -46932-5 (paper).

Green, associate professor of NT at American Baptist Seminary of the West and Graduate Theological Union in Berkeley, CA, treats the theology of Luke's Gospel in six chapters: the world of Luke's Gospel ("in the days of King Herod of Judea"); the purpose of God in Luke's Gospel ("God my Savior"); Jesus, John, and the Jewish people ("a Savior, who is the Messiah, the Lord"); mission and salvation ("to proclaim good news to the poor"); the way of discipleship ("let them take up the cross daily"); and Luke's Gospel in the church ("that you may know the truth").

J. B. GREEN AND M. C. MCKEEVER, *Luke-Acts and New Testament Historiography,* IBR Bibliographies 8 (Grand Rapids: Baker, 1994, paper $10.99) 148 pp. Indexed. LCN: 94-40065. ISBN: 0-8010-3872-3.

This annotated bibliography of 517 items first deals with Luke-Acts in general: bibliographies, surveys, and histories of research; commentaries; classic and contemporary approaches; genre, unity, and purpose; theology; and text. Then it treats Luke-Acts and ancient historiography: the history and nature of historiography; OT and Jewish-Hellenistic historiography; Greco-Roman historiography; and Luke as historiographer. Green is associate professor of NT and McKeever is adjunct professor of biblical languages at American Baptist Seminary of the West in Berkeley, CA.

W. GRIMM, *Markus — Ein Arbeitsbuch zum ältesten Evangelium. Philologische, historische und theologische Klärungen,* Calwer Studienbücher (Stuttgart: Calwer, 1995, paper DM 28) 124 pp. Bibliography. ISBN: 3-7668-3316-2.

Intended to help readers pursue independent study of Mark's Gospel, this volume first treats introductory issues: Mark and the Synoptic Gospels, genre, themes, structure, language, and so forth. Then it provides for each pericope a literary-theological analysis, a translation, and notes dealing with matters of philology, history, and theology. Grimm is the author of *Die Motive Jesu. Das Vaterunser* (1992).

K. HANHART, *The Open Tomb. A New Approach, Mark's Passover Haggadah (± 72 C.E.)* (Collegeville, MN: Liturgical Press, 1995, $59.95) xi and 867 pp., 14 figs. Bibliography. Indexed. LCN: 94-16104. ISBN: 0-8146-5010-4.

Hanhart, author of *The Intermediate State of the New Testament* (1966), contends that Mark's Gospel is a radical revision of an earlier passion story and is best described as a post-A.D. 70 Passover haggadah written in the wake of the Roman-Judean war. After showing the need and challenge of a new approach, he develops his thesis in four sections: the tide had turned (the turning of the tide, God's secret rule); the tide had turned in that place (the monument, the house of God and the Temple); the tide had turned at that time (the first of the fifty days, calendar controversy); and the tide had turned for those people (the youth in the white robe; whose tradition and whose authority; the plot of Mark II—Iscariot and the house of Annas; Peter, Arimathea, and the women). He concludes that the message of Mark's haggadah is that the "future is given to the Human One, whom God raised from the dead and who is still leading the Way."

J. P. HEIL, *Blood and Water. The Death and Resurrection of Jesus in John 18–21,* CBQ Monograph Series 27 (Washington, DC: Catholic Biblical Association, 1995, paper $9) xi and 196 pp. Bibliography. Indexed. LCN: 95-10479. ISBN: 0-915170-26-4.

Heil, author of *The Death and Resurrection of Jesus. A Narrative-Critical Reading of Matthew 26–28* (1991), here applies the same narrative-critical approach with emphasis on the responses of the implied reader/audience to the final chapters of the Gospel of John. After a preliminary literary analysis of John 18–21, he treats the five major parts of the Johannine passion-resurrection narrative: Jesus, the Jews, and Peter (Jn 18:1-27); Jesus, the Jews, and Pilate (18:28–19:11); the revelatory death and burial of Jesus (19:12-42); the disciples see and believe in the risen Jesus (20:1-31); and the risen Jesus, Peter, and the beloved disciple (21:1-25). Heil concludes that the entire dynamic sequence of contrasting and developing themes that concludes John's Gospel involves its audience, through encounter with the narrative progression itself, in a continual deepening and strengthening of belief in Jesus as the Christ, the Son of God, in order to experience ever more fully and profoundly eternal life in his name.

M. HILARY, *Inculturation Theology of the Jerusalem Council in Acts 15: An Inspiration for the Igbo Church Today,* European University Studies, Series 23: Theology 520 (Frankfurt—Berlin—Bern: Lang, 1995, paper $57.95) 423 pp., 5 maps. Bibliography. ISBN: 3-631-48005-9.

Prepared as a doctoral dissertation under the direction of A. Weiser and accepted in 1994 by the Theologische Hochschule Vallendar, this investigation of Acts 15 seeks to show how the 1st-century Jerusalem council's resolution of the conflict between Jewish and Gentile cultures can be used in resolving similar faith-culture conflicts in the current-day Igbo church and in the African churches in general. After introductory chapters on the title and on past research and methodology, it presents an exegetical analysis of Acts 15 according to the following outline: no salvation without Mosaic Law and customs (15:1-5); formal assembly and Peter's speech—salvation for Jews and Gentiles alike (15:6-11); God's wonders and signs among the Gentiles (15:12); speech of James—no more hindrance to God's Gentiles, a people chosen for his name (15:13-21); inspired letter with a decree—no unnecessary yoke on Gentile brothers (15:22-29); and Antioch joyfully receives the Jerusalem council's letter (15:30-35). Then it presents a theological reflection and correlation with reference to (1) the Christian message in conflict with Jewish and Gentile cultures, and (2) the hermeneutical significance of Acts 15 for the Igbo church today. Hilary concludes that the inculturation elements in the Jerusalem council according to Acts 15 can inspire and encourage an authentic inculturation of the good news in the lives of the Igbo today.

G. HOWARD, *Hebrew Gospel of Matthew* (2nd ed.; Macon, GA: Mercer University Press, 1995, $24.95) xiv and 240 pp. Indexed. LCN: 95-16849. ISBN: 0-86554-470-0.

The first edition of this work was entitled *The Gospel of Matthew according to a Primitive Hebrew Text* [*NTA* 32, pp. 242-243]. This second and fully revised version intends to eliminate typographical and other errors, to address the questions raised by the text, and to present a more readable and accurate translation. The analysis section has been rewritten to incorporate a series of studies published by the author since 1986 [see §§ 30-1038; 32-576, 1123; 34-107; 36-1252; 37-786]. He aims to demonstrate that the Hebrew version of Matthew's Gospel contained in Shem-Tob's *Evan Bohan* predates the 14th century, and that he received it from previous generations of Jewish scribes and tradents.

C. KÄHLER, *Jesu Gleichnisse als Poesie und Therapie. Versuch eines integrativen Zugangs zum kommunikativen Aspekt von Gleichnissen Jesu,* Wissenschaftliche Untersuchungen zum Neuen Testament 78 (Tübingen: Mohr-Siebeck, 1995, DM 168) ix and 265 pp. Bibliography. Indexed. ISBN: 3-16-146233-5.

Based on a *Habilitationsschrift* presented in 1992 to the theological faculty of the Friedrich-Schiller Universität at Jena, this volume contends that Jesus' relationship with his hearers in his similitudes and parables should be understood in terms of therapy. It first considers the relation between poetry and therapy with reference to current discussions about communication through figurative speech. Then it focuses on some examples of poetry and therapy in Jesus' similitudes (Mk 4:30-32/Lk 13:20-21; Lk 11:5-8; 15:8-10) and parables (Lk 14:15-24/Mt 22:1-14; Lk 16:1-7; 18:1-8; Mt 25:14-30/Lk 19:12-27), as well as in an example story (Lk 18:9-14). Also included are a summary chapter on the world of Jesus' parables, and a postscript on preaching, retelling, and discovering the parables.

H.-S. Kim, *Die Geisttaufe des Messias. Eine kompositionsgeschichtliche Untersuchung zu einem Leitmotiv des lukanischen Doppelwerks. Ein Beitrag zur Theologie und Intention des Lukas,* Studien zur klassischen Philologie 81 (Frankfurt—Berlin—Bern: Lang, 1993, paper $44.95) 266 pp. Bibliography. ISBN: 3-631-45484-8.

The slightly abbreviated version of a doctoral dissertation directed by C. Burchard and presented in 1992 to the faculty of Evangelical theology at Heidelberg, this investigation of the Spirit-baptism of the Messiah in Lk-Acts first examines the promises about Spirit-baptism in the passages about the prehistory (Lk 1–2), the beginnings of the gospel (3:1-22), Jesus' sermon in Nazareth (4:14-30), and the risen Lord's final words (24:46-49; Acts 1:4-8). Then it deals with the fulfillment of the promises of Spirit-baptism in the accounts about Pentecost (Acts 2:1-41), the imparting of the Spirit to the newly converted Samaritans (8:4-25), the pouring out of the Spirit on the Gentiles (10:1–11:18), and the reception of the Spirit by the disciples at Ephesus (19:1-7). Kim concludes that the Holy Spirit plays a major role in Luke's concept of salvation history, and that Luke sought to bring about a renaissance of the Spirit among his readers.

C. R. Koester, *Symbolism in the Fourth Gospel. Meaning, Mystery, Community* (Minneapolis, MN: Fortress, 1995, paper $19) xii and 300 pp. Bibliography. Indexed. LCN: 94-31476. ISBN: 0-8006-2893-4.

Koester, associate professor of NT at Luther Seminary in St. Paul, MN, and author of *The Dwelling of God* (1989), seeks to distinguish and explore the interaction between various aspects of meaning in Johannine symbols, and to show that Johannine symbolism would have been accessible to a spectrum of readers, helping to foster a sense of Christian identity that was distinct from the world while motivating the Christian community to a missionary engagement with the world. After discussing the relation of symbol to meaning and mystery, he deals with symbolic and representative figures (Jesus, Nicodemus and the Samaritan woman, etc.) and symbolic actions (new wine—new temple, two healings, the bread of life, etc.). Then he treats the symbolism associated with light and darkness, water, and the crucifixion, and reflects on the relation between symbol and community. A postscript concerns Johannine (sacramental, geographical, and numerical) symbolism and Christian tradition.

E. Lövestam, *Jesus and 'this Generation'. A New Testament Study,* trans. M. Linnarud, Coniectanea Biblica, New Testament Series 25 (Stockholm: Almqvist & Wiksell, 1995, paper 132 SKr) 130 pp. Bibliography. Indexed. ISBN: 91-22-01668-6.

After considering an early Jewish perspective on ἡ γενεὰ αὕτη and reflecting on this concept in the NT and its roots in early Judaism, the volume deals with the Synoptic texts on the demands for a sign (Mt 8:11-13/Mt 16:1-4; Lk 11:16, 29-32/Mt 12:38-42), the parable about ἡ γενεὰ αὕτη (Mt 11:16-19/Lk 7:31-35), the pericope about the epileptic boy (Mk 9:14-29 parr.), the eschatological sayings in Mk 8:38 and Lk 17:22-37, the judgment on ἡ γενεὰ αὕτη (Mt 23:34-36; Lk 11:49-51), the saying about ἡ γενεὰ αὕτη not passing away "until all these things take place" (Mk 13:30 parr.), Peter's appeal on the day of Pentecost (Acts 2:40), and the γενεά references in Phil 2:12-16 and Heb 3:7–4:11. The appendix treats the argumentation against the scoffers in 2 Pet 3:3-13. Lövestam concludes that Jesus' use of the expression "this generation" indicates that he perceived himself to be the "second redeemer" in a typological and eschatological perspective.

U. LUZ, *Matthew in History. Interpretation, Influence, and Effects* (Minneapolis, MN: Fortress, 1994, paper $9) 108 pp. Indexed. LCN: 94-8912. ISBN: 0-8006-2833-0.

Based on the 1990 Sprunt Lectures delivered at Union Theological Seminary in Richmond, VA, the five essays in this volume consider various aspects of exegetical methodology and hermeneutics with reference to Matthew's Gospel and other NT texts: the limits of the historical-critical method; the history of effects as a new dimension of understanding; itinerant radicals, settled communities, and the church today (Mt 10); whether Peter according to Mt 16 is the true Christian or the pope; and the history of effects and the question of truth. An epilogue reflects on the changing interpretation of the Bible and the situation in Europe and America today. Luz is professor of NT at the University of Bern.

U. LUZ, *The theology of the Gospel of Matthew,* trans. J. B. Robinson, New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 1995, cloth $44.95, paper $12.95) xiv and 166 pp. Bibliography. Indexed. ISBN: 0-521-43433-5 (cloth), -43576-5 (paper).

The English version of *Die Jesusgeschichte des Matthäus* [*NTA* 38, p. 463], this volume first considers Matthew's Gospel as a book and the community behind it. Then it treats the theological contributions of the various parts: the prologue (1:1–4:22), the discourse on the mount (5–7), the ministry of the Messiah and his disciples in Israel (8:1–11:30), and so forth. It concludes by relating Matthew to Jesus, Paul, church history, and Christians today.

R. MACK, C. RAMSPERGER, AND D. VOLPERT, *Jesus — Neue Aspekte der Christologie. Der Spielfilm "Jesus von Montreal" im Unterricht,* Calwer Materialien (Stuttgart: Calwer, 1995, paper DM 26) 77 pp. Illustrated. Bibliographies. ISBN: 3-7668-3305-7.

Designed to help students to understand better the film "Jesus of Montreal" and the theological and historical issues raised by it, this volume first presents a "media didactic" introduction to Jesus-films and to this film in particular. Then it provides resources for dealing with four "crucial points": modern research and the image of Jesus; Jesus' way of life and present-day experience of life; dying and death, and what comes after; and resurrection—"Why do you seek the living among the dead?" (Lk 24:5). Finally it offers information about various related topics, including the Qumran texts, the Panthera legend about Jesus' birth, the three temptations, and the end of the world.

D. MARGUERAT, *Le jugement dans l'Évangile de Matthieu,* Le Monde de la Bible 6 (2nd ed.; Geneva: Labor et Fides, 1995, paper) iv and 624 pp. Bibliographies. Indexed. ISBN: 2-8309-0755-2.

This revised and expanded version of an investigation of the theme of judgment in Matthew's Gospel first published in 1981 [see *NTA* 26, p. 321] features a reworking of the material on Matthew's church (Was it a sect?) and his attitude toward Israel (Was he anti-Jewish?) as well as a thirteen-page bibliographical supplement covering scholarship between 1981 and 1994 on the topics treated in the main text. Marguerat is professor of NT on the theological faculty at the Université de Lausanne.

R. E. MENNINGER, *Israel and the Church in the Gospel of Matthew,* American University Studies, Series 7: Theology and Religion 162 (New York—San Francisco—Bern: Lang, 1994, 58 SFr or $42.95) x and 204 pp. Bibliography. Indexed. LCN: 93-2496. ISBN: 0-8204-2242-8.

Prepared as a doctoral dissertation under the direction of D. A. Hagner and presented to Fuller Theological Seminary in Pasadena, CA, this volume argues that Matthew composed his Gospel in such a way that it could only be understood and appreciated by a community that regarded itself as the true Israel, the long awaited true people of God. After an introductory chapter, it deals mainly from the perspective of redaction criticism with the historical relationship between Israel and Matthew's church, Jesus the Messiah of Israel, the "Law" of the true Israel, and the church as the true Israel of God. Menninger concludes that

Matthew's Gospel was written for a Jewish-Christian church (probably) in Antioch ca. A.D. 70-85 that was recently divorced from Judaism and was concerned whether it was the true Israel following the true Messiah, and that Matthew quite clearly depicted the church as having replaced Israel as the people of God (see Mt 21:43).

R. P. MENZIES, *Empowered for Witness. The Spirit in Luke-Acts,* Journal of Pentecostal Theology Supplement Series 6 (Sheffield, UK: Sheffield Academic Press, 1994, paper £14.95 or $19.95) 290 pp. Bibliography. Indexed. ISBN: 1-85075-721-6.

This revised and expanded version of *The Development of Early Christian Pneumatology with special reference to Luke-Acts* [*NTA* 36, p. 130] features two additional chapters that make clear the implications of the significance of Luke's pneumatology for Pentecostal theology today: the issue of subsequence, and evidential tongues. It also provides translations for most nonbiblical foreign language citations found in the first edition.

F. J. MOLONEY, *Beginning the Good News. A Narrative Approach* (Collegeville, MN: Liturgical Press, 1995, paper $9.95) 175 pp. Bibliography. Indexed. LCN: 94-45066. ISBN: 0-8146-2265-8.

Originally published in Australia in 1992, this volume first sketches the development of Gospel criticism (form, redaction, literary), with particular attention to the emergence of narrative criticism. Then it offers narrative-critical "readings" for the beginning of each Gospel: Mk 1:1-13; Mt 1:1–2:23; Lk 1:1–2:52; and Jn 1:1-18. Moloney, author of *Belief in the Word. Reading the Fourth Gospel: John 1–4* (1993), concludes that the beginnings of all four Gospels make a remarkable claim: The God of Israel is God but Jesus Christ is his presence in the human story.

F. NEIRYNCK, *Q-Synopsis. The Double Tradition Passages in Greek,* Studiorum Novi Testamenti Auxilia 13 (rev. ed.; Leuven: Leuven University Press—Peeters, 1995, paper 400 BFr) 79 pp. ISBN: 90-6186-669-3 (LUP), 90-6831-662-1 (P).

This revised edition of the Q-synopsis described in *NTA* 33, pp. 110-111 contains the texts (with additional notes) of Neirynck's articles on J. Kloppenborg's *Q Parallels* (1988) in comparison with this synopsis [§ 33-1103r], and on the international Q project [§ 38-135].

The New Interpreter's Bible, vol. 8 (Nashville, TN: Abingdon, 1995, $55) xix and 744 pp., 14 figs., 5 maps. Bibliographies. LCN: 94-21092. ISBN: 0-687-27821-X.

The first volume in this twelve-volume project was described in *NTA* 39, p. 129. This volume first presents six general articles pertaining to the NT: E. J. Epp on ancient texts and versions of the NT, A. J. Malherbe on the cultural context of the NT—the Greco-Roman world, G. W. E. Nickelsburg on the Jewish context of the NT, V. L. Wimbush on the ecclesiastical context of the NT, R. C. Tannehill on the Gospels and narrative literature, and C. M. Tuckett on Jesus and the Gospels. Then it provides introductions, translations (NIV and NRSV), commentaries, and theological reflections for Matthew's Gospel by M. E. Boring (pp. 87-505) and for Mark's Gospel by P. Perkins (pp. 507-733).

R. NORDSIECK, *Reich Gottes — Leben der Welt. Jesu eigene Botschaft. Unter Einbeziehung des Thomas-Evangeliums* (Neukirchen-Vluyn: Neukirchener, 1994, paper DM 36) xiv and 252 pp. Bibliography. ISBN: 3-7887-1502-2.

The first edition of this work was entitled *Reich Gottes—Hoffnung der Welt. Das Zentrum der Botschaft Jesu* [*NTA* 25, p. 199]. This edition consists of four main chapters: the foundations of God's reign, the significance of Jesus in the framework of God's rule, the coming of God's kingdom, and God's reign as the final goal. It gives particular attention to the contributions of *Gospel of Thomas* for understanding Jesus' proclamation of God's reign.

X. PIKAZA, *Para vivir el evangelio. Lectura de Marcos* (Estella [Navarra]: Verbo Divino, 1995, paper 1,995 Ptas) 246 pp. Bibliographies. ISBN: 84-7151-986-0.

After a fourteen-page introduction to Mark's Gospel, this volume presents an exposition of the text according to the following general outline: the actors in the drama—the beginning of the gospel (1:1-13); the call of God and the gospel of the kingdom (1:14–8:26); the Son of Man, the way of Christ (8:27–15:47); and the Easter goal, the new beginning (16:1-8), and the canonical appendix (16:9-20). Twenty-seven excursuses are interspersed throughout the presentation. Pikaza, who teaches biblical theology and the history of religions at the Universidad Pontificia de Salamanca, contends that the key to reading Mark's Gospel is the Easter proclamation expressed in Mk 16:6-7.

S. E. PORTER AND C. A. EVANS (EDS.), *The Johannine Writings,* Biblical Seminar 32 (Sheffield, UK: Sheffield Academic Press, 1995, paper £11.95 or $17.95) 267 pp. Indexed. ISBN: 1-85075-729-1.

This volume contains thirteen articles on John's Gospel and its influences (seven) and on Revelation (six) that appeared in *Journal for the Study of the New Testament* 1–50 (1978-93): B. Lindars on discourse and tradition—the use of the sayings of Jesus in the discourses of the Fourth Gospel; B. Byrne on the faith of the beloved disciple and the community in Jn 20; R. Bauckham on the beloved disciple as ideal author; B. H. Grigsby on the cross as an expiatory sacrifice in the Fourth Gospel; M. C. de Boer on narrative criticism, historical criticism, and John's Gospel; A. H. B. Logan on John and the gnostics—the significance of *Apocryphon of John* for the debate about the origins of the Johannine literature; W. E. Sproston on witnesses to what was ἀπ' ἀρχῆς—1 John's contribution to our knowledge of tradition in the Fourth Gospel; J. J. Gunther on the Elder John as the author of Revelation; D. E. Aune on the prophetic circle of John of Patmos and the exegesis of Rev 22:16; L. W. Hurtado on Revelation 4–5 in the light of Jewish apocalyptic analogies; M. G. Reddish on martyr Christology in Revelation; P. Barnett on polemical parallelism and Revelation; and F. G. Downing on Pliny's persecution of Christians (Revelation and 1 Peter).

E. POWELL, *The Myth of the Lost Gospel. A layman's letter to the Jesus Seminar* (Westlake Village, CA: Symposium Books, 1995, paper $5.95) 39 pp. ISBN: 0-9639650-7-7.

Powell, the author of *The Unfinished Gospel. Notes on the Quest for the Historical Jesus* (1994), contends that the work of the Jesus Seminar is based on the erroneous assumption that the "lost Gospel" of Jesus' sayings (Q) provides a key to Jesus' earliest teachings. Using the literary form of an open letter to the Jesus Seminar, he maintains that the conventional arguments for the existence of Q are unconvincing and illogical, and that the best solution to the Synoptic problem is that Matthew's Gospel is a conflation of Mark and Luke.

M. A. POWELL, *God With Us. A Pastoral Theology of Matthew's Gospel* (Minneapolis, MN: Fortress, 1995, paper $12) xi and 156 pp. Indexed. LCN: 95-3448. ISBN: 0-8006-2881-0.

The basic idea behind this book is to approach the theology of Matthew's Gospel through categories related to pastoral theology rather than through categories related to systematic theology (Christology, ecclesiology, eschatology, etc.). Thus its five chapters concern mission, worship, teaching, stewardship, and social justice in Matthew's Gospel. The method of inquiry draws on modern literary theory but is largely congruent with what is often called "composition criticism." Powell, associate professor of NT at Trinity Lutheran Seminary in Columbus, OH, is the author of *What Is Narrative Criticism?* (1990).

M. PRIOR, *Jesus the Liberator. Nazareth Liberation Theology (Luke 4.16-30),* Biblical Seminar 26 (Sheffield, UK: Sheffield Academic Press, 1995, paper £12.50 or $18.50) 228 pp. Bibliography. Indexed. ISBN: 1-85075-524-8.

Prior, head of the department of theology and religious studies at St. Mary's University College, Strawberry Hill (University of Surrey), seeks to introduce educated readers to the different methods employed by biblical scholars, with a view to discussing Lk 4:16-30. After treating preliminary questions regarding Luke-Acts (unity, genre, purpose, theology, etc.), he examines the text in its 1st-century setting: the source question, the coherence of Luke's account, the historicity of the Nazareth synagogue scene, Luke's Jesus as exegete, Elijah and Elisha, the literary dimensions of the text, and its sociological setting ("the invitation of Luke-Acts—yesterday"). Finally he provides a contemporary reading of Lk 4:16-30 ("the invitation of Luke-Acts—today"). He concludes that the preacher in the Nazareth synagogue issues a call of liberation for all and a challenge to bring about God's new order within the reality of life.

G. J. RILEY, *Resurrection Reconsidered. Thomas and John in Controversy* (Minneapolis, MN: Fortress, 1995, paper $15) x and 222 pp. Bibliography. Indexed. LCN: 94-39490. ISBN: 0-8006-2846-2.

Riley, associate professor of NT at the School of Theology at Claremont, CA, contends that the communities of John and Thomas were in close spiritual proximity to one another. After discussing afterlife and resurrection in the ancient Mediterranean world (the background of the Thomas tradition), he deals with Thomas and the appearance stories in John's Gospel, the pericope of the doubting Thomas (Jn 20:24-29), the body and resurrection in the Thomas tradition (*Gospel of Thomas*), and the body and resurrection in the Thomas tradition (*Book of Thomas, Acts of Thomas*). He concludes that the Thomas tradition did not accept physical resurrection or "believe in Jesus" or consider Jesus as "Lord and God" in any Johannine sense, and that the Johannine portrayal of the obtuse Thomas indicates the strident nature of the controversy between the two communities.

J. SCHABERG, *The Illegitimacy of Jesus. A Feminist Theological Interpretation of the Infancy Narratives,* Biblical Seminar 28 (Sheffield, UK: Sheffield Academic Press, 1995, paper £12.50 or $18.50) xi and 262 pp. Indexed. ISBN: 1-85075-533-7.

The paperback edition of a work published by Harper & Row in 1987 [*NTA* 32, p. 109] and by Crossroad in 1990. This edition contains a seven-page index of scriptural references. Schaberg contends that the NT texts about Jesus' origin (Mt 1:1-25; Lk 1:20-56; 3:23-38) originally concerned illegitimate conception, not a miraculous virginal conception.

E. SCHWEIZER, *Jesus, The Parable of God. What Do We Really Know About Jesus?,* Princeton Theological Monograph Series 37 (Allison Park, PA: Pickwick, 1994, paper $12) ix and 120 pp. Indexed. LCN: 94-37018. ISBN: 1-55635-025-2.

After an assessment of where we are today in life-of-Jesus research, this volume discusses Jesus the parable-teller; Jesus the preacher and healer, the friend of tax-collectors and sinners; Jesus the crucified; and Jesus the resurrected. Schweizer, the author of *Jesus* (German, 1968; English, 1971), concludes that the central data of Jesus' ministry, death, and resurrection appearances are reported in a trustworthy way by the Gospels, and that in Jesus the grace of God has definitively accepted us as God's children.

T. SELAND, *Establishment Violence in Philo and Luke. A Study of Non-Conformity to the Torah and Jewish Vigilante Reactions,* Biblical Interpretation 15 (Leiden—New York—Cologne: Brill, 1995, 100 gld. or $57.25) xvi and 353 pp. Bibliography. Indexed. LCN: 95-11209. ISBN: 90-04-10252-3.

The revised version of a doctoral dissertation directed by P. Borgen and presented in 1991 to the University of Trondheim, this volume investigates violent self-redress as a Jewish way of coping with non-conformers to the Torah in the 1st century A.D. as evidenced in some works of Philo and in Acts. It suggests that Philo's accounts should be read as advocating zealotic establishment violence against some specific deviances from the Torah and as evidencing the presence of zealous persons at Alexandria ready to take such actions, and that the accounts of actions planned or taken against Christians according to Acts ought to be read in light of the Philonic material. After reviewing relevant aspects from recent research (E. R. Goodenough's theory of lynching, the use of ζῆλος and the Phinehas episode in traditions outside the works of Philo), it discusses the social world of Philo and considers his accounts of non-conformity and zealotic reactions with regard to the crimes of apostasy (*Spec. leg.* 1:54-56), seducing prophets (*Spec. leg.* 1:315-318), and perjury (*Spec. leg.* 2:252-254), respectively. Then after treating aspects of the social world of the Lukan Acts, it deals with Stephen (see Acts 6–7) and Paul (see Acts 21:15-26; 21:27-36; 23:12-15) as victims of establishment violence.

W. T. SHINER, *Follow Me! Disciples in Markan Rhetoric,* SBL Dissertation Series 145 (Atlanta: Scholars Press, 1995, cloth $29.95, paper $19.95) xviii and 334 pp., 4 figs. Bibliography. Indexed. LCN: 93-45598. ISBN: 1-55540-940-7 (cloth), -941-5 (paper).

Prepared as a doctoral dissertation under the direction of W. Meeks and submitted in 1992 to the department of religious studies at Yale University, this narrative and rhetorical investigation of the portrayal of the disciples in Mark's Gospel first examines how students or disciples were depicted in four ancient philosophical and wisdom writings: Xenophon's *Memorabilia,* Iamblichus' *Pythagorean Life,* Philostratus' *Life of Apollonius of Tyana,* and the book of Sirach. Then it considers how Mark presents the disciples of Jesus in the call stories (Mk 1:16-20; 2:14), the misunderstandings about the parables and miracles (4:1–8:21), and Peter's reaction to the first passion prediction (8:31–9:1). Shiner concludes that, for Mark, the incomprehension of the disciples represents the inability of the world to penetrate the mask of the mundane to comprehend the reality of Jesus.

L. SIMON, *Petrus und der Lieblingsjünger im Johannesevangelium. Amt und Autorität,* Europäische Hochschulschriften, Reihe 23: Theologie 498 (Frankfurt—Berlin—Bern: Lang, 1994, paper $55.95) xiv and 324 pp. Bibliography. ISBN: 3-631-46433-9.

Prepared as a doctoral dissertation under the direction of J. Hainz and J. Beutler and presented in 1993 to the faculty of the Philosophisch-theologische Hochschule Sankt Georgen in Frankfurt-am-Main, this volume argues that in John's Gospel Peter and the beloved disciple should be regarded as complementary figures rather than as rivals. After reviewing scholarship on the two figures and on their relationship in John's Gospel, it presents first a synchronic and then a diachronic analysis of the pertinent passages in John's Gospel (1:40-42; 6:68-69; 13:6-11; 13:23-26; 13:36-38; 18:10-11; 18:15-18, 25-27; 19:25-27; 19:35-37; 20:2-10; 21:2-3, 7-11; 21:15-23; 21:24), with an eye toward determining the relationship between Peter and the beloved disciple, and clarifying their roles as witnesses for the truth and correctness of the gospel.

M.-T. SPRECHER, *Einheitsdenken aus der Perspektive von Joh 17. Eine exegetische und bibeltheologische Untersuchung von Joh 17,20-26,* Europäische Hochschulschriften, Reihe 23: Theologie 495 (Bern—Berlin—Frankfurt: Lang, 1993, paper $50.95) 399 pp. Bibliography. Indexed. ISBN: 3-906751-35-X.

Prepared as a doctoral dissertation under the direction of W. Kirchschläger and C. Thoma and presented in 1992 to the theological faculty at Luzern, this exegetical and biblical-theological investigation of Jn 17:20-26 seeks to contribute to better understanding of the Johannine vocabulary and conceptuality of unity. After discussing preliminary matters (context, delimitation, text and structure), it provides a synchronic textual analysis (linguistic-syntactical, semantic, relational), a verse-by-verse exposition, a form-critical analysis (form, *Gattung,* life-setting), a tradition-historical and redaction-critical analysis (author, time and place, origin, style), a theological interpretation (theology, Christology, pneumatology, soteriology, ecclesiology, anthropology), and reflections on the text's significance for Christian life in today's world.

R. H. STEIN, *The Synoptic Problem. An Introduction* (Grand Rapids: Baker, 1994, paper $14.99) 292 pp. Indexed. LCN: 87-70790. ISBN: 0-8010-2019-0.

The paperback edition of the work first published in 1987 [see *NTA* 32, p. 111], this introduction to the Synoptic problem is divided into three main parts: the literary relationship of the Synoptic Gospels, the preliterary history of the Gospel traditions, and the inscripturation of the Gospel traditions. Stein is professor of NT at Bethel Theological Seminary in St. Paul, MN.

M. L. STRAUSS, *The Davidic Messiah in Luke-Acts. The Promise and its Fulfillment in Lukan Christology,* JSNT Supplement Series 110 (Sheffield, UK: Sheffield Academic Press, 1995, £35 or $52.50) 413 pp. Bibliography. Indexed. ISBN: 1-85075-522-1.

A revised and somewhat abbreviated version of a doctoral dissertation directed by M. Turner and presented in 1992 to the University of Aberdeen, this investigation of Jesus as the coming king from the line of David in Lukan Christology first reviews research on the topic and discusses the Davidic promise tradition in 1st-century Judaism and early Christianity. Next it deals with the Davidic Messiah in the Lukan birth narrative (the fulfillment of the promise announced) and in the speeches of Acts (the fulfillment of the promise achieved). Then it treats the role of the Davidic Messiah in the Gospel narrative, with particular attention to the Nazareth sermon (Lk 4:16-30) and the "exodus" of the royal Messiah. Strauss concludes that Luke links the Jesus event particularly to the Isaianic portrait of eschatological salvation where the messianic deliverer is at the same time prophet, servant, and king, and that in this way Luke is able to show that Jesus is the Christ promised in Scripture and that through his life, death, resurrection, and exaltation Jesus has fulfilled the promises made to the fathers.

R. B. STRIMPLE, *The Modern Search for the Real Jesus. An Introductory Survey of the Historical Roots of Gospels Criticism* (Phillipsburg, NJ: P & R Publishing, 1995, paper $10.99) viii and 161 pp. Indexed. LCN: 94-41116. ISBN: 0-87552-455-9.

In his historical survey of the quest for the historical Jesus, Strimple, professor of systematic theology at Westminster Theological Seminary in California, first deals with the "old quest": rationalistic criticism (H. S. Reimarus, H. E. G. Paulus), Hegelian reconstructions (D. F. Strauss, B. Bauer, F. C. Baur), and Ritschlian liberalism (A. Ritschl, A. von Harnack). Then he discusses skepticism regarding the quest and the ascent of radical criticism: the history-of-religions school (W. Wrede, W. Bousset), and thoroughgoing eschatology (A. Schweitzer). Finally he considers R. Bultmann and beyond: M. Kähler, Bultmann, and the post-Bultmannians. He concludes that, whereas many of these Gospel critics have attempted to bring the gospel witness into harmony with the prevailing philosophical and cultural moods of the age, the Bible commands us to bring our every thought captive to the obedience of Christ (see 2 Cor 10:5).

J. S. SUH, *The Glory in the Gospel of John. Restoration of Forfeited Prestige* (Oxford, OH: M. P. Publications, 1995, paper $12.95) xvi and 194 pp. Bibliography. Indexed. LCN: 95-10663. ISBN: 0-932187-02-1.

Suh, professor of NT at Yonsei University in Seoul, Korea, explores the characteristics of the glory of Jesus and of the Johannine community reflected in John's Gospel from a "meso" sociological perspective, i.e. an approach that explores the possible links between subject and object, action and structure, and individual and society. After a sixteen-page introduction (John's relationship to the Johannine community, the Johannine community and its christological strategy, the concept of glory), he deals in turn with Jesus' and the community's forfeiture of glory, struggle for glory, and restoration of glory. He concludes that Johannine community members as children of God claimed not only to have divine features but also to be "gods." Also included are a 37-page appendix on sociological theory for NT interpretation. H. C. Kee has provided a three-page foreword.

J. THOMASSEN (ED.), *Jesus von Nazaret. Neue Zugänge zu Person und Bedeutung* (Würzburg: Echter, 1993, paper DM 24.80) 131 pp., 8 figs. Bibliographies. ISBN: 3-429-01479-4.

The five essays in this volume consider new approaches to the person of Jesus and his significance: R. Zerfass on how Jesus encounters human beings and their responses to him, E. Moltmann-Wendel on how women view Jesus (starting points for a feminist Christology), J. Sudbrack on Jesus in mysticism, F. Mennekes on the "offensive" Christ as a theme in modern art, and O. H. Pesch on whether the young man from Nazareth is the savior of all humans (the question of Christianity's universal claim).

E. F. TUPPER, *A Scandalous Providence. The Jesus Story of the Compassion of God* (Macon, GA: Mercer University Press, 1995, $35) xi and 468 pp. Indexed. LCN: 95-5765. ISBN: 0-86554-469-7.

Tupper, professor of Christian theology at the Southern Baptist Theological Seminary in Louisville, KY, contends that an interpretation of the providence of God in light of the story of Jesus Christ is inevitably a "scandalous providence" because Jesus did not fulfill the messianic hopes of his people under Roman military rule, and because God's providence does not conform to the expectations of the faithful in the church. The nine chapters in his theological reflection on Jesus as the compassion of God concern blessing—the intention of providence, the Bethlehem massacre—the possible negation of providence, trusting in God, the elusive promise of joy, the politics of providence, grace and healing, the pathos of providence, the mystery of the death of God, and the vision of providence.

B. WALLIS, *Mark's Memory of the Future. A Study in the Art of Theology* (N. Richland Hills, TX: BIBAL, 1995, paper $14.95) ix and 235 pp. Bibliography. LCN: 95-16050. ISBN: 0-941037-34-7.

Wallis, a retired professor of English, contends that Mark's Gospel is a wedding of form and content designed to confront the enigma of Jesus and to answer the question, What was and is the character of this man who rose from the dead? He argues that Mark used tragic drama and Hebrew Scripture in startling new ways determined by his religious purposes. After treating the shape of Mark's Gospel and concentric constructions, he shows how Mark constructed the first half of his Gospel from four "envelopes": healing many as a recursion (1:29–3:12), the Twelve (3:13–6:13), the feedings (6:14–8:21), and healing the blind (8:22–10:52). Then he deals with the Jerusalem section (11:1–15:20) and with Jesus as "tragic" hero according to Mark. The appendix discusses Mark's concentric constructions and the Synoptic problem.

M. I. WEGENER, *Cruciformed. The Literary Impact of Mark's Story of Jesus and His Disciples* (Lanham, MD—New York—London: University Press of America, 1995, $36.50) vii and 277 pp. Bibliography. LCN: 94-41969. ISBN: 0-8191-9831-5.

The revision of a doctoral dissertation presented in 1992 to the Lutheran School of Theology in Chicago, this volume first considers reading Mark's Gospel as literature, components of the Markan narrative, and Mark's characters and plot. Then it investigates Mark's "cruciformed" story of Jesus and his disciples [see § 38-791] according to the following outline: disorientation in the wasteland (1:1-13), healings and opposition (1:14–3:6), riddles and rejection (3:7–6:6), feedings and frustration (6:7–8:26), predictions and transformation (8:27–10:52), prophecies and confrontation (11:1–13:37), desertions and execution (14:1–15:41), and reorientation for the future (15:42–16:8). Also included is a 53-page annotated bibliography on studies of the literary character of Mark's Gospel.

EPISTLES—REVELATION

W. R. BAKER, *Personal Speech-Ethics in the Epistle of James,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 68 (Tübingen: Mohr-Siebeck, 1995, paper DM 128) xvi and 364 pp. Bibliography. Indexed. ISBN: 3-16-145958-X.

Prepared as a doctoral dissertation under the direction of R. S. Barbour, I. H. Marshall, and R. Edwards, and presented to the divinity faculty at King's College, University of

Aberdeen, this volume seeks to demonstrate that personal speech ethics was a major concern in the letter of James and in the ancient Mediterranean world, and also that some of the ideas in James were the distinctive and Christian ideas of the author. The five parts concern the rudiments of speech ethics, the evil of the tongue, speech in interhuman relationships, speech in human-divine relationships, and the relationship of speech to truth. Each part contains a chapter on the background (Near East, OT, Apocrypha and Pseudepigrapha, Qumran, etc.), and a chapter on the exegesis and analysis of the pertinent texts in James.

J. BECKER, *Paul. "L'Apôtre des nations,"* trans. J. Hoffmann, Théologies bibliques (Paris: Cerf, 1995, paper 249 F; Montreal: Médiaspaul) 571 pp. Indexed. ISBN: 2-204-04833-X (C), 2-89420-290-3 (M).

The French version of *Paulus. Der Apostel der Völker* [*NTA* 37, p. 445]. The English version is entitled *Paul. Apostle to the Gentiles* [*NTA* 38, p. 127].

C. T. CHAPMAN, *The Message of the Book of Revelation* (Collegeville, MN: Liturgical Press, 1995, paper $11.95) x and 140 pp. Bibliography. LCN: 94-16105. ISBN: 0-8146-2111-2.

Written for a nonspecialist audience, this volume first takes up introductory questions regarding the book of Revelation: its literary genre; author, date, and original recipients; and purpose and central message. Then after treating the prologue (1:1-8), it presents a phrase-by-phrase interpretation according to the following general outline: the seven letters (1:9–3:22), the seven seals (4:1–8:5), the seven trumpets (8:6–11:18), the seven scenes (11:19–14:20), the seven bowls of God's anger (15:1–16:21), Babylon and her fall (17:1–19:4), the last things (19:5–22:5), and epilogue and closing (22:6-21). An appendix deals with the meaning of the number of the "beast" in Rev 13:18. Chapman is an Episcopal priest. J. Kodell has provided a two-page foreword.

E. J. CHRISTIANSEN, *The Covenant in Judaism and Paul. A Study of Ritual Boundaries as Identity Markers,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 27 (Leiden—New York—Cologne: Brill, 1995, 130 gld. or $84) x and 396 pp. Bibliography. Indexed. LCN: 95-18833. ISBN: 90-04-10333-3.

The slightly revised version of a doctoral dissertation directed by J. D. G. Dunn and presented in 1993 to the University of Durham, this volume investigates the idea of covenant as collective belonging in Palestinian Judaism and early Christianity. After considering the OT background for covenant identity and its boundaries, it treats covenant consciousness in *Jubilees,* covenant conditions and ritual boundaries in *Temple Scroll* and *Damascus Document,* ecclesiological awareness and covenant ritual in *Community Rule,* and invalid covenant identity and symbolic boundary crossing in John's baptism. Then it focuses on covenant identity and ritual boundaries in Pauline Christianity with reference to covenant and covenants in Paul's letters and to baptism as a boundary rite signifying identification (1 Cor 1:10-17), liberation (1 Cor 10:2), incorporation (1 Cor 12:13), and changed identity (Gal 3:26-29). Christiansen concludes that Christianity's break from Judaism was caused by a clash of two different concepts of identity.

S. CIPRIANI (ED.), *La Lettera ai Romani ieri e oggi,* Epifania della Parola 2 (Bologna: Dehoniane, 1995, paper 17,000 L) 141 pp. Bibliographies. ISBN: 88-10-40228-6.

Prepared for a conference held in 1994 at Naples, the nine papers in this volume are by F. Cocchini on Origen's commentary on Paul's letter to the Romans; M. G. Mara on Augustine and the letter to the Romans; G. Pani on Luther and Romans; S. Rostagno on ethics and dogmatics in K. Barth's commentary on Romans; R. Penna on Judaism, paganism, and pseudo-Paulinism in the question of the addressees of Romans; K. Kertelge on justification by faith as the message of Romans; B. Corsani on the Law, sin, and grace in Romans; J.-N. Aletti on Israel in Romans; and Cipriani on Paul and "political power" in Romans (13:1-7). Cipriani has supplied a preface and an introduction.

J. M. Díaz Rodelas, *Pablo y la ley. La novedad de Rom 7,7-8,4 en el conjunto de la reflexión paulina sobre la ley,* Institución San Jerónimo 28 (Estella [Navarra]: Verbo Divino, 1994, paper 3,600 Ptas) 282 pp. Bibliography. Indexed. ISBN: 84-7151-983-6.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and presented in 1993 to the Pontifical Biblical Institute, this investigation of Paul's understanding of the Law first considers his treatments of the Law in 1 Corinthians (9:19-23; 15:56), Galatians (2:16–3:5; 3:6–4:7), and Romans (2:12–7:6). Then after discussing the text of Rom 7:7–8:4, it examines what that text contributes to understanding the relation between the Law and sin: the Law, sin, and death (7:7-13); the Law, the "I," and sin (7:14-25); and the Law in Christ (8:1-4). Finally it reflects on Rom 7:7–8:4 in the context of Paul's reflections on the Law in the other pertinent passages. Díaz Rodelas concludes that Paul was self-consistent when he affirmed that the Law is holy and when he denied that justification can be obtained through the works of the Law.

A. Dimpflmaier, *Neues Testament und Glaubensweitergabe. Zum Problem der Begründung theologischer Inhalte in der Religionspädagogik,* Studien zur Praktischen Theologie 43 (St. Ottilien: EOS Verlag, 1994, paper DM 38) 348 pp. Bibliography. ISBN: 3-88096-721-0.

Based on a doctoral dissertation directed by A. Gleissner and presented in 1993 to the Catholic theological faculty of the Ludwig-Maximilians-Universität in Munich, this investigation of the problem of theological content in religious education gives particular attention first to Paul's handing on the Christian faith as seen in his letter to the Philippians, and then to the shape of Christian faith in the changed context presupposed by the letter to the Ephesians. Next it considers the topic with reference to the NT, church history, and recent Catholic church documents and practice, and concludes by suggesting some aspects of a renewed way of handing on Christian faith.

N. Elliott, *Liberating Paul. The Justice of God and the Politics of the Apostle,* Biblical Seminar 27 (Sheffield, UK: Sheffield Academic Press, 1995, paper £12.50 or $18.50) xi and 308 pp. Indexed. ISBN: 1-85075-529-9.

The US edition of this work was published in 1994 by Orbis Press [*NTA* 39, p. 333]. Elliott argues that Paul need not be a stumbling block to those who attempt to follow Jesus on the way of peace and justice.

T. Eskola, *Messias ja Jumalan Poika. Traditiokriittinen tutkimus kristologisesta jaksosta Room. 1:3,4,* Suomen Eksegeettisen Seuran Julkaisuja 56 (Helsinki: Suomen Eksegeettisen Seura, 1992, paper) xiii and 226 pp. Bibliography. ISBN: 951-9217-11-8.

Presented as a doctoral dissertation in 1992 to the University of Helsinki, this tradition-critical investigation of the christological clauses in Rom 1:3-4 argues for an underlying Aramaic formula based on Nathan's prophecy in 2 Sam 7:12, 14. After treating introductory issues, the volume deals with the main themes in the history of research, the background in messianology and apocalyptic, the context in Rom 1:1-7, the making of the christological formula, and Paul's use of the tradition. Eskola discerns three principles of interpretation at work in the Christology of the formula contained in Rom 1:3-4: fulfillment (Jesus as a king in the Davidic dynasty), apocalyptic interpretation (his transcendent heavenly rule), and actualizing the eschatology (the Davidic covenant of grace beginning anew with the resurrection of the dead). An eight-page English summary is provided.

P. Garuti, *Alle origini dell'omiletica cristiana. La Lettera agli Ebrei. Note di analisi retorica,* Studium Biblicum Franciscanum 38 (Jerusalem: Franciscan Printing Press, 1995, paper $35) xii and 439 pp. Bibliography. Indexed.

This volume explains the literary principles and procedures of classical rhetoric and illustrates them with reference to both classical texts and the letter to the Hebrews. After showing how elementary rhetoric (*progymnasmata*) was taught in the first century, it deals with the following topics in classical rhetoric and in Hebrews: stylistic procedures (λέξις), the composition and disposition of the parts of the discourse (τάξις), and the ways of arguing in order to convince one's interlocutors (εὕρεσις). Garuti concludes that the anonymous author of Hebrews was capable not only of producing a theological synthesis of rare originality but also of entering into a fruitful dialogue with what was regarded in his time as the science of communication. M.-É. Boismard, who directed the research, has supplied a two-page foreword.

A. J. GUERRA, *Romans and the apologetic tradition. The purpose, genre and audience of Paul's letter,* Society for New Testament Studies Monograph Series 81 (Cambridge, UK—New York: Cambridge University Press, 1995, $54.95) xiii and 200 pp. Bibliography. Indexed. LCN: 94-9612. ISBN: 0-521-47126-5.

Guerra, associate professor of humanities and associate vice-president of academic affairs at the University of Bridgeport in Connecticut, argues that Paul's letter to the Romans is a protreptic writing (λόγος προτρεπτικός) addressed to a dual audience of Jewish and Gentile Christians that sought to affirm Paul's ministry and the gospel that he preached. After an introductory chapter on apologetic and audience (making the message meet), he deals with apologetic motifs in Rom 1:18–3:31 (with an excursus on the "one God" topos in Jewish apologetic literature), Romans 4 as the continuation of the apologetic argumentation, Paul's recommendation and defense of the gospel of God (Romans 5–8), Paul's defense of his mission to the Gentiles for the sake of the Jews (Romans 9–11), and the "Roman factor" in Romans 12–13 and 16.

S. J. HAFEMANN, *Paul, Moses, and the History of Israel. The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3,* Wissenschaftliche Untersuchungen zum Neuen Testament 81 (Tübingen: Mohr-Siebeck, 1995, DM 228) xii and 497 pp. Indexed. ISBN: 3-16-146270-X.

Hafemann, the author of *Suffering and the Spirit* (1986) and *Suffering and Ministry in the Spirit* (1990), offers an exegetical and tradition-historical study of Paul's argument in 2 Corinthians 3 against the background of the call of Moses and of the prophets on the one hand and in view of the "second giving of the Law" from Exodus 32–34 and the ensuing history of Israel on the other hand. After discussing the current debate about the letter-Spirit contrast and the context for solving it, he considers the letter-Spirit contrast within the context of Paul's apostolic calling: the sufficiency and call of Moses, and the sufficiency and call of Paul. Then he deals with the letter-Spirit contrast within the context of the second giving of the Law: the ministry of Moses (Exodus 32–34 in the canonical tradition), Paul's ministry of the Spirit and Moses' ministry of death (2 Cor 3:7-11), and the boldness of Paul and the veil of Moses (2 Cor 3:12-18). Hafemann concludes that the letter-Spirit contrast and the distinct ministries of Moses and Paul that are based on it are expressions of the function of the Law within a "salvation-history" contrast between Israel, which received the Law of God without the Spirit, and the church, which now lives by the power of that same Spirit in obedience to the Law.

H.-J. KLAUCK, *Konflikt und Versöhnung. Christsein nach dem zweiten Korintherbrief* (Würzburg: Echter, 1995, paper DM 29.80) 168 pp. Bibliography. ISBN: 3-429-01652-5.

Intended for a general audience, this meditative exposition of forty pericopes in 2 Corinthians considers what being a Christian means in texts in the first writing about reconciliation (2 Cor 1:1–2:13), the apology (2:14–7:3), the second writing about reconciliation (7:4–14), the chapters about the collection (8–9), and the tearful letter (10–13), respectively. Klauck is professor of NT at the University of Würzburg.

M. KLEIN, *"Ein vollkommenes Werk." Vollkommenheit, Gesetz und Gericht als theologische Themen des Jakobusbriefes,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 139 (Stuttgart—Berlin—Cologne: Kohlhammer, 1995, paper DM 89) 256 pp. Bibliography. Indexed. ISBN: 3-17-013697-6.

The slightly revised version of a doctoral dissertation directed by H. Balz and accepted in

1994 by the Evangelical theological faculty of the Ruhr-Universität in Bochum, this investigation of the expression ἔργον τέλειον ("perfect work") in Jas 1:4 first surveys scholarship since M. Dibelius on the letter of James as a unified text, and discusses the form and structure of the letter. Then it considers ἔργον τέλειον as the goal of keeping faithful during life's tests (with particular attention to Jas 1:2-18), acting upon the law of freedom as the way to salvation (with particular attention to Jas 1:19-27 and 3:13-18), God's judgment as the decision for the "perfect work" (see 4:12; 2:1; 2:12-13; 5:1-6), and the place of the letter of James in the history of early Christian literature and theology. An appendix provides a structured translation of the letter. Klein concludes that the letter proposes a theological program according to which keeping faithful during life's tests with the goal of ethical perfection can alone lead to eschatological salvation.

H. KRAFT, *Die Bilder der Offenbarung des Johannes* (Frankfurt—Berlin—Bern: Lang, 1994, paper $42.95) 243 pp. ISBN: 3-631-47290-0.

Kraft, professor emeritus of church history at the University of Kiel and author of *Die Offenbarung des Johannes* (1974), first presents general comments on prophecy and apocalyptic. Then after a brief introduction to Revelation (content, origin, time and place of origin, author, acceptance into the canon, language, theology), he offers for a general audience comments on each verse according to the following outline: introduction—call and circular letters (chaps. 1–3), the woes of the endtime (4–11), the battle with Satan (12–18), and additions and epistolary conclusion (19–22).

G. KRODEL (ED.), *The General Letters. Hebrews, James, 1-2 Peter, Jude, 1-2-3 John,* Proclamation Commentaries (rev. ed.; Minneapolis, MN: Fortress, 1995, paper $10) xiv and 154 pp. Bibliography. Indexed. LCN: 95-3489. ISBN: 0-8006-2895-0.

This new edition [see *NTA* 21, p. 337] presents chapters by R. H. Fuller on Hebrews, F. T. Gench on James, Krodel on 1 Peter and Jude, F. W. Danker on 2 Peter, and R. A. Culpepper on 1–3 John. In his five-page foreword Krodel notes how these documents shed light on problems facing the church today: spiritual lethargy, riches and poverty, the place of the people of God in the world, the withdrawal into individualistic piety, the dangers of syncretism and antinomianism, and the rejection of an eschatological future.

C. LONGVILLE, *Go Tell My Brothers. Christian Women and Church Worship* (Carlisle, UK: Paternoster, 1995, paper) xiv and 142 pp. Bibliography. Indexed. ISBN: 0-900128-13-5.

Taking as its starting point an "impossible story" about Mary Magdalene ca. A.D. 55 being informed that Paul had instructed the Corinthians that women must be silent in the churches, this volume first considers women in Christian history, church leadership, freedom, and interpreting the Scriptures. Then it examines 1 Timothy 2 (praying and teaching) and discusses 1 Corinthians 14 first from a traditional perspective and then from the perspective that vv. 34-35 forbid women only from giving judgments on prophecies. Then with reference to 1 Corinthians 7, Longville, a Christian lawyer, concludes that church traditionalists today have no biblical basis for preventing women from speaking God's praise in the churches.

D. B. MARTIN, *The Corinthian Body* (New Haven, CT—London: Yale University Press, 1995, $35) xix and 330 pp. Bibliography. Indexed. LCN: 94-44947. ISBN: 0-300-06205-2.

Martin, assistant professor of religion at Duke University and author of *Slavery as Salvation* (1990), argues that the theological differences reflected in 1 Corinthians all resulted from conflicts between various groups in the local church that were rooted in different ideological constructions of the body. He contends that Paul took issue with the corporeal hierarchy of upper-class ideology and was more concerned about pollution and the boundaries of the body than members of higher status and better education were. Under the heading "hierarchy" he deals with the body in Greco-Roman culture, the rhetoric of the body politic, the body's economy, tongues of angels in the body of Christ, and the resurrected body. Then under "pollution" he treats the body, disease, and pollution; sex, food, and the pollution of the Corinthian body; the dangers of desire; and prophylactic veils.

S. McKnight, *Galatians,* NIV Application Commentary (Grand Rapids: Zondervan, 1995, $21.99) 320 pp. Bibliography. Indexed. LCN: 94-18276. ISBN: 3-310-48470-7.

Part of a series designed to help readers to bring the ancient message of the Bible into a modern context, this volume presents for each pericope in Galatians three sections: original meaning, bridging contexts, and contemporary significance. It begins with a 28-page introduction entitled "legalism then and now." Then it works through the text according to the following general outline: introduction (1:1-9), Paul's personal vindication of his message (1:10–2:21), Paul's theological vindication of his message (3:1–4:31), practical application of his message (5:1–6:10), and conclusion (6:11-18). McKnight is associate professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

J. D. Moores, *Wrestling with rationality in Paul. Romans 1–8 in a new perspective,* Society for New Testament Studies Monograph Series 82 (Cambridge, UK—New York: Cambridge University Press, 1995, $54.95) xvi and 210 pp., 32 figs. Bibliography. Indexed. LCN: 94-15199. ISBN: 0-521-47223-7.

Based on a doctoral dissertation directed by L. Houlden and presented to King's College, London, this volume contends that Paul's argument in Romans 1–8 should be viewed against the background of semiology, the science of signification or sign-production. After explaining the typology of semiosis elaborated by U. Eco, it traces Paul's syllogistic reasoning formulated enthymematically (i.e. elliptically, without a full display of the syllogistic components) by highlighting the incidence of the enthymematic element and bringing out the wide variety of effect with which it becomes associated (Romans 1–4), the differing ways in which it arises (chaps. 5–7), and the changing levels of importance that it assumes (chap. 8). It concludes with reflections on the value of semiological theory for "knowing what tune Paul is playing." Moores was lecturer in Italian for twenty-one years at University College, London, before his retirement.

R. H. Mounce, *Romans,* New American Commentary 27 (Nashville, TN: Broadman & Holman, 1995, $27.99) 301 pp., map. Indexed. LCN: 95-17311. ISBN: 0-8054-0127-X.

In his 38-page introduction to Romans, Mounce, president emeritus of Whitworth College in Spokane, WA, deals with authorship, destination, date and place of origin, occasion and purpose, original form, themes, and outline. His exposition of the text of the New International Version appears according to the following general outline: introduction (1:1-17), the unrighteousness of all humankind (1:18–3:20), the righteousness only God can provide (3:21–5:21), the righteousness in which we are to grow (6:1–8:39), God's righteousness vindicated (9:1–11:36), how righteousness manifests itself (12:1–15:13), and conclusion (15:14–16:27).

F. Pastor-Ramos (ed.), *San Pablo,* Reseña Biblica 5 (Estella [Navarra]: Verbo Divino, 1995, paper 1,000 Ptas) 72 pp.

This fascicle features articles by J. J. Bartolomé Lafuente on Paul the evangelizer and the gospel, S. Vidal García on the gospel of Paul and aspects of Pauline theology, Pastor-Ramos on Paul today—actuality and usefulness, M. Salvador García on the Pauline communities and their influence on the shape of primitive Christianity, Pastor-Ramos on Pauline ethics and the actuality of Paul, and S. Guijarro Oporto on the Easter experience as the key to the life, theology, and mission of Paul.

P. Perkins, *First and Second Peter, James, and Jude,* Interpretation: A Bible Commentary for Teaching and Preaching (Louisville, KY: Knox, 1995, $32) xi and 204 pp., 4 tables. Bibliography. LCN: 94-38274. ISBN: 0-8042-3145-1.

After a nine-page general introduction, this volume provides introductions to and expositions of 1 Peter, James, Jude, and 2 Peter, respectively. Perkins, professor of NT at Boston College, treats 1 Peter under these headings: the holy people of God (1:1–2:10); living in a non-Christian world (2:11–3:12); do not fear suffering (3:13–4:19); and shepherding the flock of God (5:1-14). She divides James into six major parts: learning perfection (1:1-27); faith must produce works (2:1-26); perfection governs speech (3:1-12); wisdom from above (3:13–4:12); the Lord governs human life (4:13–5:12); and final exhortation to the community (5:13-20). After dealing with Jude (greeting [1-2], resist false teaching [3-4], etc.), she considers 2 Peter: greeting (1:1-2); thanksgiving (1:3-4); confirm your faith in God's goodness (1:5-11); the apostle's farewell (1:12-15); true prophecy—the Lord will come (1:16-21); false prophets will be condemned (2:1-22); and trust God's word of promise (3:1-18). Four tables (on the letter opening, stages of Christian life, Pauline parallels to 1 Pet 2:13-17, and 2 Peter's use of Jude) are included.

A. PITTA, *Sinossi Paolina* (Cinisello Balsamo [MI]: San Paolo, 1994, 35,000 L) 318 pp. ISBN: 88-215-2880-4.

This synopsis covers the thirteen letters that constitute the NT Pauline corpus and is divided into twenty-four sections: epistolary prescripts, thanksgivings and exordiums, autobiography, Paul's opponents, direct quotations of the OT, "midrashic" arguments, "diatribe" arguments, Jesus' sayings and popular sayings, apocalyptic protology and eschatology, hymnology and doxology, the agonistic motif, the building motif, the nature motif, the cultic motif, Pauline maternity and paternity, Pauline "somatology," the household code, the ecclesial code, concluding paraclesis, catalogues of vices and virtues, catalogues of adversities, the collection, epistolary absence and presence, and epistolary postscripts. The parallels appear in vertical columns arranged in chronological order (from 1 Thessalonians to 2 Timothy) generally across a two-page spread.

A. POHL, *Der Brief des Paulus an die Galater,* Wuppertaler Studienbibel, Ergänzungsfolge (Wuppertal—Zurich: Brockhaus, 1995, paper DM 35) 255 pp., map. Bibliography. ISBN: 3-417-25023-4.

After a seventeen-page introduction to Paul's letter to the Galatians (text, author, recipients, occasion, date and place, theological significance), this volume comments on the letter's introductory (1:1-12) and closing (6:11-18) parts as well as its three main sections: Paul's Law-free gospel came from God and was recognized by the Jerusalem community (1:13–2:21); Paul's Law-free gospel corresponds with Scripture (3:1–5:12); and Paul's Law-free gospel is authenticated through its ethical fruitfulness (5:13–6:10). Pohl was Dozent in NT and dogmatics at the free-church Theologische Seminar in Buckow/Brandenburg from 1959 to 1991.

S. E. PORTER AND C. A. EVANS (EDS.), *The Pauline Writings,* Biblical Seminar 34 (Sheffield, UK: Sheffield Academic Press, 1995, paper £11.95 or $17.95) 300 pp. Indexed. ISBN: 1-85075-730-5.

This volume contains fourteen articles on Paul the apostle (three), Pauline interpretation of sacred tradition (four), Pauline theology (four), and Pauline letter-form and rhetoric (three) that first appeared in *Journal for the Study of the New Testament* 1–50 (1978-93): E. Best on Paul's apostolic authority; D. Lührmann on Paul and the Pharisaic tradition; W. O. Walker on Acts and the Pauline corpus; J. W. Aageson on typology, correspondence, and the application of Scripture in Romans 9–11; A. T. Hanson on the "midrash" in 2 Corinthians 3; W. A. Meeks on "and rose up to play"—midrash and paraenesis in 1 Cor 10:1-22; J. A. Ziesler on the role of the tenth commandment in Romans 7; K. Snodgrass on spheres of influence as a possible solution to the problem of Paul and the Law; J. Piper on the demonstration of the righteousness of God in Rom 3:25, 26; C. L. Mearns on early eschatological development in Paul—the evidence of 1 Corinthians; C. Rowland on apocalyptic visions and the exaltation of Christ in Colossians; L. Alexander on Hellenistic letter-forms and the structure of Philippians; J. M. G. Barclay on mirror reading a polemical letter—Galatians as a test-case; and F. Young on the Pastorals and the ethics of reading.

G. RAVASI, *Lettere agli Efesini e ai Colossesi. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1994, 18,000 L) 142 pp. Bibliography. ISBN: 88-10-70945-4.

After considering the letter to the Ephesians and its historical-ecclesial origin, this volume deals with the church and its profile according to chapters 1–3 and with Christian life according to chapters 4–6. Then it treats the letter to the Colossians and its historical-ecclesial origin, and its basic theological themes. Ravasi is the author of *Lettere ai Galati e ai Filippesi* (1993).

M. RISSI, *Die Hure Babylon und die Verführung der Heiligen. Eine Studie zur Apokalypse des Johannes,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 136 (Stuttgart—Berlin—Cologne: Kohlhammer, 1995, paper DM 89) 95 pp. Bibliography. Indexed. ISBN: 3-17-012988-0.

After introductory comments on the book of Revelation, this volume considers chapter 17 in the context of the book as a whole, its relation to the vision of the bowls in chapters 15-16, the whore seated on the beast (see Rev 17:3-6), the secondary interpretations of the beast (17:9-17), and the judgment upon the whore Babylon (18:1–19:4). Rissi, professor of NT at Union Theological Seminary in Richmond, VA, argues that the whore on the beast refers not to Rome but rather to the godlessness of the syncretistic religions of the world, and that the problem facing the churches of Asia Minor was not political pressure from the Roman empire but the religious attractions of syncretism.

I. SAW, *Paul's Rhetoric in 1 Corinthians 15. An Analysis Utilizing the Theories of Classical Rhetoric* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1995, $99.95) xii and 328 pp. Bibliography. LCN: 93-48905. ISBN: 0-7734-2351-6.

Prepared as a doctoral dissertation under the direction of D. Rhoads and presented in 1993 to the Lutheran School of Theology in Chicago, this volume argues that 1 Corinthians 15 is best understood as an example of deliberative rhetoric in which Paul seeks to establish the certainty of the future resurrection on the basis of Jesus' resurrection as a historical fact and to persuade the Corinthians to continue their work in the Lord. After an introduction to rhetoric and rhetorical criticism, it explains classical Greco-Roman rhetoric with regard to its kinds (forensic, deliberative, epideictic) and parts (invention, arrangement, style), and provides a rhetorical analysis of 1 Corinthians 15 according to the following outline: preparation for the proof—the shared gospel of the resurrection of Christ (vv. 1-11), arguments for the resurrection of the dead (vv. 12-34), refutation of the difficulties in arguing for the resurrection of the dead (vv. 35-49), final argument for the resurrection of the dead (vv. 50-57), and concluding exhortation (v. 58).

W. SCHRAGE, *Der erste Brief an die Korinther.* 2. Teilband, *1Kor 6,12-11,16,* Evangelisch-Katholischer Kommentar zum Neuen Testament 7/2 (Solothurn—Düsseldorf: Benziger, 1995, paper DM 140; Neukirchen-Vluyn: Neukirchener) vii and 543 pp. Bibliographies. ISBN: 3-545-23126-7 (B), 3-7887-1491-3 (N).

In the first volume [*NTA* 36, p. 279] Schrage, professor of NT on the Evangelical theological faculty at the University of Bonn, provided a seventy-page general introduction to 1 Corinthians and an exposition of 1 Cor 1:1–6:11. In this volume he completes the treatment of freedom and sexuality (6:12-20), gives full discussions of the sections on man and woman (7:1-40) and on the question of meat sacrificed to idols (8:1–11:1), and begins the section on questions about worship (11:2–14:40) with a consideration of the passage on women's coiffures (11:2-16). For each pericope there is a bibliography, translation, literary analysis, exposition, summary, and history of interpretation and influence.

S. S. SMALLEY, *Thunder and Love. John's Revelation and John's Community* (Milton Keynes, UK: Word, 1994, paper £7.99 or $14.99) 223 pp. Bibliography. Indexed. ISBN: 0-85009-606-5.

Smalley, dean of Chester Cathedral and author of *John: Evangelist and Interpreter* (1978, 1983) and *1, 2, 3 John* (1984, 1991), contends that the differences between John's Gospel and the book of Revelation are not so immense as some suppose, and that it is possible to discern behind the Johannine literature as a whole a volatile circle with tensions and hopes of its own. His treatment of the book of Revelation deals with its character, origins, community [see § 32-803], composition and background, unity and structure, purpose, interpretation, and significance for today. He concludes that the Christian story according to Revelation concerns thunder and love, judgment and salvation.

A. SMITH, *Comfort One Another. Reconstructing the rhetoric and audience of 1 Thessalonians,* Literary Currents in Biblical Interpretation (Louisville, KY: Westminster John Knox, 1995, paper $15.99) 160 pp. Bibliography. Indexed. LCN: 94-47642. ISBN: 0-664-25178-1.

In this investigation of 1 Thessalonians, Smith, assistant professor of NT and Christian origins at Boston University School of Theology, seeks to delineate Paul's rhetorical image of the Christian community and its relation to the community itself. After exploring the advantages of using an audience oriented literary-critical approach, he offers a reconstruction of the Hellenistic rhetoric of Paul and his auditors, raises questions about the overall strategy of 1 Thessalonians, explores the rhetorical exigence and sequential development of Paul's argument in 1 Thessalonians, and relates the image of the Thessalonians portrayed in Paul's strategic communication to extratextual cultural studies of the city and the inhabitants of Thessalonica. Smith concludes that in 1 Thessalonians Paul's use of beneficence ideology and the idea of God as patron drew on the Thessalonians' prior understanding and experience of patronage.

K. STENDAHL, *Final Account. Paul's Letter to the Romans* (Minneapolis, MN: Fortress, 1995, paper $9) xii and 76 pp. LCN: 95-760. ISBN: 0-8006-2922-1.

Stendahl, professor emeritus at Harvard Divinity School and bishop emeritus of Stockholm, describes the letter to the Romans as Paul's final account of his theology of mission, i.e. how his mission to the Gentiles was grounded in his call and in Scripture. The five chapters concern Paul and Israel; a particular letter and sin universal (Rom 1:1–3:20; 15); Paul's exegetical find, its consequences and limits—the by-passing of Moses and the macro/micro distinction (3:21–8:39); missiological reflections by a former zealot (9–11); and intellectual worship and respect for conviction (12–14). The RSV translation appears in an appendix (pp. 53-73).

L. T. STUCKENBRUCK, *Angel Veneration and Christology. A Study in Early Judaism and in the Christology of the Apocalypse of John,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 70 (Tübingen: Mohr-Siebeck, 1995, paper DM 88) xviii and 348 pp. Bibliography. Indexed. ISBN: 3-16-146303-X.

The slightly revised version of a doctoral dissertation directed by J. H. Charlesworth and presented in 1993 to the faculty of Princeton Theological Seminary, this volume investigates how angelology, Christology, and theology are ultimately related in the monotheistic framework of the book of Revelation. After introducing the problem, it examines attitudes toward angelic and heavenly figures in Judaism, with particular attention to the venerative status of angels in polemical and nonpolemical sources. Then it considers aspects of angelology and monotheism in the Christology of Revelation, with reference to key texts (Rev 1:12-20; 10:1-11; 14:1-5; 14:6-20; 15:6; 19:1-8; 19:9-10; 22:8-9). Stuckenbruck concludes that the exalted status of Christ as an object of worship alongside God was not intended as a breach of monotheism, and that the veneration of angels in early Judaism may have provided a significant underlying model for the worship of and devotion to Christ in

Revelation. A nine-page appendix concerns the form-critical elements of the "refusal" (to worship angels) tradition in Jewish and early Christian writings.

I. H. THOMSON, *Chiasmus in the Pauline Letters,* JSNT Supplement Series 111 (Sheffield, UK: Sheffield Academic Press, 1995, £30 or $45) 253 pp. Bibliography. Indexed. ISBN: 1-85075-526-4.

The revision of a doctoral dissertation directed by J. M. G. Barclay and presented to the faculty of divinity at the University of Glasgow, this volume seeks to show how the identification and analysis of chiasmus in the Pauline letters is a far more valuable and precise tool in the exegete's hands than many have previously realized. After dealing with matters of background and issues of methodology, it treats the use of chiasmus in five Pauline texts: Eph 1:3-14 (a new approach to an old problem), Eph 2:11-22 (a choice of chiastic patterns), Gal 5:13–6:2 (warning or appeal?), Col 2:6-19 (a key passage in a complex letter), and Rom 5:12-21 (a passage of contrasts). The appendix provides the Greek texts of the five passages arranged according to their chiastic outlines.

B. THURSTON, *Reading Colossians, Ephesians, and 2 Thessalonians. A Literary and Theological Commentary,* Reading the New Testament (New York: Crossroad, 1995, paper $16.95) xiv and 197 pp. Bibliographies. LCN: 94-48659. ISBN: 0-8245-1475-0.

This volume presents close readings of the final forms of Colossians, Ephesians, and 2 Thessalonians with special attention to understanding their large thought units and relation to the authors' thought as a whole. For each letter there is an introduction and a section-by-section exposition. Thurston first treats Colossians according to the following outline: salutation, thanksgiving, and prayer (1:1-12); the sufficiency of Christ (1:13-23); Paul's ministry (1:24–2:5); the problem at Colossae (2:6-23); paraenesis (3:1–4:6); and greetings and closing (4:7-18). Then she deals with Ephesians under these headings: salutation, blessing, and prayer of thanksgiving (1:1-23); the church in Jesus Christ (2:1-22); the mystery of God's plan (3:1-21); paraenesis (4:1–6:20); and closing (6:21-24). Finally she considers 2 Thessalonians: opening (1:1-2); thanksgiving and prayer (1:3-4, 11-12); "the righteous judgment of God" (1:5-10); "the coming of our Lord Jesus Christ" (2:1-12); thanksgiving and prayer (2:13–3:5); "believers who are living in idleness" (3:6-16); and closing (3:17-18). A three-page excursus on Deuteropauline Christianity is included. Thurston is the author of *Spiritual Life in the Early Church. The Witness of Acts and Ephesians* (1993).

F. VARONE, *Inouïes les voies de la miséricorde. Avec un long regard sur Israël. Essai sur Rm 9-11,* Théologies (Paris: Cerf, 1995, paper 90 F; Montreal: Médiaspaul) 177 pp., 17 figs. ISBN: 2-204-05086-5 (C), 2-89420-272-5 (M).

In this volume Varone, the author of *Ce Dieu Juge qui nous attend* (1993), first presents a French translation and an exposition of Romans 9–11 under the general heading "with Paul from surprise to surprise": there's Israel, and there's Israel (9:1-23); Israel has stumbled (9:24–10:21); the remnant and the others, in Israel (11:1-10); and what will happen with Israel and all peoples (11:11-36). Then he reflects on the precarious nature of humans and the universal mercy of God: from patience to mercy, and Israel as an antidote for Christianity.

W. VOGLER, *Die Briefe des Johannes,* Theologischer Handkommentar zum Neuen Testament 17 (Leipzig: Evangelische Verlagsanstalt, 1993, DM 45) xviii and 212 pp. Bibliography. Indexed. ISBN: 3-374-01428-3.

In his 52-page introduction to the Johannine letters, Vogler deals with textual evidence, the interrelation of the three letters, their relation to John's Gospel and Revelation, occasion, literary character, addressees, author, date and place of composition, possible sources of 1 John, its history-of-religions background, theology, and structure. Then besides treating the proem (1:1-4) and the appendix (5:14-21), he presents an exposition of the body of 1 John under three major headings: communion with God and its realization in the world (1:5–2:17), the appearance of the "antichrists" and the eschatological vindication of the community (2:18–3:24), and the spirit from God and its realization through the believers (4:1–5:13). Also included are expositions of 2 and 3 John as well as six excursuses (on the oil of anointing, the devil, the textual tradition of 1 Jn 4:3, the "Johannine comma," the antichrist, and Diotrephes and John). The work was accepted as a *Habilitationsschrift* by the theological faculty of the Ernst-Moritz-Arndt Universität in Greifswald in 1991.

D. WENHAM, *Paul. Follower of Jesus or Founder of Christianity?* (Grand Rapids—Cambridge, UK: Eerdmans, 1995, paper $21.99) xvi and 452 pp. Bibliography. Indexed. LCN: 95-1071. ISBN: 0-8028-0124-2.

Was Paul a faithful follower of Jesus or the founder of a new religion? After introducing the question, this volume compares and connects the teachings of Jesus and Paul on the following issues: the kingdom of God, the identity of Jesus, the reason for the crucifixion, Jesus and the community, living in love, and the future coming of the Lord. Then it considers Jesus' life and ministry, and draws conclusions about Paul and Jesus. Wenham, lecturer in NT at Wycliffe Hall at Oxford and author of *The Parables of Jesus* (1989), contends that Paul saw himself as the slave of Jesus Christ rather than the founder of Christianity, and he was right to see himself in that way.

B. WITHERINGTON, *Conflict and Community in Corinth. A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995, paper $34.99; Carlisle, UK: Paternoster) xx and 492 pp. Illustrated. Bibliography. Indexed. LCN: 94-19491. ISBN: 0-8028-0144-7 (E), 0-85364-622-8 (P).

Witherington, the author of *Paul's Narrative Thought World* (1994) and *Jesus the Sage* (1994), examines the social context and rhetorical form of Paul's Corinthian correspondence while also giving attention to insights from classical literature and Roman history and offering some of the usual linguistic and historical data of biblical commentaries. He first handles general issues: Paul the Greco-Roman Jew and Jewish Christian, Roman Corinth, the social level of Paul and his converts, the literary world of Paul and his converts, and social-rhetorical resources on 1 and 2 Corinthians (an annotated bibliography). Then for both 1 and 2 Corinthians he provides a discussion of background and structure, and offers an exposition of each according to the following classical rhetorical outline: epistolary prescript and thanksgiving, *exordium, propositio, narratio, probatio, peroratio,* and closing epistolary greeting and remarks.

BIBLICAL THEOLOGY

P. J. ACHTEMEIER AND E. ACHTEMEIER, *The Old Testament Roots of Our Faith* (rev. ed.; Peabody, MA: Hendrickson, 1994, paper $9.95) ix and 142 pp. Bibliography. Indexed. LCN: 94-39058. ISBN: 1-56563-144-7.

The somewhat revised version of a work published in 1962, this volume seeks to provide nonspecialist readers with a readable and coherent introductory understanding of the OT witness to what God has done for our salvation. After reflecting on why we must "bother" with the OT, it deals with God's promise (the beginning of the biblical history), the reason for the promise (the primeval history in Genesis), the working out of the promise (the narratives of Genesis through Joshua), the relation of the Law to the promise, a new addition to the promise (the establishment of the kingship in Israel), the prophetic understanding of the promise, and the prophetic new Israel and the NT fulfillment of the promise. The authors teach at Union Theological Seminary in Richmond, VA.

E. ARENS, *Christopraxis. A Theology of Action,* trans. J. F. Hoffmeyer (Minneapolis, MN: Fortress, 1995, paper $17) viii and 205 pp. Indexed. LCN: 95-2302. ISBN: 0-8006-2746-6.

The English version of *Christopraxis. Grundzüge theologischer Handlungstheorie* (1992), this volume takes up J. Habermas's communicative theory of action in order to construct a Christian theology of action. After sketching the contours of a theological theory of action, it considers the approach of a communicative theory of action, the biblical foundations of a theological theory of action, and systematic-practical perspectives. The chapter on biblical foundations treats the communicative structure of the gospel, Jesus' communicative actions, God's rule and parables, confrontation and death on a cross, and the communicative action of the disciples and communities of Jesus Christ. Arens is lecturer in fundamental theology at the University of Münster.

J. BARR, *Biblical Faith and Natural Theology. The Gifford Lectures for 1991 Delivered in the University of Edinburgh* (Oxford—New York: Oxford University Press, Clarendon Press, 1995, paper $18.95) xii and 244 pp. Bibliography. Indexed. ISBN: 0-19-826376-7.

The paperback edition of the work described in *NTA* 38, p. 135. For a review article, see § 39-1676r.

R. T. BECKWITH AND M. J. SELMAN (EDS.), *Sacrifice in the Bible* (Carlisle, UK: Paternoster, 1995, paper; Grand Rapids: Baker, $17.99) xii and 186 pp. Bibliographies. Indexed. ISBN: 0-85364-611-2 (P), 0-8010-2044-1 (B).

The eleven chapters in this volume are by T. D. Alexander on the Passover sacrifice, P. P. Jenson on the Levitical sacrificial system, N. B. Courtman on sacrifice in the Psalms, E. C. Lucas on sacrifice in the Prophets, G. J. Wenham on the theology of OT sacrifice, Selman on sacrifice in the ancient Near East, Beckwith on sacrifice in the world of the NT, P. M. Head on the self-offering and death of Christ as a sacrifice in the Gospels and Acts, Beckwith on the death of Christ as a sacrifice in the teaching of Paul and Hebrews, S. Walton on sacrifice and priesthood in relation to the Christian life and church in the NT, and Selman on sacrifice for Christians today.

W. BEINERT AND F. S. FIORENZA (EDS.), *Handbook of Catholic Theology* (New York: Crossroad, 1995, $75) xiv and 783 pp., 59 tables. Bibliographies. Indexed. LCN: 95-1216. ISBN: 0-8245-1423-8.

Based in large part on the *Lexikon der katholischen Dogmatik* (1987), this handbook of Catholic theology contains more than three hundred entries ranging from "absolution" to "worldview." The topics include baptism (G. Koch), christological titles (G. L. Müller), conceptions of eschatology (J. Finkenzeller), the historical Jesus (L. Ullrich), Judaism and the church (W. Löser), Mary (F. Courth), and the resurrection of Jesus (Ullrich). Each entry features a bibliography especially prepared by the American contributors (who include E. Johnson, A. Godzeiba, A. M. Clifford, J. Wolski Conn, M. A. Fahey, P. Fink, and R. Haight).

Y.-M. BLANCHARD ET AL., *Evangelio y reino de Dios,* Cuadernos bíblicos 84 (Estella [Navarra]: Verbo Divino, 1995, paper 575 Ptas) 68 pp. Indexed. ISBN: 84-8169-021-X.

The Spanish version of *Évangile et règne de Dieu* [*NTA* 38, p. 135].

G. DEIANA, *Il giorno dell'espiazione. Il* kippur *nella tradizione biblica,* Supplementi alla Rivista Biblica 30 (Bologna: Dehoniane, 1994, paper 28,000 L) 218 pp. Bibliography. Indexed. ISBN: 88-10-30218-4.

After sketching the problems associated with the OT texts pertaining to the Day of Atonement, this volume first presents exegetical analyses of the principal OT text (Leviticus 16) and of its parallel passages (Lev 23:26-32; Num 29:7-11; Lev 25:9; Exod 30:10), and then carries out a synoptic comparison of these texts. The three excursuses concern the expiatory goat and the goat that is sent away, the identity of Azazel, and the theology of *kippur* (with attention to the pertinent NT and early Christian texts). Deiana teaches biblical languages at the Pontificia Università Lateranense and the Pontificia Università Urbaniana in Rome.

D. EDWARDS, *Jesus the Wisdom of God. An Ecological Theology,* Ecology and Justice (Maryknoll, NY: Orbis, 1995, paper $16.95) xiv and 208 pp. Indexed. LCN: 94-38587. ISBN: 1-57075-002-5.

This book attempts to develop an ecological understanding of the trinitarian God on the basis of a Wisdom Christology. It tries to show in a systematic way the inner link between the theology of Jesus as Wisdom, the trinitarian God and human beings within creation, and the ecological praxis to which we are called in this generation. Its first part focuses on Jesus of Nazareth as the Wisdom of God: the Wisdom of God in the biblical tradition (the Wisdom woman, Jesus as divine Wisdom in the Christian Scriptures), Jesus the Wisdom of God (the preaching and practice of radical compassion, "Wisdom has built herself a home," directions for a Wisdom Christology), and Jesus—Wisdom and ecology (the unity of creation and incarnation in Wisdom Christology, the love that "moves the stars"—1 Corinthians 1–2, the transformation of the universe in Jesus the Wisdom of God—Col 1:15-20). Then it shows how the trinitarian God of mutual love and fecundity can be the center of an ecological theology. Edwards is a diocesan priest from Adelaide, Australia.

J. GNILKA, *Theologie des Neuen Testaments,* Herders theologischer Kommentar zum Neuen Testament, Supplementband 5 (Freiburg—Basel—Vienna: Herder, 1994, DM 88) 470 pp. Bibliographies. Indexed. ISBN: 3-451-23307-X.

Gnilka, professor of NT exegesis and biblical hermeneutics at the University of Munich, is the author of *Jesus von Nazaret. Botschaft und Geschichte* (1990), as well as commentaries on Matthew, Philippians, Colossians, Ephesians, and Philemon in the Herder commentary series. After introductory observations on NT theology, he treats the theology of the apostle Paul (gospel and apostolate; anthropology; salvation; community, sacraments, people of God), the Synoptics and their theological concepts (Q, the primitive passion narrative, Mark, Matthew, Luke-Acts), the theology of the Johannine writings (the human person in the world, Christ as the one sent from God and his salvation, the present salvation, present decision and future expectation, ecclesiology), post-Pauline theology (Colossians and Ephesians, Pastorals, Hebrews, 2 Thessalonians), the theology of Revelation, and the theology of the letters to the churches (1 Peter, Jude and 2 Peter, James).

M. GOULDER, *St. Paul versus St. Peter. A Tale of Two Missions* (Louisville, KY: Westminster John Knox, 1995, paper $15.99) xii and 196 pp. LCN: 94-8767. ISBN: 0-664-25561-2.

Goulder, professor of biblical studies at the University of Birmingham, tries to tell the story of the early church and the NT in terms of two missions: one run from Jerusalem, first with Peter and the sons of Zebedee in charge, and later with James, Jesus' brother, and other members of his family in charge; and the other run by Paul, from various centers. He contends that the two missions agreed about the supreme significance of Jesus but disagreed about almost everything else, and that the victory of the Pauline mission shaped the selection of books for the NT (the epistles of Paul and his followers, and four Gospels, two of them ultra-Pauline and two building bridges to Jerusalem). He develops this thesis in twenty-five chapters: the basic tension; the loyalty test I—Jesus' family and the sons of Zebedee; the loyalty test II—Peter; meat, wine, and Sabbath; the whole Law; and so forth. A review article on the book was abstracted in § 39-410r.

C. GRAPPE, *Images de Pierre aux deux premiers siècles,* Études d'histoire et de philosophie religieuses 75 (Paris: Presses Universitaires de France, 1995, paper 150 F) 349 pp. Bibliography. Indexed. ISBN: 2-13-047054-8.

This sequel to *D'un Temple à l'autre. Pierre et l'Eglise primitive de Jérusalem* [*NTA* 38, p. 137] is a revised version of a *Habilitationsschrift* presented in 1992 to the faculty of Protestant theology at the Université des Sciences Humaines de Strasbourg. After an introduction to methodology and perspective, the volume traces the development of nine images related to Peter in the first two centuries A.D.: from disciple to one who continues the

Master's works, from contemptible witness of the passion to martyr, from repentant sinner to someone open to repentance, from fisher of humans to pastor, from spokesman for the Twelve to writer, from beneficiary of revelations to guarantor of a tradition, from confessor of an imperfect faith to enemy of heresy, from foundation to founder of communities, and from first disciple to the obligatory reference point. Seven excursuses (on Peter and asceticism, Peter and money, Peter and the Law, Peter and women, the social origins of the apostle, Peter and the liturgy, and various interpretations of the name of Peter) are interspersed throughout the main text.

H. Hoerni-Jung, *Vom inneren Menschen. Ikonen des göttlichen Sohnes* (Munich: Kösel, 1995, DM 39.80) 143 pp., 10 plates. ISBN: 3-466-36415-9.

The youngest child of C. G. Jung, Hoerni-Jung presents psychoanalytic interpretations of and reflections on the images of Christ in some classic icons: the Mother of God, Christ Immanuel, Jesus Christ, Christ the fierce eye, the Mandylion and the Holy Shroud, Christ the ruler of all and the teacher, Christ the high priest and King of Kings, Christ on the throne, Christ the Pantocrator, and the baptism of the Lord. She gives particular attention to the biblical roots of these representations of Christ.

D. E. Holwerda, *Jesus and Israel. One Covenant or Two?* (Grand Rapids: Eerdmans, 1995, paper $12.99; Leicester, UK: Apollos) xi and 193 pp. Indexed. LCN: 94-20978. ISBN: 0-8028-0685-6 (E), 0-85111-439-3 (A).

After discussing Jesus and Israel in the 20th century, this volume seeks to develop the basic assumptions of a Reformed theological viewpoint on them on the following issues: Jesus and Israel (a question of identity), Jesus and the Temple (a question of essence), Jesus and the Land (a question of time and place), Jesus and the Law (a question of fulfillment), the question of a future for Jewish Israel, and universal and particular fulfillment. Holwerda, professor of NT studies at Calvin Theological Seminary in Grand Rapids, contends that God's promises to Israel cannot be understood apart from Jesus Christ, that there is only one covenant, and that in Jesus Christ God's promises are set on their way to a universal fulfillment embracing both Jew and Gentile.

M. D. Hooker, *Not Ashamed of the Gospel. New Testament Interpretations of the Death of Christ* (Grand Rapids: Eerdmans, 1995, paper $10.99) 143 pp. Bibliography. Indexed. LCN: 94-40825. ISBN: 0-8028-0887-5.

Hooker, professor of divinity at the University of Cambridge, surveys the ways in which various NT writers searched for and discovered meaning in Jesus' death and resurrection. After a thirteen-page introduction to the topic, she considers how Jesus' death is treated in Paul's letters; Mark's Gospel; Matthew's Gospel; Luke-Acts; John's Gospel; Hebrews; and 1 Peter, 1 John, and Revelation, respectively. She concludes that, despite the variety of images used to explain Jesus' death, the NT writers were united in insisting that the cross is the heart of the gospel, and that Jesus' death cannot be separated from his resurrection.

H. Küng, *Christianity. Essence, History, and Future,* trans. J. Bowden, The Religious Situation of Our Time (New York: Continuum, 1995, $44.50) xxvi and 936 pp., 27 figs., 5 maps, 2 charts. Indexed. LCN: 95-7082. ISBN: 0-8264-0807-9.

The English version of *Christentum. Wesen und Geschichte* (1994), this volume considers how and why Christianity became what it is today, with a view to how it could be. After taking up the question of essence, it discusses Jesus as the center and the central structural elements of Christianity: belief in the one God, discipleship of Christ, the activity of the Holy Spirit, and what makes someone a Christian. Then it examines five paradigms of Christianity: Jewish apocalyptic, ecumenical Hellenistic, medieval/Roman Catholic, Reformation/Protestant Evangelical, and modernity (orientated on reason and progress). The treatments of the first two paradigms give special attention to Jesus, early Jewish

Christianity, and Paul. Küng is director of the Institute for Ecumenical Research in Tübingen.

M. MURRMANN-KAHL, *Strukturprobleme moderner Exegese. Eine Analyse von Rudolf Bultmanns und Leonhard Goppelts "Theologie des Neuen Testaments,"* Beiträge zur rationalen Theologie 5 (Frankfurt—Berlin—Bern: Lang, 1995, paper 40 SFr or $28.95) iv and 127 pp. Bibliography. ISBN: 3-631-48342-2.

This volume seeks to explore the underlying hermeneutical and theological reasons for the divergences between the theologies of the NT produced by Bultmann (1948-53) and Goppelt (1976). After discussing the literary genre of a theology of the NT, it considers the hermeneutical principles that guided their NT theologies, compares the structures adopted by them (with reference to the quest for the historical Jesus, the portrayal of the primitive community, the portrayal of the Hellenistic community and of Paul, and John and the early church), examines their approaches to the Pauline theology of the cross, and concludes with theoretical reflections on theologies of the NT. Murrmann-Kahl, a systematic theologian, is the author of *Die entzauberte Heilsgeschichte* (1992).

D. PENCHANSKY, *The Politics of Biblical Theology. A Postmodern Reading,* Studies in American Biblical Hermeneutics 10 (Macon, GA: Mercer University Press, 1995, paper $18) ix and 109 pp. Bibliography. Indexed. LCN: 95-5759. ISBN: 0-86554-462-X.

After describing the rise and fall of the biblical theology movement and explaining the method of ideological criticism, this volume discusses the work and influence of T. Boman ("lost and forgotten"), the "doomed methodology" of G. E. Wright's *God Who Acts* (1952), the positions that arose to counter the biblical theology movement (J. Barr, L. Gilkey, B. S. Childs), and the politics of biblical theology's resurgence in the postmodern era (D. Fewell and D. Gunn, J. Levenson). Penchansky is assistant professor of OT at the University of St. Thomas in St. Paul, MN.

A. SALAS (ED.), *El enigma del dolor. ¿Por qué nos angustiamos los humanos?,* Biblia y Fe, Revista de Teología Bíblica, vol. 21, no. 62 (Madrid: Escuela Bíblica, 1995, paper) 146 pp. ISSN: 0210-5209.

Of the six articles in this fascicle [see *NTA* 39, p. 528] on the mystery of suffering, those most pertinent to biblical studies are by J. L. del Valle on the relation between sin and suffering in biblical religion, G. Cañellas on the response of the book of Job to the question why the righteous suffer, and Salas on Jesus and the sublimation of human suffering. The other contributors are C. Quelle Parra, A. Garrido, and M. Sáenz Galache.

E. SCHILLEBEECKX, *The Language of Faith. Essays on Jesus, Theology, and the Church,* Concilium (Maryknoll, NY: Orbis, 1995, paper $18.95; London: SCM) xiii and 270 pp. Indexed. LCN: 94-45065. ISBN: 1-57075-017-3 (O), 0-334-02599-0 (SCM).

The sixteen essays in this collection first appeared in *Concilium* between 1964 and 1989. Those most pertinent to the NT field concern the interpretation of eschatology (1969), the crisis in the language of faith as a hermeneutical problem (1973), the "God of Jesus" and the "Jesus of God" (1974), Christian salvation of and for humankind (1978), the Christian community and its office-bearers (1980), offices in the church of the poor (1984), the teaching authority of all—a reflection about the structure of the NT (1985), the role of history in what is called the new paradigm (1989), and the religious and the human ecumene (1989). R. J. Schreiter has supplied a seven-page introduction.

G. SCHIWY, *Abschied vom allmächtigen Gott* (Munich: Kösel, 1995, paper DM 29.80) 160 pp. Indexed. ISBN: 3-466-20396-1.

After describing the end of the traditional images of God, this volume gives particular attention to recent critiques of the concept of the omnipotent God. Thus with reference to the theme of creation it treats the powerless God, the suffering God, the God of evolution, and "religion" after Auschwitz—the farewell to religions. The appendix constructs a debate about the powerless and suffering God with reference to the views of J. B. Metz, K. Rahner and H. U. von Balthasar, and W. Gross and K.-J. Kuschel.

M. L. Soards, *Scripture and Homosexuality. Biblical Authority and the Church Today* (Louisville, KY: Westminster John Knox, 1995, paper $9.99) x and 84 pp. LCN: 95-2524. ISBN: 0-664-25595-7.

After discussing biblical authority according to the Reformed tradition, this volume treats the biblical understanding of homosexuality with reference to the pertinent OT and NT texts. Then it reflects on the relation between the gospel and homosexuality in the light of history, experience, and hermeneutics. It concludes with reflections on the implications of the biblical material about homosexuality for church life and policy. Soards, professor of NT studies at Louisville Presbyterian Theological Seminary, observes that according to Scripture God is love and homosexual behavior is contrary to God's will; and that while the church cannot approve homosexual activity, it cannot deny the validity of faith in less-than-perfect humans.

W. Thüsing, *Studien zur neutestamentlichen Theologie,* ed. T. Söding, Wissenschaftliche Untersuchungen zum Neuen Testament 82 (Tübingen: Mohr-Siebeck, 1995, DM 198) viii and 327 pp. Indexed. ISBN: 3-16-146337-4.

The sixteen essays collected in this volume concern the position and function of NT exegesis within theology [§ 29-266]; "milk" and "solid food" (1 Cor 3:1-2; Heb 5:11–6:3) [§ 12-634]; the NT image of God (1973); the God of hope (Rom 15:13)—promise and fulfillment according to Paul (1969); the concept of justification and Christology in 1–2 Corinthians (1974); Johannine theology as the proclamation of the greatness of God [§ 10-956]; the theological center of the visions of world judgment in Revelation [§ 13-334]; the vision of the "new Jerusalem" (Rev 21:1–22:5) as promise and proclamation of God [§ 13-336]; the sacrifice of Christians according to the NT [§ 10-696]; "let us draw near. . ." (Heb 10:22)—the cultic theology in Hebrews [§ 10-256]; whether the message of the NT is an obstacle or an impetus to social development [§ 15-319]; faith in love in the Johannine letters (1969); the task of the church and ministry in the church [§ 14-300]; ministerial function and the authority of church offices according to the NT [§ 19-265]; the petitions of the Johannine Jesus in the prayer in Jn 17 and the intentions of Jesus of Nazareth (1977); and Christian structures with the Jesus of history—the quest for a NT christological starting point for the thesis of anonymous Christianity (1976).

J. W. H. van Wijk-Bos, *Reimagining God. The Case for Scriptural Diversity* (Louisville, KY: Westminster John Knox, 1995, paper $12.99) xiv and 119 pp. Bibliography. Indexed. LCN: 94-36909. ISBN: 0-664-25569-8.

With particular attention to the Hebrew Bible, this volume explores biblical images for God—in names, titles, and designations—that offer alternatives to exclusively male imagery. The eight chapters appear under the following headings: naming the Holy One; "to whom then will you compare me?"; names and the gender of God; to whom does Scripture compare God?; God—maker and mother; God—eagle and spirit; the paths of wisdom; and "I will be who I will be." Questions for reflection and response and a glossary of technical terms are included. Van Wijk-Bos, professor of OT at Louisville Presbyterian Theological Seminary, concludes that the God of the biblical witness is not male, and that various female images in the Bible open up avenues to reimagine God.

I. G. Wallis, *The faith of Jesus Christ in early Christian traditions,* Society for New Testament Studies Monograph Series 84 (Cambridge, UK—New York: Cambridge University Press, 1995) xix and 281 pp. Bibliography. Indexed. LCN: 94-16358. ISBN: 0-521-47352-7.

The revision of a doctoral dissertation directed by L. Alexander and presented in 1991 to the University of Sheffield, this volume explores whether and why early Christian traditions show an interest in the faith of Jesus Christ (as opposed to faith in or directed toward him). After considering the meanings of "faith" in early Christian times, it discusses Jesus' faith in the Synoptic Gospels, the Pauline epistles, the Deuteropauline and Pastoral epistles, Hebrews and Revelation, and extrabiblical sources, respectively. Wallis concludes that two trajectories of interest in Jesus' faith can be identified in early Christian traditions: the paradigmatic (concerned with matters of discipleship), and the theological (relating Christ to God's gift of salvation). He observes that interest in Jesus' faith was an unfortunate and unnecessary casualty of early christological controversy.

R. E. O. WHITE, *Christian Ethics* (Macon, GA: Mercer University Press, 1994, paper $35; Leominster, UK: Gracewing) vi and 696 pp. Bibliographies. Indexed. ISBN: 0-86554-473-5 (M), 0-85244-238-6 (G).

This volume combines the two parts of White's work on Christian ethics: *Biblical Ethics* [1979; *NTA* 25, p. 103], and *The Insights of History* (1981). The part devoted to biblical ethics concerns legacies of earlier Hebrew religion, legacies of later Judaism, Jesus and his Jewish inheritance, the family of God and the life of sonship, the kingdom of God and the life of obedience, the Son of God and the life of imitation, ethics in the primitive church, Pauline moral theology, Paul's ethical directives, Petrine counsels, Johannine rigor, and "subapostolic discipline." White is a former principal of the Baptist Theological College of Scotland.

J. YSEBAERT, *Die Amtsterminologie im Neuen Testament und in der Alten Kirche. Eine lexikographische Untersuchung* (Breda: Eureia, 1994, paper 55 gld.) viii and 238 pp. Indexed. ISBN: 90-7502703-6.

Using the method of lexicography, this volume first investigates the meanings of words and terms associated with church offices in the NT and early church writings until ca. A.D. 200: the twelve, the apostles, and the δοκοῦντες in Galatians; prophets, teachers, evangelists, and shepherds; community leaders (ἐπίσκοποι, πρεσβύτεροι); and deacons and deaconesses. Then it treats the imposition of hands and the opening of hands; the ordination rite; the various meanings of imposing hands; election and installation (apostolic succession); territorial division (the conflict of Ignatius in Syria); ἱερεύς and its derivatives, and χάρισμα; dating problems (*Didache*, 1 Peter, Acts, Pastorals, *1 Clement*); and the method of lexicography.

THE WORLD OF THE NEW TESTAMENT

V. A. ABRAHAMSEN, *Women and Worship at Philippi. Diana/Artemis and Other Cults in the Early Christian Era* (Portland, ME: Astarte Shell, 1995, paper $16.95) vii and 252 pp., 15 figs., map, 5 tables. Bibliography. Indexed. LCN: 95-5491. ISBN: 1-885349-00-9.

After considering Philippi in its sociohistorical setting, this investigation of women and worship at Philippi discusses the acropolis sanctuary at Philippi; the cults of Diana, Artemis, and Bendis in the early empire; the function of the rock reliefs; women's roles in pagan cults and early Christianity; women as creators of the Philippian rock reliefs; women's roles, the goddess, and the use of water in healing and baptismal rites; the Philippian basilicas; and the Abgar-Jesus correspondence. An appendix on Thracian and Macedonian resources for NT studies, a chronological table pertaining to the history of Philippi, and a glossary of technical terms are included. Abrahamsen concludes that Euodia and Syntyche may have functioned as a female missionary couple, and that goddesses were very powerful figures at Philippi during the early Christian era and into early Byzantine times.

L. ALONSO SCHÖKEL, *Diccionario bíblico hebreo-español*, ed. V. Morla and V. Collado (Madrid: Trotta, 1994, 25,000 Ptas) 908 pp. ISBN: 84-8164-026-3.

The focus of this Hebrew-Spanish dictionary of the OT is the meanings or semantic fields of the various words rather than matters of etymology, linguistic history, or comparative linguistics. Thus the article devoted to *ʾāb* gives the various suffixal forms, a brief outline of its meanings, and a detailed treatment of its occurrences in its proper senses (strict, wide, etc.) and in its figurative senses (generation, protection, position or title, divine title or predicate). Alonso Schökel served as director of the project, with Morla as assistant director and Collado as technical director, and S. Bretón and J. Esquivias as editorial assistants. The work was prepared in collaboration with J. Asurmendi, F. Echevarría, A. Gil Modrego, O. González, S. Guijarro, J. Lamelas, R. H. Lugo, C. E. Maciel del Río, J. Menchén, Morla, M. Peinado, J. Pérez Basanta, T. Ramírez, J. M. Samper, J. P. Tosaus, and V. Vilar.

H. ATTRIDGE ET AL., *Qumran Cave 4.* Vol. 8, *Parabiblical Texts, Part 1,* Discoveries in the Judaean Desert 13 (Oxford: Oxford University Press, Clarendon Press, 1994, $130) x and 470 pp. and 43 plates, 46 tables. Bibliographies. ISBN: 0-19-826760-6.

This first of three volumes devoted to "parabiblical" texts from Qumran Cave 4 presents editions of *Jubilees* (4Q216-228) by J. VanderKam and J. T. Milik, *Reworked Pentateuch* (4Q364-367) by E. Tov and S. White, *Prayer of Enosh* (4Q369) by Attridge and J. Strugnell, 4Qpap paraKings et al. (4Q382) by S. Olyan, and *Paraphrase of Genesis and Exodus* (4Q422) by T. Elgvin and E. Tov. For the individual manuscripts there are general introductions (physical description, columns and measurements, paleography and date, orthography, contents, etc.), and for the texts there are transcriptions, notes on readings, translations, and textual notes. Also included are concordances and photographs. VanderKam is serving as consulting editor for the three volumes of parabiblical texts.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat,* Band 18.5, *Religion (Heidentum: Die religiösen Verhältnisse in den Provinzen [forts.]),* ed. W. Haase (Berlin—New York: de Gruyter, 1995, DM 726) xiv and 931 pp., 61 plates, 19 figs., 3 maps. Bibliographies. ISBN: 3-11-014238-4.

After articles by I. Hofmann on Meroitic religion (state cult and popular religion) and J. W. Yellin on Meroitic funerary religion, this volume presents papers by L. Kákosy on problems of religion in Roman Egypt, J. Whitehorne on the pagan cults of Roman Oxyrhynchus, E. G. Huzar on emperor worship in Julio-Claudian Egypt, H. Heinen on the precedents and beginnings of the ruler cult in Roman Egypt, J.-C. Grenier on the emperor and the Pharaoh, D. Bonneau on the divinity of the Nile under the empire in Egypt, F. Dunand and R. Lichtenberg on funerary practices and beliefs in Roman Egypt, L. H. Corcoran on evidence for the survival of Pharaonic religion in Roman Egypt (the portrait mummy), R. Ritner on Egyptian magical practice under the Roman empire (the Demotic spells and their religious context), W. M. Brashear on the Greek magical papyri (introduction and survey, and annotated bibliography from 1928 to 1994), and S. Pernigotti on Coptic magical texts.

F. AVEMARIE, *Yoma—Versöhnungstag,* Übersetzung des Talmud Yerushalmi 2/4 (Tübingen: Mohr-Siebeck, 1995, DM 168) xxi and 249 pp. Bibliography. Indexed. ISBN: 3-16-146379-X.

Tractate *Yoma* of the Jerusalem Talmud constitutes the oldest commentary on the Mishnah's treatment of the rituals pertaining to the Day of Atonement. After a brief introduction, this volume provides a new German translation of the talmudic text, with extensive textual and explanatory notes at the foot of the pages. References to biblical texts and rabbinic parallels are interspersed throughout the translation. Nine indexes are included.

S. BARTSCH, *Actors in the Audience. Theatricality and Doublespeak from Nero to Hadrian,* Revealing Antiquity 6 (Cambridge, MA—London: Harvard University Press, 1994, $37.50) vii and 309 pp. Bibliography. Indexed. LCN: 93-48739. ISBN: 0-674-00357-8.

Based on a doctoral dissertation directed by C. E. Murgia and presented to the University of California at Berkeley, this volume investigates how the Roman emperor (especially

Nero) dramatized his rule and how his subordinates in turn staged their responses. It explores how antithetical categories such as spectator and spectacle, intention and interpretation, and praise and blame were variously conflated and exploited by writers and historians of the 1st century A.D. as a reaction to the transformation of Rome from republic to empire. The five chapters concern the emperor's audience (Nero and the theatrical paradigm), the invasion of the stage (Nero *tragoedus*), oppositional innuendo (performance, allusion, and the audience), praise and doublespeak (Tacitus' *Dialogus* and Juvenal's seventh *Satire*), and the art of sincerity (Pliny's *Panegyricus*). The three appendixes treat the *cena Trimalchionis* as theater, whether Maternus destroyed Vatinus through his play, and Longinus' *On the Sublime* 44 and Maternus' eulogy.

D. R. G. BEATTIE AND M. J. MCNAMARA (EDS.), *The Aramaic Bible. Targums in their Historical Context,* JSOT Supplement Series 166 (Sheffield, UK: Sheffield Academic Press, JSOT Press, 1994, £40 or $60) 470 pp. Indexed. ISBN: 1-85075-454-3.

The twenty-six essays published in this volume represent the papers read at an international conference held in July 1992 at the Royal Irish Academy in Dublin. The first five concern Targum texts and editions: M. L. Klein on Cairo Geniza Targum texts—old and new; S. C. Reif on the Cairo Geniza and its treasures with special reference to biblical studies; L. Díez Merino on Targum manuscripts and critical editions; R. P. Gordon on A. Sperber and the study of the targums; and McNamara on the Michael Glazier—Liturgical Press Aramaic Bible project. Two papers deal with the Aramaic language of the Targums: S. A. Kaufman on dating the language of the Palestinian Targums and their use in the study of 1st century A.D. texts; and E. M. Cook on a new perspective on the language of *Onqelos* and *Jonathan.* Four articles treat the Targums and Jewish biblical interpretation: M. Hengel on the Scriptures and their interpretation in Second Temple Judaism; O. Betz on the Qumran Halakah Text *Miqṣat Maʿaśe Ha-Torah* (4QMMT) and Sadducean, Essene, and early Pharisaic tradition; A. Shinan on the haggadah of the Palestinian Targums of the Pentateuch and rabbinic haggadah—some methodological considerations; and J. Ribera on the Targum—from translation to interpretation. Six papers examine the Targums of the Pentateuch: B. Grossfeld on *Targum Onqelos,* halakah, and the halakic midrashim; P. V. M. Flesher on mapping the synoptic Palestinian Targums of the Pentateuch; G. Boccaccini on *Targum Neofiti* as a proto-rabbinic document—a systemic analysis; M. Maher on *Targum Pseudo-Jonathan* of Deut 1:1-8; C. T. R. Hayward on a portrait of the wicked Esau in *Targum Neofiti;* and R. Syrén on Ishmael and Esau in *Jubilees* and *Targum Pseudo-Jonathan.* Four articles discuss the Targums of the Hagiographa: P. S. Alexander on tradition and originality in *Targum of the Song of Songs;* Beattie on the textual tradition of *Targum Ruth;* C. Mangan on some similarities between *Targum Job* and *Targum Qohelet;* and B. Ego on targumization as theologization—haggadic additions in *Targum Sheni of Esther.* Two essays treat the Targums and the NT: M. Wilcox on the Aramaic background of the NT; and B. Chilton on Aramaic and targumic antecedents of Pauline "justification." The last three papers deal with Jewish traditions and Christian writings: G. J. Norton on Jews, Greeks, and the Hexapla of Origen; B. Kedar-Kopfstein on Jewish traditions in the writings of Jerome; and M. E. Stone on Jewish tradition, the Pseudepigrapha, and the Christian West.

A. BENOÎT AND C. MUNIER, *Le Baptême dans l'Église ancienne (I^er^-III^e^ siècles),* Traditio Christiana 9 (Bern—Berlin—Frankfurt: Lang, 1994, 165 SFr or $117.95) xcv and 276 pp. Bibliography. Indexed. ISBN: 3-906752-42-9.

This anthology of 218 ancient Jewish and Christian texts pertaining to baptism presents in most cases the Greek or Latin text and a French translation on facing pages with notes below. The NT texts are simply listed (p. xcv). The Jewish texts include excerpts from the Qumran *Community Rule, Testament of Levi, Testament of Judah, b. Yebamoth* 47ab, *Gerim* 3-6, and Josephus' *War* 2:137-142. The early Christian texts feature selections from the Apostolic Fathers (*Didache, Letter of Barnabas,* Ignatius, *Shepherd of Hermas, 2 Clement*), *Odes of Solomon,* NT Apocrypha (*Gospel of the Ebionites, Gospel of the Nazareans, Acts of Paul and Thecla,* etc.), Nag Hammadi writings (*Tripartite Tractate, Gospel of Philip,* etc.), and various patristic authors. The 65-page introduction deals with baptism in the nascent church, the liturgical development of the institution of baptism, and the theology of baptism. Also included is a nineteen-page general bibliography. A German version of the work is also available.

K. BERGER, *The Truth under Lock and Key? Jesus and the Dead Sea Scrolls,* trans. J. S. Currie (Louisville, KY: Westminster John Knox, 1995, paper $12.99) xi and 113 pp. Indexed. LCN: 94-33665. ISBN: 0-664-25547-7.

The English version of *Qumran und Jesus: Wahrheit unter Verschluss?* (1993), this volume first discusses the current state of research on the Qumran scrolls: three scandals, the questionable theses of R. Eisenman, and the debate about the identity of the people of Qumran. Then it considers the relation between the Qumran scrolls and the NT: whether the scrolls are a threat to faith, the organization of the "community," religious practices, the messiah, sons of darkness and children of light—humanity before God according to the Qumran texts, and the end of the world and the new Jerusalem. Berger, professor of NT at the University of Heidelberg, concludes with reflections on what the Qumran texts offer that is new.

J. BOARDMAN (ED.), *The Cambridge Ancient History. Plates to Volumes V and VI. The Fifth and Fourth Centuries B.C.* (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 1994, $70) xii and 208 pp., 2 maps. Bibliographies. ISBN: 0-521-23349-6.

This volume complements the second edition of *The Cambridge Ancient History,* volumes five and six, which cover the history of Greece and associated areas between the Persian wars and the death of Alexander the Great. It contains contributions by B. A. Sparkes on classical art, J. J. Coulton on cities and architecture, R. Osborne on the economy and trade, J. McK. Camp on the civic life of Athens, Boardman on social life in classical Greece, R. Parker on classical religion, J. R. Green on the theater, N. V. Sekunda on classical warfare, and M. J. Price on classical coinage.

G. W. BOWERSOCK, *Martyrdom and Rome* (Cambridge, UK—New York: Cambridge University Press, 1995, $29.95) xii and 106 pp. Bibliography. Indexed. LCN: 94-28665. ISBN: 0-521-46539-7.

Based on the Wiles Lectures given at the Queen's University of Belfast in 1993, this volume examines the historical context of the earliest Christian martyrs and relates their self-sacrifice to the everyday life and outlook of the cities of the Roman empire. The four main chapters concern the making of martyrdom, the written record, the civic role of martyrs, and martyrdom and suicide. The four appendixes deal with the term "protomartyr"; Ignatius and *4 Maccabees;* "Great Sabbath"; and Asia, Aphrodisias, and the Lyon *martyrium.* Bowersock, a member of the Institute for Advanced Study at Princeton, NJ, is the author of *Fiction as History: Nero to Julian* (1994).

G. W. BOWERSOCK, *Roman Arabia* (Cambridge, MA—London: Harvard University Press, 1994, paper $15.95) xvi and 224 pp., frontispiece, 16 plates, 3 maps, 5 plans. Bibliography. Indexed. LCN: 82-23274. ISBN: 0-674-77756-5.

The paperback edition of a work described in *NTA* 28, pp. 216-217, this history of the Roman province of Arabia contains chapters on the region, the coming of the Nabateans, Pompey and his successors, the early principate, the flowering of Nabatea, the new province, boundaries and defenses, the impact of Septimius Severus, from Philip to Zenobia, and the king of all the Arabs. Four appendixes are included.

C. BUTTERWECK, *"Martyriumssucht" in der Alten Kirche? Studien zur Darstellung und Deutung frühchristlicher Martyrien,* Beiträge zur historischen Theologie 87 (Tübingen: Mohr-Siebeck, 1995, DM 138) x and 288 pp. Bibliography. Indexed. ISBN: 3-16-146217-3.

The slightly revised version of a doctoral dissertation directed by A. M. Ritter and presented in 1992 to the theological faculty of the University of Heidelberg, this investigation of desire for martyrdom in early Christianity first deals with confessions of being ready for death in apologetic writings, including those of Ignatius, Justin Martyr, Tertullian, Origen, and Athanasius. Next it considers reproaches against the search for martyrdom with regard to pagans and schismatics. Then it treats exhortations to martyrdom in pastoral care and teaching, the theme of preparedness for martyrdom in panegyrics and historical accounts, and the idea of the quest for martyrdom as a *fable convenue* in later Christian literature. Butterweck concludes that desire for martyrdom was portrayed in various ways, depending on the kind of literature: apologetically as preparedness for martyrdom, polemically as the search for martyrdom, and panegyrically as voluntary martyrdom.

S. P. CARBONE AND G. RIZZI, *Il libro di Amos. Lettura ebraica, greca e aramaica,* Testi e commenti 2 (Bologna: Dehoniane, 1993, paper 27,000 L) 176 pp. Bibliography. Indexed. ISBN: 88-10-20563-4.

After an introduction to the Masoretic text of Amos, this volume discusses the Septuagint version (textual differences, stylistic and lexical phenomena, the new context, etc.) and *Targum of Amos* (use in synagogal liturgy, textual problems, technical aspects of targumic paraphrase, etc.). Then it presents in vertically parallel columns on the left-hand pages the book of Amos according to the MT, LXX, and Targum, along with explanatory notes at the foot of the left-hand pages and on the right-hand pages. The conclusion deals with textual questions, techniques and methods of translation, and derashic activity in the LXX and *Targum of Amos.*

N. G. COHEN, *Philo Judaeus. His Universe of Discourse,* Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums 24 (Frankfurt—Berlin—Bern: Lang, 1995, paper 80 SFr or $57.95) xx and 381 pp. Bibliography. Indexed. ISBN: 3-820-41650-1.

Cohen, distinguished research fellow of the Wolfson Chair of Jewish Thought and Heritage at Haifa University, seeks to show that Philo of Alexandria was thoroughly Jewish in the traditional sense. After introductory chapters concerning Philo and his life-setting and concerning the Palestinian/Diaspora midrashic tradition, she provides a careful reading of Philo's *De specialibus legibus* 4:132-150 [see § 32-924]: the Decalogue as a framework for Mosaic law (132), Judaism as a philosophy—the Greek virtues and the Mosaic laws (133-135), δικαιοσύνη/keeping the commandments (136-150), Philo's Shema (137-142), Philo's Judeo-Greek vocabulary (140-142), Philo's curriculum of study (*De congressu*), and "according to the ancestral traditions" (143-150). She concludes that Philo must be read in terms of the Septuagint, with a constant awareness of his idiosyncratic Judeo-Greek vocabulary (not all of which stems from the Septuagint) as well as upon the backdrop of traditional Jewish *mores* and midrashic lore.

J. A. CROOK, *Legal Advocacy in the Roman World* (London: Duckworth, 1995, £35) vi and 225 pp. Bibliography. Indexed. ISBN: 0-7156-2650-7.

Crook, emeritus professor of ancient history at the University of Cambridge, investigates the role of legal advocacy ("the vicarious voice") throughout the Roman world from the 2nd century B.C. to the 5th century A.D. The five chapters in the volume concern the function of advocacy, prior Greco-Roman questions, advocacy in the papyri (the under-exploited source), advocacy in the traditional material, and the historical record. Five excursuses (on petitions and the *narratio* documents, terminology, the advocate as "representative," the *controversiae,* and Quintilian) are included.

F. M. CROSS, *The Ancient Library of Qumran,* Biblical Seminar 30 (3rd ed.; Sheffield, UK: Sheffield Academic Press, 1995, £27.50 or $41) 204 pp., 19 figs. Indexed. ISBN: 1-85075-511-6.

Though errors have been removed and some supplemental material added, the first five chapters in the second (1961) edition [*NTA* 6, p. 279] of this classic introduction to the Dead

Sea scrolls (1958) have not been extensively rewritten. They deal with the discovery of the ancient library at Qumran, the Essenes as the people of the scrolls, the Righteous Teacher and Essene origins, the OT at Qumran, and the Essenes and the primitive church. Included in this edition is Cross's paper on a generation of Qumran studies [see *NTA* 38, p. 159]. A three-page postscript deals with the Essene faith and the Christian gospel.

C. Dogniez, *Bibliography of the Septuagint. Bibliographie de la Septante (1970-1993),* Supplements to Vetus Testamentum 60 (Leiden—New York—Cologne: Brill, 1995, 180 gld. or $103) xxxii and 329 pp. Indexed. LCN: 94-46693. ISBN: 90-04-10192-6.

The successor to S. P. Brock, C. T. Fritsch, and S. Jellicoe (eds.), *A Classified Bibliography of the Septuagint* [*NTA* 20, p. 254], this volume provides bibliographical information about books and articles on the Septuagint and related fields that appeared between 1970 and 1993. The material is divided into thirty-one sections (general studies, collections, state of the questions, personalia, computer-assisted research, editions and translations, the history of the Septuagint in ancient Judaism and the pagan world, *Letter of Aristeas,* and so forth), with the largest sections devoted to the Septuagint translations of the individual books (pp. 125-280) and to the ancient versions based on the Septuagint (pp. 281-306). Also included are a preface by P.-M. Bogaert and introductions in French and English. Dogniez is ingénieur d'études at the Centre Lenain de Tillemont (CNRS).

D. Doré, *Qohélet. Le Siracide, ou l'Ecclésiaste et l'Ecclésiastique,* Cahiers Evangile 91 (Paris: Cerf, 1995, paper 33 F) 76 pp. Bibliography. ISSN: 0222-9714.

After an introduction to biblical wisdom and Hellenism, this fascicle deals with Qohelet: lines of interpretation, unity and literary structure, title and epilogue (1:1-3; 12:8-14), refrains, and some key texts (1:4-11; 3:1-15; 1:12-18; 11:7–12:8). Then it treats Sirach: the prologue, literary genres, Ben Sira as a moralist, unity and literary structure, treatment of women, Wisdom and the sage (1:1-10; 6:18-37; 14:20–15:10; 24), the gallery of the ancestors (44–50), and the transmission of the text. It concludes with comments on the Christian reading of the two books.

G. Dorival, *La Bible d'Alexandrie.* Vol. 4, *Les Nombres. Traduction du texte grec de la Septante, introduction et notes* (Paris: Cerf, 1994, paper 240 F) 604 pp., map. Bibliography. Indexed. ISBN: 2-204-05014-8.

This volume on the Septuagint of Numbers concludes the part of the Bible d'Alexandrie project devoted to the Pentateuch [see *NTA* 37, pp. 148-149, 302]. The other volumes have treated Genesis (M. Harl, 1986), Exodus (A. Le Boulluec and P. Sandevoir, 1989), Leviticus (P. Harlé and D. Pralon, 1988), and Deuteronomy (C. Dogniez and M. Harl, 1992). In this volume the 170-page introduction, French translation, and extensive notes at the foot of the pages were prepared by Dorival in collaboration with B. Barc, G. Favrelle, M. Petit, and J. Tolila. The introduction deals with the following issues: the unity of the Greek version of Numbers, the Greek text of the Septuagint, its relation to the Masoretic text, whether it had a different Hebrew *Vorlage,* the Septuagint as a translation, intertextual phenomena, targumisms, its original exegesis, speaking in Greek about Jewish things, chronological evolution, and language.

A. Faivre, *The Eternal Hermes. From Greek God to Alchemical Magus,* trans. J. Godwin (Grand Rapids: Phanes, 1995, cloth $35, paper $18.95) 210 pp., 39 plates. Bibliographies. Indexed. LCN: 95-3854. ISBN: 0-933999-53-4 (cloth), -52-6 (paper).

The six essays (now all in English) in this collection concern Hermes Mercurius (the god with the *caduceus,* who belongs to Greek and Roman mythology) and Hermes Trismegistus (whose appearance can be traced back to the early Alexandrian epoch). They treat Hermes in the Western imagination (1988), the children of Hermes and the "science of man" (1988), from Hermes Mercury to Hermes Trismegistus—the confluence of myth and the mythical (1988), Hermes' presence in the city (1989), the faces of Hermes Trismegistus—iconographic documents (1988), and the inheritance of Alexandrian Hermetism—historical and bibliographical landmarks (1988). For this edition the articles have been corrected and enlarged, and their inevitable overlappings have been reduced. Faivre is director of studies at the École Pratique des Hautes Études (Section des Sciences Religieuses, Sorbonne) and university professor of Germanic studies at the University of Haute-Normandie.

W. FAUTH, *Helios Megistos. Zur synkretistischen Theologie der Spätantike,* Religions in the Graeco-Roman World 125 (Leiden—New York—Cologne: Brill, 1995, 145 gld. or $83) xxxiii and 268 pp. Indexed. LCN: 94-38391. ISBN: 90-04-10194-2.

After an introduction to the Greek sun-god in the presyncretistic phase of the Greek literary tradition, this volume considers the Orphic Helios-hymn and the "Mithras liturgy," the sun-god in the Greek-Egyptian magical papyri (Helios as orderer of the cosmos and lord of the elements; Helios-Apollo; Helios αἰλουροπρόσωπος, Mithras, Jao, Seth, and Agathodaimon; etc.), the Helios-hymn of Proclus and the hymnic praise of Julian the Apostate to the sun-god, and the hymn to Heracles Astrochiton-Helios in the *Dionysiaka* of Nonnus of Panopolis. Also included are a conclusion on the general symptoms of solar syncretism in the literary expressions of ancient mysticism, magic, philosophy, and epic poetry; an appendix on the relation of Egyptian and ancient Near Eastern sun-gods to legal procedure, the underworld, magic, and kingship; and an anthology of 245 texts pertaining to the topic. Fauth is professor of classical philology at the University of Göttingen.

G. FOWDEN, *Empire to Commonwealth. Consequences of Monotheism in Late Antiquity* (Princeton, NJ: Princeton University Press, 1994, paper $12.95) xvii and 205 pp., 10 figs., folding map. Bibliography. Indexed. LCN: 92-37903. ISBN: 0-691-01545-7.

The paperback edition of the investigation of the consequences of monotheism in late antiquity that was described in *NTA* 38, p. 144. Fowden, research fellow at the Center for Greek and Roman Antiquity of the National Hellenic Research Foundation in Athens, argues that the defining characteristic of late antiquity was the conviction that knowledge of the one God justified the exercise of imperial power and made it more effective.

H. Y. GAMBLE, *Books and Readers in the Early Church. A History of Early Christian Texts* (New Haven, CT—London: Yale University Press, 1995, $32.50) xii and 337 pp., 7 figs. Indexed. LCN: 94-24351. ISBN: 0-300-06024-6.

Gamble, professor of religious studies at the University of Virginia, seeks to provide a comprehensive discussion of the publication, circulation, and use of texts in the first five centuries of Christian history. The five chapters in his investigation concern literacy and literary culture in early Christianity, the early Christian book, the publication and circulation of early Christian literature, early Christian libraries, and the uses of early Christian books. While drawing on Greek, Latin, and Jewish literature of the period to illuminate Christian practice, he gives special attention to the particular capacities, requirements, interests, and attested practices of the early Christians.

M. W. GLEASON, *Making Men. Sophists and Self-Presentation in Ancient Rome* (Princeton, NJ: Princeton University Press, 1995, $29.95) xxxii and 193 pp., frontispiece. Bibliography. Indexed. LCN: 94-9443. ISBN: 0-691-04800-2.

This investigation of how the ancient Romans constructed masculinity during a time marked by anxiety over manly deportment focuses on two representatives of the Second Sophistic—Favorinus of Arles (a eunuch), and Polemo of Laodicea (a man who met conventional gender expectations). It moves outward from these two figures to the matrix of their struggle: a complex web of cultural expectations about how the individual embodies manliness and how society "reads" the signs of this embodiment. Its six chapters concern Favorinus and his statue, the portrait of Polemo (the deportment of the public self), deportment as language (physiognomy and the semiotics of gender), aerating the flesh (voice training and the calisthenics of gender), voice and virility in rhetorical writers, and manhood achieved through speech (a eunuch-philosopher's self-fashioning). Gleason is acting assistant professor of classics at Stanford University.

S. Goldhill, *Foucault's Virginity. Ancient erotic fiction and the history of sexuality,* Stanford Memorial Lectures (Cambridge, UK—New York: Cambridge University Press, 1995, cloth $49.95, paper $14.95) xiii and 194 pp. Bibliography. Indexed. LCN: 94-18057. ISBN: 0-521-47372-1 (cloth), -47934-7 (paper).

The three essays in this volume are concerned with Greek writings from later antiquity about "desire" (*eros*): virginity and going the whole hog—violence and the protocols of desire; the gay science; and how like a woman. The erotic narratives of the novel tradition that form the main body of material that is discussed include Longus' *Daphnis and Chloe,* Achilles Tatius' *Leucippe and Cleitophon,* Heliodorus' *Aethiopica,* and Plutarch's *Amatorius.* Attention is also given to the significance of this material for understanding the history of the discourse of sexuality and the work of M. Foucault. Goldhill, lecturer in classics in the University of Cambridge and fellow of King's College, presented his views on these topics first as the Stanford Memorial Lectures at Trinity College, Dublin, in 1993.

R. Hammer, *The Classic Midrash. Tannaitic Commentaries on the Bible,* Classics of Western Spirituality (New York—Mahwah, NJ: Paulist, 1995, cloth $34.95, paper $24.95) x and 528 pp. Bibliography. Indexed. LCN: 94-35177. ISBN: 0-8091-0467-9 (cloth), -3503-5 (paper).

Intended for the general reader whose knowledge of midrash is limited, this anthology presents English translations (with notes and comments) for selections from four representatives of tannaitic midrash: *Mekilta deRabbi Ishmael, Sifra on Leviticus, Sifre on Numbers,* and *Sifre on Deuteronomy.* After an eleven-page preface by J. Goldin and a 38-page introduction by Hammer, the volume deals with examples first of scriptural interpretation or haggadah (pp. 51-394) and then of interpretations of legal portions or halakah (pp. 395-512). The presentation follows the structure of the midrashim, i.e. the order of the scriptural verses from Exodus through Deuteronomy. Hammer is the author of *Sifre. A Tannaitic Commentary on the Book of Deuteronomy* (1986).

J. A. Harrill, *The Manumission of Slaves in Early Christianity,* Hermeneutische Untersuchungen zur Theologie 32 (Tübingen: Mohr-Siebeck, 1995, DM 148) xvii and 255 pp. Bibliography. Indexed. ISBN: 3-16-146285-8.

The revision of a doctoral dissertation accepted by the University of Chicago, this volume focuses on the question of manumission in early Christianity and analyzes the two earliest passages in Christian literature that address it. After reflections on social history and exegesis, it considers slavery in the ancient world, the interpretive crux of 1 Cor 7:21 [see § 39-1586], the practice of collecting wealth into a "common chest" in antiquity, and Ignatius' advice in *Ad Polycarpum* 4:3 and the corporate manumission of Christian slaves [see § 38-588]. Harrill concludes that neither passage supports the hypothesis that there was early Christian opposition to the liberation of baptized slaves.

J. H. Hexter, *The Judaeo-Christian Tradition* (2nd ed.; New Haven, CT—London: Yale University Press, 1995, cloth $20, paper $10) xvii and 118 pp., 2 maps, table. Bibliography. Indexed. LCN: 94-22138. ISBN: 0-300-04571-9 (cloth), -04572-7 (paper).

The second edition of a work first published in 1966, this survey of the historical roots of the Judaeo-Christian tradition first deals with the evolution of ancient Israel from earliest times to A.D. 135. Then it deals with early Christianity under the following headings: the Christian conquest of Rome, the Jews after the captivity, the life of Jesus, the problems of the early followers of Jesus, the life and mission of Paul, the development of the Christian church and creed, Christianity and the Roman empire, and the appeal of early Christianity. Hexter is professor emeritus of history at Yale University and at Washington University in St. Louis, MO.

D. F. HILL, *An Archer Looks at the Bible. A study of the literal and figurative allusions to the bow and arrow* (Edinburgh—Cambridge, UK—Durham: Pentland, 1994, £11) xii and 108 pp., 3 maps. Illustrated. Bibliography. ISBN: 1-85821-167-0.

This investigation of the approximately 120 archery allusions in the OT deals first with the literal references in relation to armies and related topics such as assassination (before the monarchy, Saul, David, etc.), and then with the figurative or proverbial texts (about half of them depicting God as an archer). Also included are notes on the Hebrew terminology, an epilogue on references to archery in the NT, a comprehensive list of the biblical archery references, and appendixes on the revolution ca. 930 B.C. and on the OT Apocrypha. R. Hardy has provided a two-page foreword.

E. G. HINSON, *The Church Triumphant. A History of Christianity up to 1300* (Macon, GA: Mercer University Press, 1995, $45) xxi and 492 pp., 19 maps, 3 tables. Bibliography. Indexed. LCN: 95-17517. ISBN: 0-86554-436-0.

Hinson, professor of church history and spirituality at Baptist Theological Seminary in Richmond, VA, and author of *The Evangelization of the Roman Empire* (1981), divides his history of Christianity up to 1300 into nine parts: the beginnings to A.D 70, into all the world (70-180), new status (175-313), christianizing an empire (313-400), dividing worlds (400-600), the church in time of transition (600-850), the new "Dark Ages" (850-1050), the age of reform (1050-1200), and the great century (1200-1300). The author seeks to include Eastern Christendom in his history, rejects the notion of the "fall" of the church either with Constantine or before, tries to look objectively at groups traditionally labeled as heretical, and attends particularly to the contributions made by women.

E. M. HUMPHREY, *The Ladies and the Cities. Transformation and Apocalyptic Identity in Joseph and Aseneth, 4 Ezra, the Apocalypse and the Shepherd of Hermas,* JSP Supplement Series 17 (Sheffield, UK: Sheffield Academic Press, 1995, £27.50 or $41) 192 pp. Bibliography. Indexed. ISBN: 1-85075-535-3.

Based on a doctoral dissertation directed by N. T. Wright and D. Runnalls and presented in 1991 to McGill University in Montreal, this investigation of the motif of transformation and the genre of apocalypse deals with four examples: chiasmus and transformation in *Joseph and Aseneth,* verbal and visual transformation in *4 Ezra,* transformation and continuity in the book of Revelation, and realistic transformation and eschatological vision in *Shepherd of Hermas.* Humphrey concludes that in each work problems are overcome, answered, or contained by reference to the mysteries included in the apocalypse, and that there is a change of perspective on the part of the seer, hence (ideally) on the part of the hearer/reader, whereby the problem finds its resolution.

T. ILAN, *Jewish Women in Greco-Roman Palestine. An Inquiry into Image and Status,* Texte und Studien zum Antiken Judentum 44 (Tübingen: Mohr-Siebeck, 1995, DM 158) xiii and 270 pp. Bibliography. Indexed. ISBN: 3-16-146283-1.

Based on a doctoral dissertation directed by M. Stern and I. Gafni and presented to the Hebrew University of Jerusalem, this volume first surveys research on Jewish women in the Hellenistic-Roman period, and discusses the literary and archaeological sources pertaining to Jewish women in Palestine from ca. 300 B.C. to A.D. 200. The main topics treated in the body of the book are daughters, marriage, a woman's biology, preserving a woman's chastity, crises in married life and the breakdown of marriage, women and the legal system, women in public, and other women. Ilan concludes with comments on the heterogeneity of Jewish society in Palestine, and on social class and tannaitic literature.

G. J. JOHNSON, *Early-Christian Epitaphs from Anatolia,* SBL Texts and Translations 35, Early Christian Literature 8 (Atlanta: Scholars Press, 1995, $39.95) xiii and 161 pp., plate, map. Indexed. LCN: 94-40061. ISBN: 0-7885-0120-8.

This volume is a collection of early Christian (mostly from ca. A.D. 250-350) funerary inscriptions/epitaphs from Anatolia (modern Turkey). The collection has been divided into four topical chapters, each with a separate introduction: the Anatolian epitaph, the Christian epitaph, Christian social status and occupations, and the epitaphs and early Christian religion. The Greek texts and English translations appear on facing pages, with bibliographical information and notes below. Nine indexes are included.

F. S. Jones, *An Ancient Jewish Christian Source on the History of Christianity. Pseudo-Clementine* Recognitions *1.27-71,* SBL Texts and Translations 37, Christian Apocrypha 2 (Atlanta: Scholars Press, 1995, $39.95) xiii and 208 pp. Bibliography. Indexed. LCN: 95-17085. ISBN: 0-7885-0118-6.

After reviewing modern research on the *Pseudo-Clementines,* this volume discusses the Latin and Syriac versions and the lost Greek *Recognitions,* provides a translation of *Recognitions* 1.27-71 (according to the Syriac, Latin, and Armenian versions), isolates the source material, and draws conclusions about the author's identity and perspective on the nature and history of Christianity. Jones concludes that the author of the source of *Recognitions* 1.27-71 was a Jewish Christian active ca. A.D. 200 who valued astrology, saw Christianity as true Judaism, and was concerned with the Christian inheritance of the land of Israel.

J.-D. Kaestli and D. Marguerat (eds.), *Le mystère apocryphe. Introduction à une littérature méconnue,* Essais bibliques 26 (Geneva: Labor et Fides, 1995, paper) 152 pp., fig. Bibliographies. Indexed. ISBN: 2-8309-0770-1.

Based on a series of 1994 lectures on the Christian Apocrypha at the theological faculty of the Université de Lausanne, the nine papers in this volume are by E. Junod on the "apocryphal mystery," or the hidden riches of a neglected literature; Kaestli on the diversity and biblical connections of the Christian Apocrypha; Junod on readings of *Gospel of Peter* in the 3rd-century church; Kaestli on whether we can obtain the "hidden words of Jesus" from *Gospel of Thomas;* R. Gounelle on why according to *Gospel of Nicodemus* Christ descended *ad inferos;* Kaestli on whether *Secret Gospel of Mark* was a long version of Mark's Gospel reserved for advanced Christians in the church at Alexandria (with an appendix on the letter of Clement of Alexandria about *Secret Mark*); Marguerat and W. Rebell on the unusual portrait of Paul in *Acts of Paul;* F. Amsler on *Acts of Philip* and religious competition in Phrygia; and Marguerat on why we should read the Apocrypha.

Κατὰ τοὺς ό. Selon les Septante. Trente études sur la Bible grecque des Septante. En hommage à Marguerite Harl, ed. G. Dorival and O. Munnich (Paris: Cerf, 1995, paper 450 F) 539 pp., plate. Indexed. ISBN: 2-204-05075-X.

The thirty essays on the Septuagint honoring Professor Harl appear under three headings: problems of textual history (ten), problems of language and translation (eight), and readings of the Septuagint (twelve). The contributors include B. Barc on interpreting the first targumisms of the Septuagint, D. Barthélemy on the ancient traditions of dividing the biblical text of the Torah, P.-M. Bogaert on the short and long texts of Jeremiah 32 (LXX 39), P. Grelot on Daniel 6 in the Septuagint, P. Harlé on Josephus and the Septuagint of Judges, Munnich on the *nomina sacra* in the Greek versions of Daniel and the deuterocanonical supplements, C. Perrot on the inspiration of the Septuagint and scriptural authority, H. Cadell on Ptolemaic legal vocabulary and the meaning of δικαίωμα in the Pentateuch, M. Casevitz on the words for stoning in the Bible, Dorival on intertextual phenomena in the Greek book of Numbers, C. B. Amphoux on the composition of Matthew's Gospel and ten prophecies from the Greek Bible, J.-D. Dubois on the gnostic use of the biblical cento quoted in 1 Cor 2:9, M. Hadas-Lebel on Josephus as an apologist as seen in his handling of Genesis and Exodus in *Antiquities* 1–3, L. Houdo on κορβᾶν/δῶρον in *Ant.* 4:73, and D. Pralon on the allegory on work (Philo's interpretation of Leviticus 10).

H. G. Kippenberg and G. G. Stroumsa (eds.), *Secrecy and Concealment. Studies in the History of Mediterranean and Near Eastern Religions,* Studies in the History of Religions

65 (Leiden—New York—Cologne: Brill, 1995, 175 gld. or $100) xxiv and 406 pp., 10 figs. Bibliographies. Indexed. LCN: 95-2085. ISBN: 90-04-10235-3.

The nineteen papers in this volume appear under three headings: the triadic structure of secrecy (one), secrecy and concealment in ancient polytheisms (ten), and secrecy and concealment in Near Eastern monotheisms (eight). Those articles most pertinent to the NT world are by W. Burkert on the mysterious fascination of the hidden in the ancient mystery cults, L. H. Martin on secrecy in Hellenistic religious communities, H. D. Betz on secrecy in the Greek magical papyri, K. Hoheisel on assessments of play-acting and hypocrisy in antiquity, H. Cancik on repression and metamorphosis of Roman religion in late antiquity, Kippenberg on the public appearance of the righteous person in confrontations between Jews and Christians, G. Theissen on the pragmatic significance of the secrecy motif in Mark's Gospel from the perspective of the sociology of knowledge, D. Georgi on the problem of martyrdom according to Basilides—avoidance or concealment, K. Rudolph on mystery and secrecy in ancient gnosticism and in Manichaeism, and Stroumsa on the development from esotericism to mysticism in early Christianity.

M. KRUPP, *Der Talmud. Eine Einführung in die Grundschrift des Judentums mit ausgewählten Texten,* Gütersloher Taschenbücher 772 (Gütersloh: Gütersloher Verlagshaus, 1995, paper DM 34) 256 pp. Indexed. ISBN: 3-579-00772-6.

After a 95-page general introduction to the history and literature of rabbinic Judaism, this volume presents introductions and annotated translations of passages from the Mishnah: *m. ʾAbot* 1–2, *ʿAboda Zara, ʿArakin* 2, and *Yoma* 6 and 8. Then it treats legal texts from the Talmud (the correct times for prayer, the sabbatical year and the prosbul of Hillel) as well as talmudic narratives about the "binding" of Isaac, the messiah in Bethlehem and Rome, Jesus, pious persons, Hanina ben Dosa, and Nahum of Gamso. Also included are an epilogue about reading the Talmud, and an appendix on Jesus, the fig tree, and the signs of the messiah. Krupp is the author of *Die Geschichte der Juden im Land Israel* (1993) and *Qumran-Texte. Zum Streit um Jesus und das Urchristentum* (1993).

H. KÜNG, *Judaism. Between Yesterday and Tomorrow,* trans. J. Bowden, The Religious Situation of Our Time (New York: Continuum, 1995, paper $24.95) xxii and 753 pp., 16 figs., 4 maps, 2 charts. Indexed. LCN: 94-39788. ISBN: 0-8264-0788-9.

The paperback edition of the English version (1992) of *Die religiöse Situation der Zeit: Das Judentum* (1991), this analysis of "living Judaism" first considers the past that is still present: origins (Abraham as the tribal ancestor of three world religions, problems over beginnings), the center (structural elements, Moses as the central figure), and history—five paradigms (tribal, kingdom, theocracy, the rabbis and the synagogue, assimilation). Then it deals with the challenges of the present: from the Holocaust to the state of Israel, the dispute between Jews and Christians, and the overcoming of modernity. Finally it treats possibilities for the future: Judaism in the postmodern period; conflicts in life and the future of the Law; Jews, Muslims, and the future of the State of Israel; and the Holocaust and the future for talk of God. The epilogue argues the proposition "no new world order without a new world ethic."

A. KUYT, *The 'Descent' to the Chariot. Towards a Description of the Terminology, Place, Function and Nature of the Yeridah in Hekhalot Literature,* Texte und Studien zum Antiken Judentum 45 (Tübingen: Mohr-Siebeck, 1995, DM 248) xi and 412 pp. Bibliography. Indexed. ISBN: 3-16-146284-X.

The revised version of a doctoral dissertation directed by N. van Uchelen and P. Schäfer and presented in 1991 to the University of Amsterdam, this volume investigates the various forms of Merkabah mysticism's motif of a special path to God by way of a heavenly journey during a person's lifetime (a so-called *yĕrîdâ*) as seen in the Hekhalot literature. After chapters on terminology and methodology, it analyzes two examples of the *yĕrîdâ* in Hekhalot literature: Geniza fragment T.-S. K 21.95.C, and *Hekhalot Rabbati* §§ 198-268.

Then it considers the *yĕrîdâ* in the rest of Hekhalot literature: *Hekhalot Rabbati, Hekhalot Zutrati, Maʿaseh Merkabah, Merkabah Rabbah,* and *3 Enoch.* Kuyt concludes with observations on terminology (the semantic field of the journey of a human being to heaven); contents; the place, function, and nature of the *yĕrîdâ* in the macroforms; and the *yĕrîdâ* and Hekhalot literature.

A. E. LAIOU (ED.), *Consent and Coercion to Sex and Marriage in Ancient and Medieval Societies* (Washington, DC: Dumbarton Oaks, 1993, $28) ix and 298 pp., 3 plates. Indexed. LCN: 93-3070. ISBN: 0-88402-213-7.

The nine papers in this volume deal with the role of consent—free, circumscribed, or coerced—in the formation of marriage links and in sexual relations in ancient Greece and Rome (four), Byzantium (one), and the medieval West (four). The chapters most pertinent to the NT world are by D. Cohen on consent and sexual relations in classical Athens, M. R. Lefkowitz on seduction and rape in Greek myth, D. C. Moses on Livy's Lucretia and the validity of coerced consent in Roman law, and R. P. Saller on the social dynamics of consent to marriage and sexual relations in the light of Roman comedy.

A. LAKS AND M. SCHOFIELD (EDS.), *Justice and Generosity. Studies in Hellenistic Social and Political Philosophy. Proceedings of the Sixth Symposium Hellenisticum* (Cambridge, UK—New York: Cambridge University Press, 1995, $64.95) ix and 304 pp. Bibliography. Indexed. LCN: 94-6765. ISBN: 0-521-45293-7.

The first five papers in this volume concern the development and transformation of political philosophy in the Greco-Roman world: D. E. Hahm on Polybius' applied political theory, J.-L. Ferrary on the statesman and the law in the political philosophy of Cicero, J. Annas on Aristotelian political theory in the Hellenistic period, C. Natali on οἰκονομία in Hellenistic political thought, and J. L. Moles on the Cynics and politics. The remaining four papers concern the ethical framework of politics and society in antiquity: A. Alberti on the Epicurean theory of law and justice, Schofield on two Stoic approaches to justice, A. A. Long on Cicero's politics in *De officiis,* and B. Inwood on politics and paradox in Seneca's *De beneficiis.* The papers were prepared for the Symposium Hellenisticum held at Cambridge in 1992.

H. J. LEON, *The Jews of Ancient Rome. Updated Edition* (Peabody, MA: Hendrickson, 1995, $19.95) xviii and 394 pp., 67 figs. Bibliographies. Indexed. LCN: 95-6049. ISBN: 1-56563-076-9.

Originally published in 1960 [*NTA* 6, p. 427], this volume deals with the history of the Jews in ancient Rome, the Jewish catacombs of Rome, the Jewish inscriptions of Rome, the language of the Jews of Rome, the names of the Jews of Rome, the sepulchral formulas and epithets, the synagogues of ancient Rome, the organization of the Roman Jewish community, symbols and art in the Jewish catacombs of Rome, and the life of the community (vital data, occupations and economic status, national origins, influence of environment, religious ideas and practices, proselytes). Also included is an 84-page appendix of inscriptions. The new edition features a preface and introduction by C. A. Osiek, as well as an appendix on new inscriptions, a list of addenda and corrigenda, and an updated bibliographical supplement.

L. R. LIDONNICI, *The Epidaurian Miracle Inscriptions. Text, Translation and Commentary,* SBL Texts and Translations 36, Graeco-Roman Religion 11 (Atlanta: Scholars Press, 1995, $34.95) viii and 155 pp. Bibliography. Indexed. LCN: 95-8955. ISBN: 0-7885-0103-8.

The revision of a doctoral dissertation directed by R. A. Kraft and presented to the University of Pennsylvania, this examination of the 4th-century B.C. Epidaurian miracle inscriptions first considers their archaeological context (the sanctuary of Asclepius, the inscriptions) and compositional background (thematic and stylistic issues, source materials for tales, interpretative scenarios, chronological issues). Then it presents the Greek texts of the seventy healing stories on Steles A, B, C, and D (fragmentary) along with translations on facing pages and notes below.

R. LIM, *Public Disputation, Power, and Social Order in Late Antiquity,* Transformation of the Classical Heritage 23 (Berkeley—Los Angeles—London: University of California Press, 1995, $48) xvii and 278 pp., chart, table. Bibliography. Indexed. LCN: 93-43761. ISBN: 0-520-08577-9.

Based on a doctoral dissertation directed by P. Brown and J. Gager and presented in 1991 to Princeton University, this volume explores the social history of public disputations in late antiquity by showing how the reception and practice of public disputation depended on the principals' underlying notions of authority, group solidarity, and social order. Its seven chapters concern the diffusion of the *logos;* disputation, dialectic, and competition among Platonist philosophers; Manichaeans and public disputation in late antiquity; dialectic, questioning, and community in the Anomoean controversy; meddlesome curiosity, mystification, and social order in late antiquity; 5th-century views on debate at Nicea (*non in sermone regnum Dei*); and the containment of the *logos.* Lim argues that with the advent of Christianity the public function of disputation changed from being a means of discovering truth and self-identification for the orator to being a means of competition and "winning over" an opponent.

H. MAASS, *Qumran. Texte kontra Phantasien* (Stuttgart: Calwer, 1994, paper DM 24.80; Karlsruhe: Evangelischer Presseverband für Baden) 240 pp., table. Indexed. ISBN: 3-7668-3317-0 (C), 3-87210-349-0 (EP).

Intended to provide solid and trustworthy information about the Dead Sea scrolls, this volume discusses the discovery of the scrolls and their significance as a window onto the past, the people behind the scrolls and their relation to the Essene movement, the significance of the scrolls for understanding Jesus and the early Christian movement, important theological themes and practices in the scrolls, and the help that the Qumran scrolls provide for understanding the OT and Judaism in Jesus' time. Also included are a chronological table from ca. 200 B.C. to A.D. 73, and brief descriptions of the most important Qumran scrolls.

M. MCNAMARA AND E. G. CLARKE, *Targum Neofiti 1: Numbers. Translated, with Apparatus and Notes. Targum Pseudo-Jonathan: Numbers. Translated, with Notes,* The Aramaic Bible 4 (Collegeville, MN: Liturgical Press, 1995, $79.95) xiii and 334 pp. Bibliography. Indexed. LCN: 95-10270. ISBN: 0-8146-5483-5.

This volume continues the project devoted to the Palestinian Targums of the Pentateuch described previously in *NTA* 37, pp. 149-150 and 39, pp. 173, 355-356. After McNamara's 21-page introduction to the Palestinian Targums of Numbers (biblical book, Jewish tradition, translation techniques, place names), it presents his translation of *Targum Neofiti* of Numbers along with textual and explanatory notes below. Then after a three-page introduction to *Targum ps.-Jonathan* of Numbers, it provides Clarke's translation of that Targum with notes below. Clarke carried out his work with the assistance of S. Magder. The three volumes in the series that remain to be published (on Deuteronomy, Canticles and Lamentations, and Psalms) are expected to appear over the next two years. McNamara is professor of Sacred Scripture at the Milltown Institute of Theology and Philosophy in Dublin, and Clarke is professor emeritus of Aramaic language and literature at the University of Toronto.

P. C. MILLER, *Dreams in Late Antiquity. Studies in the Imagination of a Culture* (Princeton, NJ: Princeton University Press, 1994, $39.50) xii and 273 pp. Bibliography. Indexed. LCN: 93-40363. ISBN: 0-691-07422-4.

Miller, associate professor of religion at Syracuse University and author of *Biography in*

Late Antiquity (1983), argues that in late antiquity dreams functioned as one of the modes of the production of meaning, forming a distinctive pattern of imagination that brought visual presence and tangibility to such abstract concepts as time, cosmic history, the soul, and the identity of one's self. She first treats images and concepts of dreaming in late antiquity: figurations of dreams, theories of dreams, interpretation of dreams, and dreams and therapy. Then she focuses on some Greco-Roman dreamers: Hermas and *The Shepherd,* Perpetua and her diary of dreams, Aelius Aristides and *The Sacred Tales,* Jerome and his dreams, and the two Gregorys and ascetic dreaming.

S. NÄGELE, *Laubhütte Davids und Wolkensohn. Eine auslegungsgeschichtliche Studie zu Amos 9,11 in der jüdischen und christlichen Exegese,* Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums 24 (Leiden—New York—Cologne: Brill, 1995, 175 gld. or $100) xvi and 276 pp., table. Bibliography. Indexed. LCN: 94-39946. ISBN: 90-04-10163-2.

Prepared as a doctoral dissertation under the direction of O. Betz and presented in 1993 to the Evangelical theological faculty at Tübingen, this investigation of the history of the interpretation of Amos 9:11 ("the fallen booth of David") first examines how it was treated in the Qumran library (CD 7:9b-21; 4QFlor 1:10-13) and in rabbinic literature (Targum; *b. Sanh.* 96b; *Gen. Rab.* 88:7; *Pesiq. Rab. Kah.* 16:8; *Midrash on Psalms* 76:3). Next it focuses on its role in the apostolic conference described in Acts 15:13-21, and surveys its interpretation in the early church, Middle Ages, the Reformation and modernity, the Enlightenment, and recent (since 1860) research. Then it provides an exegesis of Amos 9:11-12 in the light of textual criticism, literary and redaction criticism, and tradition history. A sixteen-page English summary is included. Nägele concludes that Amos 9:11 confirmed the salutary exodus to Damascus at Qumran, the turning of the church to the Gentile mission in the NT, and the hope of Israel's future redemption in rabbinic literature.

U. NERI, *Ignazio di Antiochia,* Conversazioni bibliche, Catechesi di Monteveglio 5: Maestri di cristianesimo A (Bologna: Dehoniane, 1994, 16,000 L) 90 pp., map. ISBN: 88-10-70947-0.

After an introduction to the life and letters of Ignatius of Antioch, this volume considers his teachings about Christology, ecclesiology, Christian life, and martyrdom. Then it presents Italian translations of Ignatius' letters to the Ephesians, the Magnesians, the Trallians, the Romans, the Philadelphians, the Smyrneans, and Polycarp. Neri is the author of *Escatologia biblica* (1994) and *Il giorno del Signore* (1994).

J. NEUSNER, *Children of the Flesh, Children of the Promise. A Rabbi Talks with Paul* (Cleveland, OH: Pilgrim, 1995, paper $14.95) xxv and 119 pp. Bibliography. Indexed. LCN: 94-43176. ISBN: 0-8298-1026-9.

This volume sets forth a debate between Neusner and Paul as well as a principal spokesman (J. D. G. Dunn) for Paul's view that Israel is an ethnic entity within the framework of a Judaic system. Neusner contends that Judaism of the dual Torah conceives of Israel as transcendental (and not ethnic) and cannot make Paul's distinction between children of the flesh and children of the promise. The five chapters deal with the premise of Paul's ethnic Israel, the nature of Israel, the family of Israel, the people of Israel and how they know God, and the relation of religion to nationality and ethnicity. The epilogue considers what is at stake in the sanctity of Israel.

J. NEUSNER, *The Classics of Judaism. A Textbook and Reader* (Louisville, KY: Westminster John Knox, 1995, paper $29.99) xxi and 486 pp. Bibliography. Indexed. LCN: 94-12970. ISBN: 0-664-25455-1.

After explaining how to read a book of Judaism and discussing the written Torah (the Hebrew Scriptures), this introduction to the classics of Judaism deals with the oral Torah

(Mishnah and Tosefta), tractate *ʾAbot,* the earlier ("tannaite") midrash compilations, the Talmud of the Land of Israel, the later midrash compilations, the Talmud of Babylonia, the latest midrash compilations, the Talmud to tractate *ʾAbot* (*ʾAbot deRabbi Nathan*), and the prayerbook of Judaism. It concludes with reflections on what makes a book a classic of Judaism.

J. NEUSNER, *Israel after Calamity. The Book of Lamentations,* Bible of Judaism Library (Valley Forge, PA: Trinity Press International, 1995, paper $13) xxiii and 117 pp. Indexed. LCN: 95-16096. ISBN: 1-56338-105-2.

After a ten-page introduction to the message of *Lamentations Rabbah* (Israel in time and eternity), the volume presents analytical translations and comments on excerpts from *Petihta* 1, 23, and 24; *Parasha* 1 (on Lam 1:3; 1:5; and 1:16); and *Parasha* 2 (on Lam 2:2; 2:3; and 3:16-18). Neusner gives particular attention to how the work dealt with the theological question of the validity of God's covenant with Israel in light of calamities in history.

J. NEUSNER, *The Judaism Behind the Texts. The Generative Premises of Rabbinic Literature,* vol. 1, parts B-C, South Florida Studies in the History of Judaism 90 and 97 (Atlanta: Scholars Press, 1993-94, $74.95 each) xviii and 243 pp., xix and 213 pp. Indexed. LCN: 93-35682. ISBN: 1-55540-916-4 (1/B), -934-2 (1/C).

The first volume in this project was described in *NTA* 39, pp. 174-175. These volumes analyze various tractates in the Mishnah with regard to their unarticulated premises (the givens of religious conduct and of religious convictions), and to their approaches to matters of philosophy, natural science, and metaphysics. Volume 1/B deals with the Mishnah tractates in the Division of Appointed Times (*Šabbat, ʿErubin, Pesaḥim, Šeqalim, Yoma, Sukka, Beṣa, Roš Haššana, Taʿanit, Megilla, Moʿed Qatan, Ḥagiga*), the Division of Women (*Yebamot, Ketubot, Nedarim, Nazir, Soṭa, Giṭṭin, Qiddušin*), and the first part of the Division of Damages (*Baba Qamma, Baba Mesiʿa, Baba Batra, Sanhedrin*). Volume 1/C treats the remaining Mishnah tractates in the Division of Damages (*Makkot, Šebuʿot, ʿEduyyot, ʿAboda Zara, Horayot*), as well as the Mishnah tractates in the Division of Holy Things (*Zebaḥim, Menaḥot, Ḥullin, Bekorot, ʿArakin, Temura, Keritot, Meʿila, Tamid, Middot, Qinnin*) and in the Division of Purities (*Kelim, Oholot, Negaʿim, Para, Toharot, Miqwaʾot, Nidda, Makširin, Zabim, Tebul Yom, Yadayim, ʿUqṣin*). Also included is a 21-page appendix on E. P. Sanders's version of the Judaism behind the texts.

J. NEUSNER, *The Judaism Behind the Texts. The Generative Premises of Rabbinic Literature,* vols. 2-5, South Florida Studies in the History of Judaism 98-101 (Atlanta: Scholars Press, 1994, $74.95 each) xx and 246 pp., xxix and 270 pp., xxvii and 223 pp., xiii and 325 pp. Indexed. ISBN: 1-55540-935-0 (vol. 2), -947-4 (vol. 3), -948-2 (vol. 4), -949-0 (vol. 5).

These volumes extend the investigation of the tractates in the Mishnah with respect to their unarticulated premises (the givens of religious conduct and of religious conviction) and approaches to matters of philosophy, natural science, and metaphysics [see *NTA* 39, pp. 174-175; 40, p. 181] to other parts of the rabbinic corpus. Thus the second volume treats these issues in the Tosefta to the Division of Purities, tractate *ʾAbot, Sifra, Sifre to Numbers,* and *Sifre to Deuteronomy* (with an appendix on four approaches to the description of rabbinic Judaism—nominalist, harmonistic, theological, and historical). The third volume deals with *Genesis Rabbah, Leviticus Rabbah,* and *Pesiqta deRab Kahana.* The fourth volume concerns *Song of Songs Rabbah, Ruth Rabbah, Esther Rabbah I, Lamentations Rabbati,* and *ʾAbot deRabbi Nathan* (with three appendixes on methodological issues in using rabbinic documents). The fifth volume contains five chapters about the generative premises of the Talmuds of the Land of Israel and of Babylonia with reference to specific texts (*ʿAboda Zara* 1:1 and 1:7; *Baba Qamma; Qiddušin* 1:1; 1:2; 1:3), and then takes up the question whether the two Talmuds' framers' premises as to the character of Talmud compilation coincide.

J. NEUSNER (ED.), *Judaism Transcends Catastrophe. God, Torah, and Israel Beyond the Holocaust.* Vol. 2, *God Commands* (Macon, GA: Mercer University Press, 1995, $30) x and 206 pp. LCN: 94-38718. ISBN: 0-86554-461-1.

After the editor's eighteen-page introduction, this anthology presents essays by Neusner on God in the dual Torah, L. Jacobs on God (1987), M. H. Vogel on the concept of God (1977), A. J. Heschel on the meaning of God (1983), E. Berkovits on the encounter with God (1959), Vogel on divine providence in the context of Judaism (1987), Berkovits on God in history (1959), E. B. Borowitz on how a Jew shall speak of God (1969), Borowitz on how we can still hope in God (1969), and Neusner on where, when, and how holy Israel meets God (1995).

J. NEUSNER, *Judaism's Theological Voice. The Melody of the Talmud,* Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1995, cloth $39.95, paper $14.95) xvii and 224 pp. Indexed. LCN: 94-33405. ISBN: 0-226-57648-5 (cloth), -57649-3 (paper).

Intended as the complement to *Judaism States Its Theology. The Talmudic Re-Presentation* [*NTA* 38, p. 495], this attempt at constructive theology explains the character of Jewish faith in terms of the central insight that Torah is "sung" theology: "In words and music, gesture and movement, dance and drama and sentiment, attitude, and emotion of that moment, God is made manifest in the congregation of Israel." The description of the "notes" to the music appears under six headings: God sings; thinking the music; whole harmony; reading notes, making music; the melody of mind; and the music makes the words. Neusner describes this work as "my love letter to the Torah" and as the distillation of a lifetime of religious experience in the Torah through encounter and reflection.

I. NIELSEN, *Hellenistic Palaces. Tradition and Renewal,* Studies in Hellenistic Civilization 5 (Aarhus: Aarhus University Press, 1994, 238 DKr or $40) 372 pp., 44 plates, 115 figs., map. Bibliography. Indexed. ISBN: 87-7288-445-2.

After discussing life at the Hellenistic court (the palatial functions) and some ancient models (Egypt, Babylonia, the Achaemenid empire, Hellas, Sicily), this volume considers (with particular attention to architecture) the Hellenistic palaces in Macedonia, Pergamum, the Seleucid kingdom, the Ptolemaic kingdom, and Judea (especially at Jerusalem and Jericho), respectively. Then it treats the early Roman palaces in Italy and Roman Palestine. Nielsen concludes that there was no one Hellenistic model for royal palaces and that they reflected the monarchical system of the dynasties they served. A 66-page catalogue of palaces as well as photographs are included.

E. NORELLI, *L'Ascensione di Isaia. Studi su un apocrifo al crocevia dei cristianesimi,* Origini, Nuova Serie 1 (Bologna: Dehoniane, 1994, paper 42,000 L) 359 pp. Bibliography. Indexed. ISBN: 88-10-20701-7.

Intended as a companion to the edition of *Ascension of Isaiah* (*AI*) in the Apocrypha series of the Corpus Christianorum project, the sixteen chapters in this volume concern essential moments in research on the work; chapter 1 and the *Opus imperfectum in Matthaeum;* Sammael, Malkira, and Beliar in *AI; AI* and the development of a narrative model for the opposition between true and false prophecy; *AI* and Matthew's Gospel; community structure in 3:21-31; pneumatological traditions behind 3:26-28; chapter 4 and Nero as antichrist; 4:16 and the parable of the master's return in Lk 12:36-38; Malkira and the literary genre of chapter 5; the sawing of Isaiah; chapter 6 and ecstatic Christian prophecy; "glory" in chapters 6–11; the "beloved" and the use of christological titles; 11:5-13 in Catharism; and *AI* and the opponents of Ignatius of Antioch.

D. NOY, *Jewish Inscriptions of Western Europe.* Vol. 2, *The City of Rome* (Cambridge, UK—New York: Cambridge University Press, 1995) xi and 598 pp., 20 plates, 6 maps. Bibliography. Indexed. ISBN: 0-521-44202-8.

The first volume in this project, which was described in *NTA* 38, p. 497, dealt with pre-

A.D. 700 Jewish inscriptions from Italy (apart from Rome), Spain, and Gaul. This volume aims to collect all Jewish inscriptions from Rome that can be dated before A.D. 700. The 600 items in the main part appear under the following headings: Monteverde, Vigna Randanini, Vigna Cimarra, Via Casilina (formerly Labicana), Villa Torlonia, other sites in Rome, unknown provenance, and glass and other objects. Twenty-nine additional items are treated in four appendixes: non-Jewish inscriptions concerning Jews, *dis manibus* in possibly Jewish inscriptions, an inscription probably not from Rome, and inscriptions not considered Jewish. Noy is lecturer in the department of classics at the University of Wales, Lampeter.

D. OBBINK (ED.), *Philodemus and Poetry. Poetic Theory and Practice in Lucretius, Philodemus, and Horace* (New York—Oxford: Oxford University Press, 1995, $49.95) xiv and 316 pp. Bibliography. Indexed. LCN: 93-39253. ISBN: 0-19-508815-8.

The twelve essays in this volume on the Epicurean poet Philodemus of Gadara (ca. 110-40 B.C.) are by D. Clay on framing the margins of Philodemus and poetry; E. Asmis on Epicurean poetics; D. Sider on Epicurean poetics (response and dialogue); Sider on the Epicurean philosopher as Hellenistic poet; M. Wigodsky on the alleged impossibility of philosophical poetry; R. Janko on reconstructing Philodemus' *On Poems;* J. Porter on content and form in Philodemus (the history of an evasion); Asmis on Philodemus on censorship, moral utility, and formalism in poetry; D. Blank on Philodemus on the technicity of rhetoric; Obbink on how to read poetry about gods; D. Armstrong on the impossibility of metathesis (Philodemus and Lucretius on form and content in poetry); and S. Oberhelman and Armstrong on satire as poetry and the impossibility of metathesis in Horace's *Satires.* The appendixes provide (1) Armstrong's translation of book 5 of Philodemus' *On Poems,* and (2) a classified bibliography of Philodemus on poetics, music, and rhetoric.

A. ORBE, *La teologia dei secoli II e III. Il confronto della Grande Chiesa con lo gnosticismo.* Vol. 1, *Temi veterotestamentari;* vol. 2, *Temi neotestamentari,* ed. A. Zani, trans. M. Gilli (Casale Monferrato: Piemme, 1995, paper 85,000 L; Rome: Editrice Pontificia Università Gregoriana) 606 pp., 654 pp. Bibliographies. Indexed. ISBN: 88-384-2283-4 (vol. 1, P), -2284-2 (vol. 2).

The Spanish original of this work appeared in 1987 under the title *Introducción a la teología de los siglos II y III.* The first volume in the Italian version treats the encounter between the "great church" and gnosticism in the 2nd and 3rd centuries A.D. with reference to the following OT themes: knowledge of God, the mystery of God, Father-Mother-Son, from the conception to the generation of the Word, Father and Son, the personal Spirit, creation of the world, creation *ex nihilo, ab eterno* or in time, free or necessary creation, humankind as the center of creation, the six days of creation, the creation of humankind, the "hands" of God, paradise, the origin of Eve, the command of God, the sin of the angels, the sin of Eve, the sin of Adam, death, the curse, exile and slavery, the Old Testament, Irenaeus and the prophetic spirit, the sacrifice of the new law according to Irenaeus (*Adv. haer.* 4.17-18), and the "New Testament." The second volume deals with these NT themes: incarnation, birth and circumcision, presentation, the Magi, from Egypt to Nazareth, John the precursor, the baptism of Jesus, public life—the temptations, the miracles of Jesus, Marcion's teaching about Jesus' passion and death, the cross, the death of Christ, redemption according to Irenaeus, the *descensus ad inferos* according to Irenaeus, the resurrection of Christ, ascension, between Pentecost and the second parousia, the changed world, the millennial rule according to Irenaeus, universal judgment, the transformation of the city of Jerusalem, and the vision of the Father. Orbe is professor emeritus at the Pontificia Università Gregoriana in Rome.

Panchaia. Festschrift für Klaus Thraede, ed. M. Wacht, Jahrbuch für Antike und Christentum, Ergänzungsband 22 (Münster: Aschendorff, 1995, DM 100) 260 pp., frontispiece. Bibliography. ISBN: 3-402-08106-7.

Of the twenty-two articles honoring Professor Thraede on his 65th birthday, those most pertinent to the NT field are by D. L. Balch on Paul in Acts (with particular attention to Acts 21:21), N. Brox on Hermas and the question of a "political metaphysic," C. Colpe on utopia and atheism in the Euhemerus tradition, E. Dassmann on Gen 1:27c in the understanding of the Church Fathers, E. Eyben on young priests in early Christianity, A. Fürst on Origen and Ephrem on Paul's conflict with Peter in Gal 2:11-14, H. A. Gärtner on the role and evaluation of the skeptical method in the *Octavius* of Minucius Felix, G. Schöllgen on *balnea mixta*—developments in "bath morality" in late antiquity in the light of the Syriac *Didaskalia,* and W. Speyer on the Christian ideal of sexual asceticism and its negative consequences for the Roman empire. A photograph of the honoree and list of his publications are included.

J.-N. PÉRÈS, *L'Épître des apôtres accompagnée du Testament de notre Seigneur et notre Sauveur Jésus-Christ,* Apocryphes 5 (Turnhout: Brepols, 1994, paper 391 BFr) 149 pp. Bibliography. Indexed. ISBN: 2-503-50400-0.

After general comments about the Apocrypha in Ethiopic, this volume provides introductions to *Epistle of the Apostles* and *Testament of Our Lord and Our Savior Jesus Christ,* offers observations on sixteen "remarkable" themes, and discusses the manuscripts. Then it presents French translations with explanatory notes below for *Epistle of the Apostles* and *Testament of Our Lord and Our Savior Jesus Christ.* Pérès is a Lutheran pastor and professor of early church history and patristics at the Faculté de théologie protestante de Paris.

M.-J. PIERRE, *Les Odes de Salomon,* Apocryphes 4 (Turnhout: Brepols, 1994, paper 447 BFr) 224 pp., 2 plates. Bibliography. Indexed. ISBN: 2-503-50378-0.

This volume first presents a 37-page general introduction to *Odes of Solomon* under three headings: discovery and manuscript tradition; Solomon and his pseudonym; and intellectual milieu, date, and author. Then it provides for each of the forty-two odes a French translation with explanatory notes below. Pierre, who is maître de conférences at the École pratique des hautes études in Paris and also teaches at the Institut catholique de Paris, prepared this work in collaboration with J.-M. Martin.

D. POTTER, *Prophets and Emperors. Human and Divine Authority from Augustus to Theodosius,* Revealing Antiquity 7 (Cambridge, MA—London: Harvard University Press, 1994, $45) viii and 281 pp., 13 figs. Indexed. LCN: 94-25982. ISBN: 0-674-71565-9.

Potter, associate professor of classical studies at the University of Michigan and author of *Prophecy and History in the Crisis of the Roman Empire* (1990), investigates how prophecy worked in the Roman empire, how it could empower, and how the diverse inhabitants of the empire used it to make sense of their world. Drawing on various sources (inscriptions, ancient prophetic books, Greek and Roman historians, the Bible), he discusses prophecy and cult; scholars, poets, and sibyls; prophecy and the informed public; prophecy and personal power in the Roman empire; and Eastern wisdom in Roman prophetic books. He concludes that prophecy provided a crucial medium for the description of power in the Roman world.

S. C. REIF, *Judaism and Hebrew Prayer. New perspectives on Jewish liturgical history* (Cambridge, UK—New York: Cambridge University Press, 1995, paper $19.95) xiii and 437 pp. Bibliography. Indexed. LCN: 92-1709. ISBN: 0-521-48341-7.

After a 21-page reflection on Jewish liturgical research from the works of L. Zunz and I. Elbogen to the present, Reif, director of Genizah research and head of the University Library's Oriental Division in the University of Cambridge, deals with the following topics: the biblical inspiration; the early liturgy of the synagogue; some liturgical issues in the talmudic sources; how the first Jewish prayer-book evolved; authorities, rites, and texts in the Middle Ages; from printed prayers to the spread of pietistic ones; the challenge of the modern world; and a background to current developments. This is the paperback edition of a work first published in 1993.

H. RINGGREN, *The Faith of Qumran. Theology of the Dead Sea Scrolls,* trans. E. T. Sander, ed. J. H. Charlesworth, Christian Origins Library (exp. ed.; New York: Crossroad, 1995, paper $17.95) xxvii and 330 pp. Bibliographies. Indexed. LCN: 95-067351. ISBN: 0-8245-1258-8.

The English version of *Tro och liv enligt Döda-havsrullarna* (1961) first appeared in 1963 [*NTA* 8, p. 307]. After treating literary and historical questions, the book deals with the theology of the Dead Sea scrolls according to the following outline: doctrine (God, dualism, angels and demons, humanity, eschatology), community organization and cult, and place within the history of religion (identification, relationship with other forms of religion). In this edition, Ringgren has made a few additions to the main text, especially with reference to *Songs of the Sabbath Sacrifice.* Also included are a new foreword and a new introduction by Charlesworth, as well as a selected and annotated bibliography on theologies at Qumran by Charlesworth with H. W. L. Rietz.

J. B. RIVES, *Religion and Authority in Roman Carthage from Augustus to Constantine* (Oxford—New York: Oxford University Press, Clarendon Press, 1995, $55) xvii and 334 pp., 4 maps. Bibliography. Indexed. LCN: 94-22708. ISBN: 0-19-814083-5.

The revised and updated version of a doctoral dissertation directed by S. Price and S. Treggiari and submitted in 1990 to the department of classics at Stanford University, this volume seeks to gather the available evidence about religious phenomena in Carthage between Augustus and Constantine, and to explore connections between this complex religious situation and various large-scale political and social developments in the Roman empire. After examining the organization of public religion in Carthage and the roles of various supra-municipal sources of authority, it analyzes the interests and concerns of the local elite who exercised legal authority over public religion, considers the various types of non-public religious activities and the control exercised over them by the municipal council and the imperial government, and discusses the changes that took place in the 3rd century A.D. when questions of religious identity again became important. Rives observes that after the failure of the civic model of religion Christianity provided a new type of religious control suited to the needs of the increasingly homogeneous Roman empire.

R. A. ROSENBERG, *The Veneration of Divine Justice. The Dead Sea Scrolls and Christianity,* Contributions to the Study of Religion 40 (Westport, CT—London: Greenwood, 1995, $45) xiii and 145 pp. Bibliography. Indexed. LCN: 95-5266. ISBN: 0-313-29655-3.

With particular attention to the relation between the Zadokites and the Hebrew term *ṣedeq,* this volume considers the Essenes according to Josephus, *ṣedeq* as divine justice, the Zadokite sect, some Zadokite teachings, the messiahs and Jesus (with reference to the *môreh ṣedeq,* the *mĕšiaḥ ṣedeq semaḥ David,* and *Malki-ṣedeq,* respectively), Zadokite influence in John's Gospel, and Zadokite influence in Paul's letters. An appendix presents short descriptions of the various Qumran texts cited in the body of the study. Rosenberg concludes that Christianity is a direct descendant of the teachings of the "sons of Zadok."

L. V. RUTGERS, *The Jews in Late Ancient Rome. Evidence of Cultural Interaction in the Roman Diaspora,* Religions in the Graeco-Roman World 126 (Leiden—New York—Cologne: Brill, 1995, 135 gld. or $77.25) xx and 283 pp. Bibliography. Indexed. LCN: 95-5743. ISBN: 90-04-10269-8.

The revised version of a doctoral dissertation directed by E. M. Meyers and submitted in 1993 to the department of religion at Duke University, this investigation of Jewish life in late ancient Rome deals with the Jewish catacombs of Rome as an example of the study of Jewish history and archaeology in historical perspective, the archaeology of Jewish Rome as a case study in the interaction between Jews and non-Jews in late antiquity, references to age at death in the Jewish funerary inscriptions from Rome—problems and perspectives, the onomasticon of the Jewish community of Rome—Jewish vis-à-vis non-Jewish onomastic practices in late antiquity, the Jewish funerary inscriptions from Rome—linguistic features and content, and the literary production of the Jewish community of Rome in late antiquity. An appendix treats *dis manibus* in Jewish inscriptions from Rome. Rutgers concludes that Roman Jews actively and self-consciously responded to developments in contemporary non-Jewish society but at the same time asserted and maintained their identity as Jews.

P. SCHÄFER AND H.-J. BECKER (EDS.), *Synopse zum Talmud Yerushalmi.* Band 4, *Ordnung Neziqin, Ordnung Toharot: Nidda,* Texte und Studien zum Antiken Judentum 47 (Tübingen: Mohr-Siebeck, 1995, DM 348) xiii and 321 pp. ISBN: 3-16-146380-3.

The first three volumes in this project were described in *NTA* 36, p. 452; and 37, pp. 316, 474. This fourth volume in the synopsis of the Jerusalem Talmud covers eight tractates from the Order of Damages (*Baba Qamma, Baba Meṣiᶜa, Baba Batra, Sanhedrin, Makkot, Šebuᶜot, ᶜAboda Zara, Horayot*) and one tractate from the Order of Purities (*Niddah*). It displays in vertical parallel columns the texts according to the pertinent manuscripts, editions, and other relevant sources. Also included is a list of corrigenda regarding the presentation of the manuscript designated Moscow, Günzberg Collection, Nr. 1135 in the preceding volume [*NTA* 37, p. 474]. This volume was prepared in collaboration with G. Reeg, K. Ipta, G. Necker, M. Urban, and G. Wildensee.

P. SCHÄFER AND K. HERRMANN (EDS.), *Übersetzung der Hekhalot-Literatur.* Band 1, *§§ 1-80,* Texte und Studien zum Antiken Judentum 46 (Tübingen: Mohr-Siebeck, 1995, DM 128) lxiii and 191 pp. ISBN: 3-16-145194-5.

Based on material in the *Synopse zur Hekhalot-Literatur* [*NTA* 26, pp. 348-349], this final volume in the Hekhalot translation project presents German versions of *3 Enoch* (= §§ 1-80, 295/405 in the synopsis) along with textual and explanatory notes below. Also included is a 57-page introduction that deals with the textual basis, title and redaction, the analysis of the manuscripts, language, dating and origin, structure and content, and translation. The volume was prepared in collaboration with U. Hirschfelder and G. Necker. The other volumes in the Hekhalot translation project have been described in *NTA* 32, pp. 274-275; 35, p. 132; and 36, p. 302.

E. SCHMITT, *Das Essen in der Bibel. Literaturethnologische Aspekte des Alltäglichen,* Studien zur Kulturanthropologie 2 (Münster: Lit, 1994, paper DM 48.80) ix and 204 pp. Bibliography. ISBN: 3-88660-524-4.

Prepared as a doctoral dissertation under the direction of E. W. Müller and presented in 1991 to the University of Mainz, this literary-ethnographical investigation of eating and drinking in the Bible first considers some anthropological and ethnographical aspects of "eating," and makes general observations about eating in the Bible and in other texts. Then it deals with the significance of various phases connected with eating in the social order of ancient Israel: selection, production, distribution and storage, preparation, consumption, and rubbish. Finally it treats the social function of eating in the Bible: the characterization of persons and situations, division of texts, gastronomical metaphors, themes and motifs, and reversals.

M. P. SPEIDEL, *Riding for Caesar. The Roman Emperors' Horse Guards* (Cambridge, MA: Harvard University Press, 1994, $27.95) 223 pp., 20 plates, 6 figs., 4 maps, chart. Bibliography. Indexed. LCN: 93-23539. ISBN: 0-674-76897-3.

Speidel, professor of history at the University of Hawaii, first traces the history of the emperor's horse guard from their rescue of Julius Caesar at Noviodunum (52 B.C.) to the battle of the Milvian Bridge (A.D. 312): from Caesar to Nero, riding high—the 2nd century A.D., and the roughshod 3rd century. Then he treats various topics pertaining to the horse guard: tall and handsome horsemen, aristocratic officers, weapons and warfare, life in Rome, gods and graves, training faithful frontier armies, and death at the Milvian Bridge. Also included are a map of the Roman empire, a time chart, and a glossary. Speidel concludes that the horse guard strengthened the rule of the emperors, heightened the splendor of games and festivities in the capital, bound the frontier armies to Rome, and raised the war-readiness of the empire.

D. Sperber, *Magic and Folklore in Rabbinic Literature,* Bar-Ilan Studies in Near Eastern Languages and Culture (Ramat-Gan: Bar-Ilan University Press, 1994, $34) 256 pp., 6 figs. Indexed. ISBN: 965-226-165-3.

The twenty-five short studies on aspects of magic and folklore in rabbinic literature in this volume appear under five headings: folklore (seven), magic (nine), historical allusions (six), dating of midrashic texts and passages (two), and Palestinian rabbinic texts and commentaries (one). The topics include two-headed monsters, golden food and treasure trove, vegetable men, a meaning of the word *mlh, ligaturae* and amulets in talmudic times, Jewish angel names in magical texts (especially Semiseilam), Greek magical terms in rabbinic literature, rabbinic themes in magical papyri, finger chopping, the three horns, and the misfortunes of Rav Kahana. Sperber is professor of talmudic studies and former dean of the faculty of Jewish studies at Bar-Ilan University.

C. Stead, *Philosophy in Christian Antiquity* (Cambridge, UK—New York: Cambridge University Press, 1994, cloth $59.95, paper $18.95) xii and 261 pp. Bibliography. Indexed. LCN: 94-5960. ISBN: 0-521-46553-2 (cloth), -46955-4 (paper).

Stead, professor of divinity emeritus at the University of Cambridge, seeks to explain the influence of philosophy on early Christian thought and the way in which Christian writers contributed to philosophy. He first provides a brief account of the birth of philosophy among the Greeks: from the beginnings to Socrates, Socrates and the Platonic forms, the philosophy of Plato's maturity, Aristotle, Epicurus and the Stoics, the Middle Platonists and Philo of Alexandria, and the philosophy of late antiquity. Then he considers the use of philosophy in Christian theology: the debate about Christian philosophy, Greek and Hebrew conceptions of God, proofs of the existence of God, God as simple unchanging Being, how God is described, Logos and Spirit, unity of substance, substance and persons, Christ as God and man, and two natures united. He concludes with two chapters on Augustine: the relation of philosophy to faith and knowledge, and freedom and goodness. The work is a revised version of *Philosophie und Theologie I* (1990).

L. F. Stelten, *Dictionary of Ecclesiastical Latin. With an appendix of Latin expressions defined and clarified* (Peabody, MA: Hendrickson, 1995, $24.95) xiv and 330 pp. Bibliography. LCN: 95-4249. ISBN: 1-56563-131-5.

This dictionary of ecclesiastical Latin includes approximately 17,000 Latin words found in church writings along with their common English meanings. The entries cover words in Scripture, patristic writings, theological and liturgical writings, canon law, and Vatican II. Intended as a concise reference work for students, it gives the Latin word and its English equivalent, without much treatment of etymology or usages. Stelten is professor of classical languages at the Pontifical College Josephinum in Columbus, Ohio.

I. R. Tantlevskij, *The Two Wicked Priests in the Qumran Commentary on Habakkuk* (Krakow—St. Petersburg: Enigma, 1995, paper $10) 39 pp. ISBN: 83-86110-14-7.

Tantlevskij, a research worker at the St. Petersburg Institute for Oriental Studies of the Russian Academy of Sciences, argues that the Qumran commentary on Habakkuk (1QpHab) refers to two wicked priests: Jonathan I Maccabeus (8:3–10:5; 11:2-8; also 4QpPs 37 4:7-10), an antagonist of the Teacher of Righteousness; and Alexander Jannaeus or Jonathan II (11:9–12:10), an oppressor of the Qumranites, who were led by a successor of the Teacher, the Essene "Priest" (2:8-10; also 4QpPs 37 2:17-19), Judah the Law-doer (12:4-5; also 8:1; 4QpPs 37 2:13-19; CD 4:11; 20:26-27) mentioned by Josephus (*War* 1:78; *Ant.* 13:311-313). He concludes that the Habakkuk Pesher was composed in the late 90s or early 80s of the 1st century B.C. The pamphlet is available free to subscribers of *Qumran Chronicle* 5 (1995).

E. TOV WITH S. J. PFANN (EDS.), *Companion Volume to the Dead Sea Scrolls Microfiche Edition* (2nd, rev. ed.; Leiden—New York—Cologne: [illegible] 1995, 140 gld. or $80; Leiden: IDC) 187 pp., 9 plates. Bibliography. Indexed. ISBN: 90-04-10288-4 (B).

After instructions on how to use the microfiche edition of the Dead Sea scrolls, this companion volume provides introductory information about the photographs and about the production of the microfiches in the edition (by P. Moerkerk), a catalogue of the texts from the Judean Desert and their negative numbers, and a chronological list of the negatives (by Pfann). Then it presents chapters by Pfann on the history of the Judean Desert discoveries and on sites in the Judean Desert where texts have been found, F. M. Cross on the history of the photography, J. Strugnell on the history of the photographing of the discoveries in the Judean Desert for the international team, and M. Broshi on the negatives archive of the Shrine of the Book. The appendixes provide (1) the photographer's logbook for sessions between 1947 and 1961, and (2) an index to the microfiches. The first edition was entitled *The Dead Sea Scrolls on Microfiche—Companion Volume* (1993).

E. ULRICH, F. M. CROSS, ET AL., *Qumran Cave 4.* Vol. 7, *Genesis to Numbers,* Discoveries in the Judaean Desert 12 (Oxford: Oxford University Press, Clarendon Press, 1994, $120) xv and 272 pp. and 49 plates, 29 tables. Bibliographies. Indexed. ISBN: 0-19-826365-1.

This volume inaugurates the publication of the series of biblical manuscripts in the Jewish script from Qumran Cave 4 by presenting the manuscripts of Genesis, Exodus, Leviticus, and Numbers. It contains contributions by J. R. Davila on 4QGen-Exod^{a} and 4QGen$^{b\text{-}h}$ and $^{j\text{-}k}$, Cross on 4QExod^{b}, J. E. Sanderson on 4QExod$^{c\text{-}e}$, Cross on 4QExod-Lev^{f}, Sanderson on 4QExod$^{g\text{-}h}$ and $^{j\text{-}k}$, Ulrich on 4QLev-Num^{a} and 4QLev^{b}, E. Tov on 4QLev$^{c\text{–}e}$ and ^{g}, and N. Jastram on 4QNum^{b}. For each manuscript there is an introduction (bibliography, physical details, biblical contents, paleography, etc.), transcriptions and reconstructions, notes, and a catalogue of variants.

D. URMAN AND P. V. M. FLESHER (EDS.), *Ancient Synagogues. Historical Analysis and Archaeological Discovery,* vol. 2, Studia Post-Biblica 47/2 (Leiden—New York—Cologne: Brill, 1995, 176 gld. or $113.75) xii and 379 pp. and 53 plates, 24 figs., map. Bibliography. Indexed. LCN: 94-36799. ISBN: 90-04-10243-4.

The first volume in this project was described in *NTA* 39, p. 549. This volume first presents four essays on the synagogue's internal aesthetics: A. Ovadiah on the art of the ancient synagogues in Israel; J. R. Branham on vicarious sacrality—temple space in ancient synagogues; Flesher on rereading the reredos—David, Orpheus, and messianism in the Dura Europos synagogue; and Ovadiah on the mosaic workshop of Gaza in Christian antiquity. Then it provides Urman's 245-page comprehensive survey of public structures and Jewish communities in the Golan Heights: the Upper Golan, the Lower Golan, and the district of Sûsîta.

C. VIDAL MANZANARES, *El judeo-cristianismo palestino en el siglo I. De Pentecostés a Jamnia,* Paradigmas 5 (Madrid: Trotta, 1995, 3,000 Ptas) 414 pp. Bibliography. Indexed. ISBN: 84-8164-037-9.

The abbreviated and updated version of a doctoral dissertation directed by P. Fernández Uriel and presented in 1993 to the faculty of geography and history at the Universidad Nacional de Educación a Distancia, this volume first surveys the written and archaeological sources for Palestinian Jewish Christianity in the 1st century A.D. Then it considers the history, social life, and institutions of Palestinian Jewish Christianity: the community of the Twelve in Jerusalem (ca. A.D. 30-40)—from the death of Jesus to the crowning of Agrippa; the universal church—from the crowning of Agrippa to the Jerusalem council (ca. 37-49); James' governance of the Jerusalem community after the council (ca. 50-62); from the death of James to the war with Rome and the destruction of the Temple (62-70); from the destruction of the Temple (70) to Jamnia (ca. 80-90); the economic-social composition of Palestinian Jewish Christianity in the 1st century; and the organization and communal institutions of Palestinian Jewish Christianity in the 1st century. Finally it discusses the ideology of Palestinian Jewish Christianity under four headings: Christology, pneumatology, angelology, and eschatological thinking. Also included are appendixes on the historical value of Acts and on the identity of the *mînîm.*

B. L. VISOTZKY, *Fathers of the World. Essays in Rabbinic and Patristic Literatures,* Wissenschaftliche Untersuchungen zum Neuen Testament 80 (Tübingen: Mohr-Siebeck, 1995, DM 138) vii and 205 pp. Bibliography. Indexed. ISBN: 3-16-146338-2.

After a 27-page introduction to the rabbis and Church Fathers ("fathers of the world"), this volume presents thirteen essays: jots and tittles [§ 33-463]; mortal sins [§ 35-467]; trinitarian testimonies [§ 32-1253]; overturning the lamp [§ 32-382]; Mary Maudlin among the rabbis; anti-Christian polemic in *Leviticus Rabbah* [§ 36-515]; text, translation, targum [§ 33-973]; S. T. Lachs's *Rabbinic Commentary on the New Testament* (1988); A. F. Segal's *Rebecca's Children* (1988); two types of midrash study [§ 34-942r]; prolegomenon to the study of Jewish Christianities in rabbinic literature [§ 34-959]; three Syriac *cruces* [§ 36-973]; and Hillel, Hieronymus, and Praetextatus (1984-85).

J. W. WEVERS, *Notes on the Greek Text of Deuteronomy,* SBL Septuagint and Cognate Studies 39 (Atlanta: Scholars Press, 1995, $74.95) xxx and 665 pp. Indexed. LCN: 95-10993. ISBN: 0-7885-0120-8.

Similar in scope and format to the author's *Notes on the Greek Text of Exodus* [*NTA* 35, pp. 134-135] and *Notes on the Greek Text of Genesis* [*NTA* 38, p. 161], this volume devoted to the Greek text of Deuteronomy takes as its starting point the Göttingen edition of the Septuagint (1977) and gives particular attention to how the Greek translator handled the parent Hebrew text, especially its involved syntax and formulaic expressions. The notes, which are intended primarily for students who wish to use the Greek text intelligently, appear in verse-by-verse order from Deut 1:1 to 34:12. Also included are a 24-page introduction, appendixes on proposed changes in the critical text of Deuteronomy and on Codex A in Deuteronomy, and three indexes (Greek words and phrases, Hebrew words and phrases, topics). Wevers is the author of *Text History of the Greek Deuteronomy* (1978).

P. WHITE, *Promised Verse. Poets in the Society of Augustan Rome* (Cambridge, MA—London: Harvard University Press, 1993, $47.50) xvi and 330 pp., 4 tables. Bibliography. Indexed. LCN: 93-9190. ISBN: 0-674-71525-X.

White, professor of classics at the University of Chicago, describes how the Augustan poets and Roman poets generally were integrated into the social order that sustained Roman literary life. He gives particular attention to how poets served and were served by the leaders of society, how that symbiosis complemented their relationships with a wider public, and how they positioned themselves to address civic or political themes as well as more private ones. He first deals with poets and Roman social life: the poet as companion and protégé, group attachments, and requests and pressure. Then he treats the poets and Augustus: the political perception of Augustan poetry, literary initiatives from Augustus' side, and poetic approaches to political themes. The three appendixes concern the social status of Latin poets, connections of the Augustan poets, and *iubere* and literary requests. White concludes that the poets elaborated an Augustan thematic by themselves, independently both of Augustus and of one another, and that Augustus dominated poetry by dominating public opinion, not by cultivating a literary policy.

L. M. WILLS, *The Jewish Novel in the Ancient World,* Myth and Poetics (Ithaca, NY—London: Cornell University Press, 1995, $37.50) xi and 279 pp. Bibliography. Indexed. LCN: 94-40788. ISBN: 0-8014-3075-5.

After a 39-page general introduction to the Jewish novels of the late Hellenistic and

Roman periods as literary texts written for entertainment and enjoyed and transmitted widely, this volume examines the Daniel/Susanna tradition (from legend to novel), Tobit as tale and novel, Esther and Greek Esther, the Judith novel, *Joseph and Aseneth* and the Joseph tradition, Jewish historical novels (the Tobiad Romance, 2 Maccabees, 3 Maccabees, the Royal Family of Adiabene), and the analysis of genre and poetics of the Jewish novel. The appendix deals with *Testament of Abraham* as a satirical novel. Wills, associate professor of biblical studies at Episcopal Divinity School in Cambridge, MA, is the author of *The Jew in the Court of the Foreign King. Ancient Jewish Court Legends* (1990).

V. L. WIMBUSH AND R. VALANTASIS (EDS.), *Asceticism* (New York—Oxford: Oxford University Press, 1995, $125) xxxiii and 638 pp., 8 figs., map. Bibliographies. Indexed. LCN: 94-17642. ISBN: 0-19-508535-3.

Prepared for a conference held in 1993 at Union Theological Seminary in New York, the forty-two papers in this volume appear under seven headings: general challenges and reconsiderations (two), origins and meanings of asceticism (eight), hermeneutics of asceticism (eight), aesthetics of asceticism (eight), politics of asceticism (eight), the discourse refracted (one), and *ascetica miscellanea* (seven). The articles most pertinent to NT studies are by G. Clark on women and asceticism in late antiquity—the refusal of status and gender; J. D. M. Derrett on primitive Christianity as an ascetic movement; G. Sfameni Gasparro on asceticism and anthropology—ἐγκράτεια and "double creation" in early Christianity; A. Cameron on ascetic closure and the end of antiquity; B. J. Malina on pain, power, and personhood—ascetic behavior in the ancient Mediterranean; J. Pinsent on ascetic moods in Greek and Latin literature; D. Boyarin on the body politic among the brides of Christ—Paul and the origins of Christian sexual renunciation; J. Beduhn on the battle for the body in Manichaean asceticism; V. E. F. Harrison on the allegorization of gender—Plato and Philo on spiritual childbearing; and M. L. Satlow on shame and sex in late antique Judaism. The editors have provided a fifteen-page introduction.

ADDITIONAL BOOKS RECEIVED

P. BOVATI AND R. MEYNET, *La fin d'Israël. Paroles d'Amos,* Lire la Bible 101 (Paris: Cerf, 1994, paper 98 F) 238 pp., map. ISBN: 2-204-04867-4.

D. BRAKKE, *Athanasius and the Politics of Asceticism,* Oxford Early Christian Studies (Oxford: Oxford University Press, Clarendon Press, 1995, $65) xviii and 356 pp., table. Bibliography. Indexed. LCN: 94-30998. ISBN: 0-19-826816-5.

K. KOCH, *Die Profeten.* Band 1, *Assyrische Zeit,* Urban-Taschenbücher 280 (3rd ed.; Stuttgart—Berlin—Cologne: Kohlhammer, 1995, paper DM 34) 288 pp. Bibliography. Indexed. ISBN: 3-17-013678-X.

W. J. MURNANE, *Texts from the Amarna Period in Egypt,* ed. E. S. Meltzer, SBL Writings from the Ancient World 5 (Atlanta: Scholars Press, 1995, cloth $49.95, paper $34.95) xix and 289 pp., 7 figs., 2 maps, table. Bibliography. Indexed. LCN: 94-5147. ISBN: 1-55540-965-2 (cloth), -966-0 (paper).

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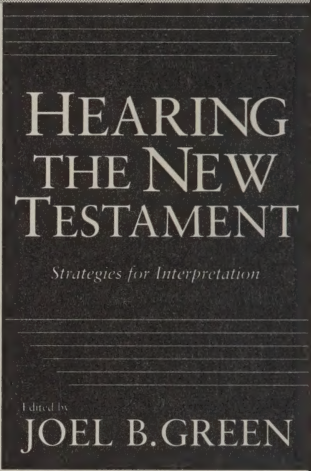
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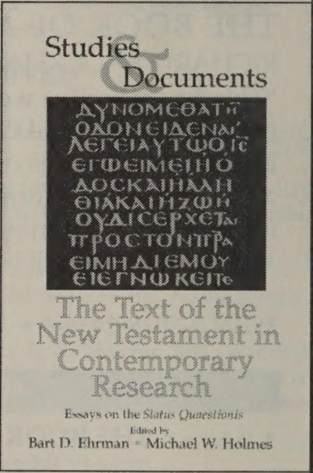
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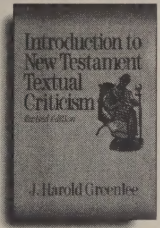

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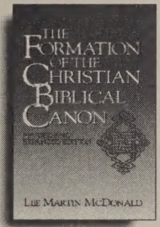

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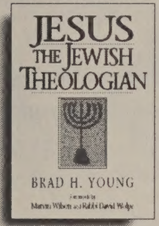

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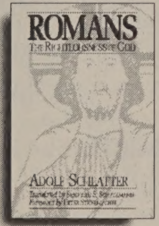

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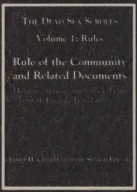
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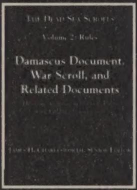
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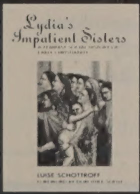
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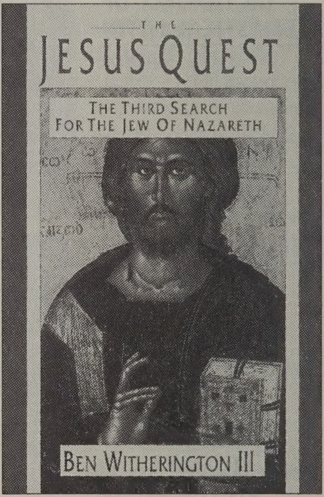

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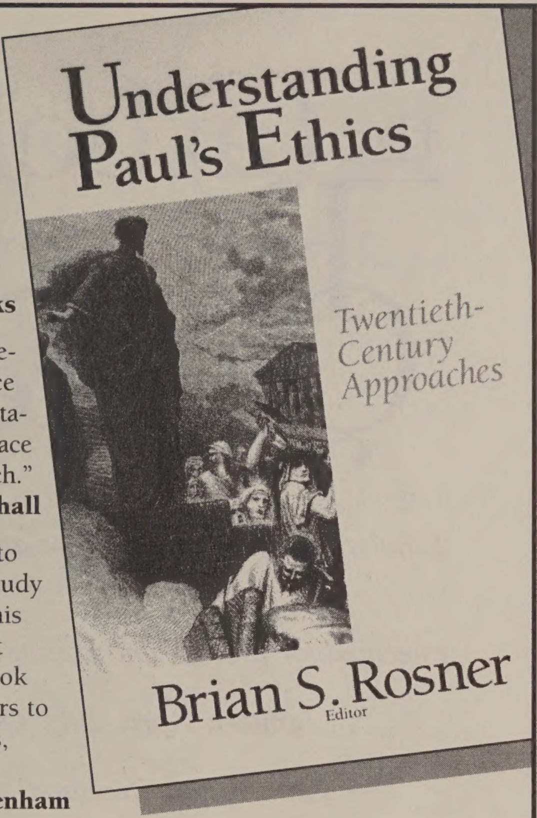

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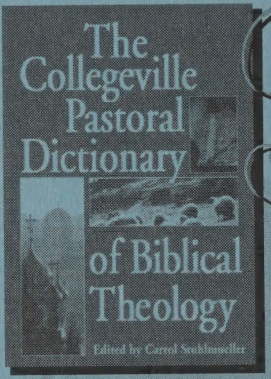

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

651r. *The New Interpreter's Bible,* vol. 1 [*NTA* 39, p. 129].

F. LINDSTRÖM, "Reading the Bible as Americans," *RevRelTheol* (3, '95) 9-14.—The first volume in a twelve-volume work contains general articles on the Bible and on the OT, as well as expositions of Genesis, Exodus, and Leviticus. Since it is a very American project, its usefulness is seriously circumscribed. In some instances the layout is very unattractive. Examination of the general articles and the commentaries reveals a range in style and quality that invites selective reading.—D.J.H.

652r. *The New Interpreter's Bible,* vol. 1 [*NTA* 39, p. 129]; vol. 8 [*NTA* 40, p. 146].

O. C. EDWARDS, "A First Look at *The New Interpreter's Bible,*" *SewaneeTheolRev* 39 (1, '95) 65-74.—A virtue of this project is that it acknowledges and allows for the inevitability of point of view. The first two volumes that have been published seem to do an excellent job of presenting biblical scholarship and merit the cliché, "state of the art." Yet they are enormously usable and can be effective tools for preaching and Bible study.—D.J.H.

653r. IBID.

P. J. WILLSON, "Interpreting scripture for the people of God," *ChristCent* 112 (34, '95) 1112-1113, 1115.—These two volumes provide real help in interpreting the Scriptures to the people of God. The initial offerings of general articles and expositions of OT and NT books suggest that the *NIB* is the commentary that preachers and teachers need for the years ahead. There is, however, among the general articles to the NT one astonishing omission: the historical figure of Jesus.—D.J.H.

654. D. M. SCHOLER, "New Testament Studies Since 1980: A Review of Achievements and Issues," *Covenant Quarterly* [Chicago] 53 (3, '95) 3-19.

Without doubt the most dramatic aspects of NT studies for the past fifteen years (1980-1994) have related to the continuing quest for the historical Jesus, the theology of Paul, and the relation of both to their 1st-century Jewish contexts. The article first summarizes scholarly achievements and current issues in these three areas. Then it attends to NT textual and lexical advances, other historical studies relevant to NT research, and new hermeneutical discussions and methods during the same period.—C.R.M.

Canon

655. C. DOHMEN, "Die gespaltene Seele der Theologie. Zum Verhältnis von Altem und Neuem Testament," *BibLiturg* 68 (3-4, '95) 154-162.

The article first considers the Catholic approach to Scripture as the "soul of theology" in *Divino afflante Spiritu* (1943), *Dei verbum* (1965), and the Pontifical Biblical Commission's document on the interpretation of the Bible in the church (1993). Then it reflects on the two parts (OT and NT) that constitute the one Christian Bible and on the possibilities and problems encountered in developing models for relating the OT and NT.—D.J.H.

656. A. GOLDBERG, "Setting Jesus Free: A Response to 'The Relevance of Jewish Roots for Our Times,'" *JournRadRef* 4 (4, '95) 18-23.

This response to M. R. Wilson [§ 39-1729] contends that he actually shows that understanding Judaism will cause doubt about the messianic claims of Jesus, thus highlighting the need for Marcionism and separating the Christian Bible from the Jewish Bible. [In the same issue (pp. 24-31) Wilson replies that the church must resist any temptation to embrace Marcionism or any form of anti-Jewishness that would contribute to disengaging the NT from the OT.]—D.J.H.

657r. G. M. HAHNEMANN, *The Muratorian Fragment and the Development of the Canon* [*NTA* 37, p. 428].

C. E. HILL, "The Debate Over the Muratorian Fragment and the Development of the Canon," *WestTheolJourn* 57 (2, '95) 437-452.—Hahnemann has advanced A. C. Sundberg's case for a 4th-century A.D. date and an Eastern origin for the Muratorian Fragment. Still, we are bound to judge that the case is unconvincing and that the traditional (late 2nd or early 3rd century) date does far better justice to the evidence. With or without the Muratorian Fragment, there is ample evidence that the church was operating with the conception of a closed canon at least by the latter half of the 2nd century.—D.J.H.

658. J. W. MILLER, "The Christian Bible in Its Final Form," *JournRadRef* 5 (1, '95) 39-47.

By appending the Gospels and Acts to the Hebrew Scriptures, the early Christians reoriented in a dramatic way the world-story related in their canonical history. Revelation suggests what Christians hope for in the ultimate sense but does not displace the Gospels or Acts as the historical *terminus* to the Christian canon. [Reprinted from Miller's *The Origins of the Bible* (1994).]—D.J.H.

659. A. PAUL, "Les diverses dénominations de la Bible," *RechSciRel* 83 (3, '95) 373-402.

This inventory of terms used by Jews and Christians to designate the biblical writings first considers five Greek words and expressions derived from or related to them: γραφή, βίβλος, νόμος, λόγος, and διαθήκη. Then it discusses the terms for Scripture in classical Judaism and the holiness of the Scriptures and of the Temple, and concludes with reflections on the Bible as a cultural and religious "space."—D.J.H.

660. T. SÖDING, "Alles neu!? Neutestamentliche Anmerkungen zum Verhältnis der beiden Testamente," *BibLiturg* 68 (3-4, '95) 162-172.

With particular attention to the issue of the relation between the OT and the NT in the Christian canon, the article first considers the theological foundations of and problems with the approaches represented by Marcion, *Barnabas,* and the ps.-Clementines. Then it discusses the potential of three current models of the canon in Christian theology that start from tradition history, canonical history, and reception history, respectively.—D.J.H.

661. S. VOORWINDE, "The Formation of the New Testament Canon," *VoxRef* 60 ('95) 4-29.

This essay treats the basis for and authorization of the NT canon from historical and theological perspectives. It first surveys the historical process: the NT canon before A.D. 140, between 140 and 220, and 220-400. Then it presents theological reflections: the significance of history, the role of the church, the internal testimony of the Holy Spirit, criteria of canonicity, redemptive-historical considerations, and the closed canon. Theological presuppositions and historical evidence dovetail, but not perfectly. It remains a confession of faith that the NT canon corresponds exactly to Christ's canon.—C.R.M.

Interpretation

662. T. Ashcroft, "Living Scripture," *ScriptBull* 25 (2, '95) 77-79.

After reflecting on experiencing God's word in Scripture, the article discusses the character of God's word for today as personal and renewing.—D.J.H.

663. J. L. Bailey, "A Pattern for Interpreting Biblical Texts," *CurrTheolMiss* 22 (4, '95) 284-289.

With reference to Mk 3:31-35, the article outlines a pattern for interpreting biblical texts: preliminary engagement (boundaries, initial observations, questions), systematic analysis (translation, literary form, inner texture, literary context, historical and sociocultural situation), and contemporary engagement (synthesis, message for today).—D.J.H.

664. R. O. Baker, "Pentecostal Bible Reading: Toward a Model of Reading for the Formation of Christian Affections," *JournPentTheol* 7 ('95) 34-48.

Bible reading is an affective experience, and this experience is the proper domain of critical biblical research. The reader-response theory of W. Iser offers an avenue for performing an affective reading of a biblical text that avoids the weaknesses of R. Barthes's approach while affirming that the reading experience can be affective as well as cognitive. For example, the death of Jesus in John's Gospel is so narrated and so related to the rest of the story that it fosters the formation of the Christian affections of love and fear.—D.J.H.

665. D. Bergant, "Fundamentalism and the Biblical Commission," *ChicStud* 34 (3, '95) 209-221.

The article first looks at some tenets of fundamentalism regarding biblical inspiration, truth, and authority, and shows how its viewpoint differs from the directions set by the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205]. Then it considers that document's treatment of hermeneutical questions, and explains the canonical approach to biblical texts.—D.J.H.

666. V. Berges, "La lingüística pragmática como método de la exégesis bíblica," *Revista Teológica Limense* [Lima] 27 (1, '93) 64-90.

Biblical exegesis is both a historical and a hermeneutical science. Pragmatic linguistics is an integrative method that respects the intrinsic dynamic between author, reader, text, and the extra-linguistic world in biblical texts.—D.J.H.

667. F. H. Borsch, "Teaching the Bible: Between Seminary and Congregation," *Sewanee TheolRev* 38 (4, '95) 351-362.

This article first appeared in 1993 in *Quarterly Review* [§ 38-609].—D.J.H.

668. C. Brown, "The Hermeneutics of Confession and Accusation," *CalvTheolJourn* 30 (2, '95) 460-471.

The article compares the hermeneutics of confession (see 1 Cor 12:3) and the hermeneutics of accusation with special reference to the charges leveled against Jesus at the hearing before the Sanhedrin (see Mk 14:61; Mt 26:63). Confession and accusation both entail acts of self-involvement. But the direction of fit between words and what they refer to is diametrically opposite: from word to world (confession), and from world to word (accusation).—D.J.H.

669. W. Brueggemann, "Preaching as Reimagination," *TheolToday* 52 (3, '95) 313-329.

The article sets forth and develops sixteen theses, suggesting that evangelical preaching finds itself now in a quite new cultural, epistemological context. Attention is given to the inadequacy of historical-critical understanding of the biblical text, the emerging awareness of the polyvalence of the biblical text, and the biblical text as the offer of an alternative script.—D.J.H.

670. L. R. Bush, "The History of the Future—or What Should We Do Now?" *Journ EvangTheolSoc* 38 (1, '95) 3-10.

Without the "prophetic" model, the doctrine of biblical inerrancy tends toward meaninglessness. While respecting the divine origin of Scripture, we must teach a grammatical, literary, historical, and theological method of interpretation. Scripture must saturate Christian teachers and leaders.—D.J.H.

671. S. Cipriani, "L'interpretazione della Bibbia nella chiesa," *Asprenas* [Naples] 42 (1, '95) 5-20.

With reference to the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205], the article discusses the focal point of biblical interpretation today, new hermeneutical perspectives, "characteristic" aspects of Catholic interpretation, and pastoral dimensions of biblical interpretation.—D.J.H.

672. D. B. Clendenin, "Orthodoxy on Scripture and Tradition: A Comparison with Reformed and Catholic Perspectives," *WestTheolJourn* 57 (2, '95) 383-402.

On matters of theological authority, Scripture, and tradition, Orthodoxy is careful to distinguish itself from both Catholic ideas about papal primacy and the Reformed insistence on *sola scriptura*. The only ultimate theological criterion to which Orthodoxy appeals is the living presence of God who safeguards the church and promises through the Spirit to lead and guide us into all truth (see Jn 14:25-26; 16:13). For Orthodoxy, the Spirit speaks to the church through the gospel tradition (παράδοσις), this tradition being defined as a living and authentic continuity with the apostolic past. Written Scripture is primary, but not exclusive. And not all tradition is good.—D.J.H.

673. D. S. Dockery, "Interpreting the New Testament for Preaching," *Faith & Mission* [Wake Forest, NC] 12 (1, '94) 3-21.

After examining how the church has used the Bible, the article provides an overview of the history of biblical interpretation, sets forth basic principles of interpretation, and offers a model for interpreting the NT for preaching. The NT can and does speak at various levels to the challenges and issues we face in our day.—D.J.H.

674. W. R. DOMERIS, "Sociological Studies and the Interpretation of the Bible," *Scriptura* 54 ('95) 203-213.

This survey of trends in sociological and social scientific studies of the OT and NT over the last twenty years first treats the OT with particular attention to the work of N. K. Gottwald. Then it turns to the NT, focusing on the historical Jesus and the world of the early church. Conflict models remain incapable of treating both the Gospel texts and the action of Jesus together. Nevertheless there is an emerging scholarly consensus on the social world of Jesus' time. Pauline studies have surged forward by leaps and bounds. The monumental work of W. A. Meeks on urban Christianity remains definitive. Finally the article summarizes the South African contribution to sociological studies in biblical scholarship.—C.R.M.

675. D. C. DULING, "Social-Scientific Small Group Research and Second Testament Study," *BibTheolBull* 25 (4, '95) 179-193.

The article first presents a historical sketch of social-scientific small group study: late 19th and early 20th centuries, the 1920s to the 1950s, and the 1950s to the present (theoretical perspectives and cross-cultural study). Then it spells out the implications of small group theory and research for the study of Mediterranean antiquity, and suggests how a small group model sheds light on leadership roles in Mt. A five-page bibliography is included.—C.R.M.

676. J. EBER, "Sagrada escritura e tradição," *VoxScript* 5 (2, '95) 179-188.

The article discusses the relation between Scripture and tradition in the early church, the Reformation, and the 20th century. Tradition has its proper and useful place only when checked against Scripture.—D.J.H.

677. K. FROEHLICH, "The Significance of Medieval Biblical Interpretation," *Lutheran Quarterly* [Milwaukee, WI] 9 (2, '95) 139-150.

Researchers on medieval biblical interpretation must avoid starting from our contemporary agenda, limiting the sources to biblical commentaries, and expecting to find everywhere the "fourfold sense" of Scripture. A great deal of time-consuming, cautious, patient, humble work will be required to achieve the necessary advances in this field, and there will be much groping in the dark.—D.J.H.

678. T. GEORGE, "What We Mean When We Say It's True. How evangelicals read the Bible," *ChristToday* 39 (12, '95) 16-21.

Evangelicals affirm that the Bible can be trusted to be totally reliable on its own terms: Its history is historical, and its miracles are miraculous, and its theology is God's own truth. The true measure of evangelical identity is that we delight in the Bible as fully as we believe in it.—C.R.M.

679. E. GERSTENBERGER, "Exégesis Bíblica en América Latina y en Europa," *Revista Teológica Limense* [Lima] 27 (2, '93) 242-252.

Both the closeness to the word of God among Latin Americans and the academic environment of biblical studies in Europe can contribute to a better understanding of Scripture. Latin American exegesis can offer an immense treasury of lived experience, while European exegesis can contribute its profound methodological advances.—D.J.H.

680. A. J. Godzieba, "Method and Interpretation: The New Testament's Heretical Hermeneutic (Prelude and Fugue)," *HeythJourn* 36 (3, '95) 286-306.

This essay proposes an alternative to the very heavily literary- and discourse-laden approaches to the NT. It contends that the NT resists reduction to a system of signs because along with its literary character it has an essentially non-textual one that is bound up with its ecclesial context and that must be acknowledged in any act of interpretation that purports to disclose what the NT means. It suggests that the experience of music in the complex of score-and-performance is a more fundamental analogue to the NT and provides a more fundamental interpretive access than a consideration of it in categories of textual interpretation and discourse does.—C.R.M.

681. F. H. Gorman, "Ritual Studies and Biblical Studies: Assessment of the Past; Prospects for the Future," *Semeia* 67 ('94) 13-36.

The article first demonstrates some of the ways in which the ideologies of theology, religion, and academic method have functioned to devalue ritual and eliminate it as a significant and authentic feature of the Bible and religion. Then it examines some recent theoretical developments in the study of ritual and suggests how they might be incorporated into biblical studies. In relation to ritual texts, new models of interpretation need to be constructed and imagined that recognize and incorporate recent developments related to the nature of the self, the nature of knowledge and learning, and the nature of human activity. [The same issue contains a response by J. J. Pilch (pp. 37-42), an afterword on ritual in biblical studies by B. C. Alexander (pp. 209-225), and a general introductory bibliography for ritual studies annotated by M. McVann (pp. 227-232).]—C.R.M.

682. S. L. Graham, "On Scripture and Authorial Intent: A Narratological Proposal," *AnglTheolRev* 77 (3, '95) 307-320.

It is possible to reinstate the critical concept of intention and to use the insights of intertextuality and narratology in an effort to begin to bridge the gap between biblical studies and theological interpretation. Rather than analyzing "what the author of Mark intended" and attempting to reconstruct the community issues to which such a text might respond, narrative critics analyze the presuppositions of the authorial voice, its cultural codes (including theological ideas), and the expectations such an authorial position places on the authorial audience. To read a text as Scripture, the actual reader must identify with the faith stance presupposed by the text.—D.J.H.

683. G. W. Hansen, "Words from God's Heart," *ChristToday* 39 (12, '95) 22-29.

The meaning of a biblical text is found when our world converges with the world of the author in the reading of the text. What the text means to me now must be rooted in what the text meant then. What the text meant then must be related to what it means to me now. The best way to protect the text from self-centered manipulation is to interpret it under the shadow of the cross of Christ.—D.J.H.

684. L. J. HOPPE, "Premillennial Dispensationalism: Fundamentalism's Eschatological Scenario," *ChicStud* 34 (3, '95) 222-235.

The key to fundamentalist Christian biblical interpretation is the doctrine of dispensationalism set forth by J. N. Darby, spread by the *Scofield Reference Bible* (1909), and popularized in H. Lindsey's *The Late Great Planet Earth* (1970). Of particular interest is the relationship among the final three dispensations: law (Moses to Christ), grace (Christ's death to the present), and the millennium (Revelation 20). Perhaps the greatest appeal of dispensationalism is the confident assurance that it inspires about the end, despite its pessimism about human potential to transform this world for the future.—D.J.H.

685. N. W. HÖSLINGER, "Vom Gebrauch der Bibel in der Liturgie. Impulse im Dokument 'Die Interpretation der Bibel in der Kirche' (1993)," *BibLiturg* 68 (3-4, '95) 216-220.

Taking as its starting point the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205], the article discusses biblical exegesis as a service for all, the word of God in the here and now, the unity of word and sacrament, the order of readings in the lectionary, the liturgy of the word, and preaching.—D.J.H.

686. P. A. JIMÉNEZ, "In Search of a Hispanic Model of Biblical Interpretation," *Journal of Hispanic/Latino Theology* [Collegeville, MN] 3 (2, '95) 44-64.

After discussing the different approaches to the Bible's authority taken by V. Elizondo (a canon within the canon) and J. L. González (the authority of the whole of Scripture), the article considers similarities in their hermeneutical approaches: the Bible as liberating, marginalization as an entry point, a "reading of resistance," and emphasis on the eschatological dimension. Then it deals with their common hermeneutical principle, the characteristic traits of Hispanic hermeneutics (contextual, liberationist, postmodern), and the implications for Hispanic ministry.—D.J.H.

687. L. T. JOHNSON, "Who Is Jesus? The academy vs. the Gospels," *Commonweal* [New York] 122 (22, '95) 12-14.

It is time for a return from the academic captivity of the church. The historical-critical method has tended to be overly critical of the tradition and insufficiently critical of itself. A broader and more comprehensive model for the apprehension of the NT writings in their anthropological, historical, literary, and religious aspects is needed. The Jesus Seminar warns against looking for a comfortable Jesus. The truly uncomfortable Jesus, however, is not the one reconstructed according to the ethos of contemporary academics but the one inscribed in the canonical Gospels.—C.R.M.

688. S. J. JOUBERT, "Bybelkunde as eiesoortige teologiese dissipline binne 'n veranderende Suid-Afrikaanse konteks (Biblical Studies as a distinctive theological discipline within a changing South-African context)," *SkrifKerk* 16 (1, '95) 67-81.

Biblical studies must carve out its niche as a functionally independent theological discipline by making its own theoretical reflections on the Bible relevant within the changing South African context. This can be achieved through study of the history and theology of the OT and NT, the intercultural communication of biblical values, the exposure of students to different religions on a phenomenological level, and the activation of students' creative abilities through study of the impact of the Bible on various art forms.—D.J.H.

689. W. H. KELBER, "Modalities of Communication, Cognition, and Physiology of Perception: Orality, Rhetoric, Scribality," *Semeia* 65 ('94) 193-216.

In the ancient world modes of communication were intertwined with cognitive and sensory perception. This essay focuses on the art of oral, traditional composition and performance; rhetorical practice and theory; and the impact of scribality on the oral, rhetorical culture. In the fluid semantic environment of antiquity media interfaces, transits, and tensions are the rule. From the perspective of media studies, a focus on these interactive forces promises to be one of the more productive modes of reading ancient texts.—C.R.M.

690. C. KOURIE, "New Testament scholarship on the threshold of the third millennium," *RelTheol/RelTeol* 2 (2, '95) 171-178.

After commenting on postmodernism, the article presents a brief cartography of 20th-century methodologies to gauge the impact of postmodernism on NT scholarship. NT studies in the postmodern era have shifted from a purely theological approach to a religious orientation that operates in a multidisciplinary matrix.—C.R.M.

691. N. R. LEROUX, "Repetition, progression, and persuasion in Scripture," *Neotestamentica* 29 (1, '95) 1-25.

K. Burke's notion of rhetorical form provides a fundamental conceptual model for analyzing how chiasmus works on readers and listeners to help them perceive meaning and feeling. In Scripture chiasmus adds variety in expression, emphasizes particular words, juxtaposes contrasting terms, brings corresponding thoughts together, gives simple prose a rhetorical twinge, creates passages that are aesthetically pleasing, expedites teaching, and highlights the dramatic center.—D.J.H.

692. W. LÖSER, "Vom Geist bewegt — lebendige Schriftauslegung heute," *GeistLeb* 68 (6, '95) 427-442.

After considering expectations and experiences associated with biblical interpretation today, the article develops three theses (from H. Schlier) about interpreting the Bible in appropriate ways and suggests some attitudes that can contribute to the "living" exposition of biblical texts. The Bible should be interpreted as a book that (1) was composed in a particular historical situation and bears witness to historical events in which God revealed himself to the world, (2) raises questions about truth and awakens faith, and (3) is understood in the context of the church and Christian life in dialogue with history.—D.J.H.

693. F. MANNS, "Lire les Écritures en Église," *RevSciRel* 69 (4, '95) 436-452.

The existential reading of the Scriptures practiced traditionally in the synagogue and in the church complements rather than contradicts historical approaches to the text. After showing how the Bible has been read existentially in Judaism and in the Christian tradition, the article explains the principles of the existential reading of Scripture: praying the text, searching for the spiritual senses, being a servant of the text, moving beyond the text, the actuality and actualization of the word, "eating the scroll," and reading Scripture in the Spirit and in truth.—D.J.H.

694. M. MASENYA, "The Bible and Women: Black Feminist Hermeneutics," *Scriptura* 54 ('95) 189-201.

After discussing the basic principles for feminist interpretation (equality, mutuality) and the situation of black women in South Africa, the article explores three options in biblical interpretation to see how useful they may be for a black feminist hermeneutics: looking to texts about women to counteract famous texts used "against" women, looking to the Bible generally for a theological perspective offering a critique of patriarchy, and looking to texts about women to learn from the history and stories of ancient and modern women living in patriarchal cultures.—D.J.H.

695. R. MATTERA, "A Hermeneutical-Ethical Approach to Women's Role in the Church," *JournRadRef* 5 (1, '95) 19-38.

As proposed and practiced by E. Schüssler Fiorenza, feminist critical hermeneutics reaches behind and beyond the biblical text to women's history and experience, and there discovers the revelatory data for its theological and ethical construction. This critical dialogue with Schüssler Fiorenza deals with resources for Christian ethical construction; the women's ἐκκλησία and the dynamics of sectarianism; criticism, experience, and ethical construction; the misuse of the Bible in ethical construction; and developing an ethic for women's full participation in the church.—D.J.H.

696. W. V. MCDILL, "Interpreting the New Testament for a Faith Response," *Faith & Mission* [Wake Forest, NC] 12 (1, '94) 81-95.

After a brief summary of the major features of NT faith, the article considers hermeneutical problems and faith, the interpreter's presuppositions, and principles that can guide the interpretation aimed at faith response. The interpreter of the NT should approach the text with a faith response in mind.—D.J.H.

697. B. J. MURPHY ET AL., "Ecumenical Symposium '95: A Reflection and an Introduction," *Hekima Review* [Nairobi] 13 ('95) 7-24.

After Murphy's introduction (pp. 7-9), there are four brief presentations: W. Okambawa (pp. 10-11) suggests that sound biblical exegesis can promote ecumenism; L. Maleya (pp. 12-15) looks at ways in which the Bible is affected by the trends of modernity and how the church should respond; S. Masawe (pp. 16-21) considers the role of the Christian community in interpreting the Bible; and P. Okabe (pp. 22-24) argues that God's word received and responded to has a role in the faith and life of God's people.—D.J.H.

698. E. OSBORN, "Literature, History and Logic: The Formation of the Christian Bible," *AusBibRev* 41 ('93) 49-63.

From the wisdom literature to Philo and to the emergence of Christian theology, Jerusalem needed Athens to be coherent. This essay explores (1) the limits of literary criticism (illustrated by the chief weaknesses of postmodernism), (2) the place of ideas and logic in the formation of the Christian Bible (one God and logic), and (3) the place of ideas and logic in the first Christian biblical theology (beginning—creation, middle—Jesus, end—apocalyptic). The more important thing about the Bible is not the literary criticism of its parts, but the ideas that they convey.—C.R.M.

699. A. PEARS, "Women's Experience and Authority in the Work of Elisabeth Schüssler Fiorenza," *ModBelieving* 36 (3, '95) 16-21.

This contribution to the discussion and clarification of the nature of feminist theology as a contemporary theological method inquires about the way in which women's experience functions alongside more traditional bases of authority in the work of Schüssler Fiorenza. The discussion focuses on biblical interpretation and women's experience, and the balance between the radical and the traditional. It concludes that Schüssler Fiorenza's reconstructionist approach to the Christian Bible and tradition is one possible feminist-oriented method that attempts to combine commitment to tradition and radical creativity.—C.R.M.

700. C. PECK, "Back to the Future. Participatory Bible Study and Biblical Theology," *Theology* 98 (785, '95) 350-357.

In participatory Bible study a wide range of people become engaged in the process at an absorbing level and often discover the Bible reading them. A key element in participatory methods is the enabling of people to reflect on their experience in relation to biblical material. The most effective participatory studies are those that draw on academic studies and therefore enable a dialogue between text, context, and experience.—D.J.H.

701. W. C. PLACHER, "Is the Bible true?" *ChristCent* 112 (28, '95) 924-928.

To say that the Bible is true is to say that what it means is true—and what it means is shaped by (among other things) the genres in which the Bible is expressed, the attitudes it takes to history, and the ways in which cultural contexts shaped the meanings of the words it uses. To say that this particular book is true is to say that we can trust it as a guide to faith and life that provides not only specific claims about God's faithfulness and how we ought to live our lives in response to it, but also a way of understanding the whole world and a language in which to speak about that world.—D.J.H.

702. G. SAYLER, "Introduction to the Bible," *CurrTheolMiss* 22 (4, '95) 290-291.

The article addresses three issues that are central for equipping lay leaders to study and teach the Bible: methodological approaches to the Bible, knowledge of Bible content, and common "blind-spots" in interpretation.—D.J.H.

703. K. SCHWARZWÄLLER, "Die Sprache der Bibel," *TheolBeitr* 26 (4, '95) 190-205.

The language of the Bible opens up life and reality in a unique way. The language of the Bible can do this because it relates life and the world to God as the creator, redeemer, and fulfiller. But that becomes clear only when one follows the manner and movement of this language and allows oneself to be taken into it.—D.J.H.

704. M. SEVIN, "L'approche des textes bibliques," *LumVit* 50 (3, '95) 253-260.

Taking its starting point from the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], the article uses Lk 7:11-17 as a vehicle to illustrate various interpretive methods: historical criticism, literary analysis (rhetorical, narrative, semiotic), approaches based on tradition (canonical, Jewish traditions, effective history), human sciences (sociological, cultural anthropological, psychological and psychoanalytical), contextual approaches (liberationist, feminist), and fundamentalist reading.—D.J.H.

705. G. SNYMAN, "Towards an Aesthetic Reading of the Bible," *Scriptura* 54 ('95) 147-157.

The biblical text is a performative event in time and space, necessitating a reading that is equally a performative event in time and space. After placing aesthetic reading in the hermeneutical context of literate culture and the culture's neglect of reading and writing as an event in time and space, the article considers the aesthetic approach as a performance in time and space, and illustrates it with reference to J. Heller's aesthetic reading of 2 Sam 11:1–12:31 in *God knows* (1984).—D.J.H.

706. M. STOWASSER, "'. . . damit das Urteil der Kirche reife'. Von 'Providentissimus Deus' zur 'Interpretation der Bibel in der Kirche,'" *TheolQuart* 175 (3, '95) 202-214.

In the light of official church documents about biblical interpretation between *Providentissimus Deus* (1893) and the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [§ 38-1205], the article traces the development of Catholic positions on the following issues: the relation of the Catholic church to modern biblical scholarship, the place of the Church Fathers in exegesis, the relation between exegesis and the Magisterium, and the place of the "laity" in the process of interpreting Scripture.—D.J.H.

707. D. M. SWEETLAND, "Cultures and Interpretations," *BibToday* 33 (5, '95) 260-265.

As Christians read Scripture in their faith communities, they are also profoundly influenced by the secular cultures in which they live. North Americans can gain important insights by exploring how biblical texts are interpreted from Latin American cultural perspectives.—D.J.H.

708. K. SYREENI, "Metaphorical Appropriation: (Post)Modern Biblical Hermeneutic and the Theory of Metaphor," *LitTheol* 9 (3, '95) 321-338.

The dilemma of modern and postmodern consciousness is to keep the faith (or any faith) and yet defend the freedom of interpretation. The article first considers the idea of the metaphorical nature of biblical testimony: metaphor and the "gigantic circle of language," the "grand metaphor" and metaphorical appropriation, and the *poiesis* of metaphor as a double enterprise. Then it deals with the idea of metaphorical space: from blind spot to dazzle, and hermeneutical encounter.—D.J.H.

709. J. S. UKPONG, "Rereading the Bible with African Eyes. Inculturation and Hermeneutics," *JournTheolSAfric* 91 ('95) 3-14.

The expression "inculturation hermeneutics" designates an approach to biblical interpretation that seeks to make the African (or any other sociocultural) context the subject of interpretation. It involves an interpreter in a certain context making meaning of a text, using a specific conceptual framework and its procedure.—D.J.H.

710. J. VAN BANNING, "Systematische Überlegungen zur allegorischen Schriftauslegung," *ZeitKathTheol* 117 (3, '95) 265-295.

The article first distinguishes between allegory (promise and fulfillment, the search for higher senses beyond the literal) and typology (parallel figures and events) in the biblical tradition and in the history of biblical interpretation. Then it considers the place of allegory in dogmatic theology with special reference to the views of Thomas Aquinas, J. H. Newman, and Augustine. Finally it illustrates allegorical interpretation with particular attention to Prov 8:22 and the approaches of Arius and Athanasius to that text. [To be continued]—D.J.H.

711. G. WAINWRIGHT, "Towards an Ecumenical Hermeneutic: How Can All Christians Read the Scriptures Together?" *Gregorianum* 76 (4, '95) 639-662.

After describing the *status quaestionis* on hermeneutics in ecumenical thought, the article proposes that the literal or historical reading of Scripture be supplemented by the spiritual senses (allegorical, tropological, and anagogical). Then it compares the hermeneutical principles of John Wesley with those set forth in the new *Catechism of the Catholic Church.* It concludes with reflections on whether progress has been made in the matter of an ecumenical hermeneutic.—D.J.H.

712. B. WIAME, "L'ordre symbolique, une clef de lecture de la Bible," *LumVit* 50 (3, '95) 261-272.

Attention to the symbolic order and to the philosophy of language can be particularly helpful for understanding the good news as the word that gives life and freedom today. When the Bible is read by starting from the categories of the symbolic order and the basic human desire to love and be loved is recognized, the biblical narrative can be perceived as a text that reveals our identity and speaks about our lives.—D.J.H.

713. J. S. WILLIAMS, "Inerrancy, Inspiration, and Dictation," *RestorQuart* 37 (3, '95) 158-177.

The debate about inerrancy, infallibility, and inspiration seems to be at an impasse. Positive statements about the usefulness of the Scriptures in instructing humankind for salvation affirm more about the Bible than a negative statement that it is without error. The Bible is revelatory as it points toward the will and nature of God. God is infallible, and the word of God that we learn from the Bible will thus be infallible. But the two should not be confused. The Bible's authority derives from God, and in this context the truth claims of the Bible should be examined and accepted.—D.J.H.

714. G. L. YORKE, "Biblical hermeneutics: an Afrocentric perspective," *RelTheol/RelTeol* 2 (2, '95) 145-158.

Afrocentricity or Afrocentrism is an attempt to reread Scripture from a premeditatedly Africa-centered perspective and in so doing to break the hermeneutical hegemony and ideological stranglehold that white "Western" biblical scholars have long enjoyed in relation to the Bible. Afrocentric hermeneutics involves both ideological suspicion and psychosocial-political liberation.—D.J.H.

715. F. YOUNG, "Interpretative Genres and the Inevitability of Pluralism," *JournStudNT* 59 ('95) 93-110.

This essay seeks to show how one's understanding of a text is affected by the kind of interpretation the interpreter sets out to do, the occasion and context of the act of interpretation, and the kind of interpretative genre one seeks to work in. The principal focus is the commentary, which provides a useful standard for comparison and contrast with other interpretative genres (homily, theme study, literary-critical study, church report, sermon, liturgy and hymnography, systematic theology). It is advisable for any interpreter to engage in a range of interpretative genres. There also needs to be a dialectic between giving primacy to the text and giving primacy to its readers.—C.R.M.

Textual Criticism

716. A. AEJMELAEUS AND B. ALAND, "Methodenfragen der biblischen Textkritik. A. Altes Testament. B. Neues Testament," *TheolRund* 60 (3, '95) 316-329.

Aejmelaeus (pp. 316-322) first discusses the content and methodology of the various chapters in E. Tov's *Textual Criticism of the Hebrew Bible* (1992). Then Aland (pp. 323-329) enters into dialogue with the papers by E. J. Epp and G. D. Fee in their *Studies in the Theory and Method of New Testament Textual Criticism* (1993).—D.J.H.

717. P. GRELOT, "Remarques sur un manuscrit de l'Évangile de Matthieu," *RechSciRel* 83 (3, '95) 403-405.

The article examines critically the arguments put forth by C. P. Thiede [§ 39-1346] for the 1st century A.D. dating of the Matthew fragments in MS Magdalen Gr. 17, and comments on the journalistic sensationalism that accompanied the announcement of Thiede's research. —D.J.H.

718. D. C. PARKER, "Was Matthew Written before 50 CE? The Magdalen Papyrus of Matthew," *ExpTimes* 107 (2, '95) 40-43.

C. P. Thiede [§§ 39-1346; 40-68] has argued on the basis of paleography and papyrology that the Magdalen papyrus of Matthew 26 (= P^{64}) dates from between A.D. 70 and 100. But the shortcomings in his argumentation are so fundamental as to render his paper worthless. He has failed to achieve his necessary objectives.—D.J.H.

719. G. STANTON, "A Gospel Among the Scrolls?" *BibRev* 11 (6, '95) 36-42.

C. P. Thiede has proposed that we have 1st-century A.D. exemplars of the Gospels of Matthew and Mark—Matthew from the Magdalen papyrus, and Mark from the Qumran fragment (7Q5). With the Magdalen fragments the question is their date. With the Qumran fragment, the question is whether or not it is really Mark.—D.J.H.

720. C. P. THIEDE, "7Q5—Facts or Fiction?" *WestTheolJourn* 57 (2, '95) 471-474.

The article responds to D. B. Wallace's critique of the author's *The Earliest Gospel Manuscript?* [§ 39-38r] on eight points.—D.J.H.

721. W. M. ZOBA, "When Manuscripts Collide," *ChristToday* 39 (12, '95) 30-31.

Using the textual variation in 1 Tim 3:16 (ὅς versus θεός) as an example, the article provides basic information about NT textual criticism: the various kinds of evidence, errors in transmission, the value of the so-called Majority Text, rules for evaluating a textual variant, and making a text-critical decision (why ὅς is preferable).—D.J.H.

Textual Criticism, §§ 40-940, 986.

Biblical Linguistics and Philology

722. C. Aslanoff, "Pour une révision des modèles grecs dans l'analyse des parties du discours de l'hébreu: le statut du participe," *RevÉtudJuiv* 154 (1-2, '95) 77-88.

A comparative examination of the status of the participle in Greek and in Hebrew indicates that the Greek participle is perceived as a verb rather than as an adjective, whereas in Hebrew the participle belongs more to the category of the adjective.—D.J.H.

723. G. A. Chamberlain, "Cultic Vocabulary in the Septuagint," *BullIntOrgSeptCogStud* 27 ('94) 21-28.

Apart from transliterations, loan-words, and Greek words reflecting Hebrew meanings, the cultic words in the Septuagint have close correspondences with cultic words in secular Greek. The Septuagint translators sometimes better understood their source and were more fluent in their target language than we have often thought.—D.J.H.

724. R. A. Faber, "The Juridical Nuance in the NT Use of προσωπολημψία," *WestTheol Journ* 57 (2, '95) 299-309.

A close reading of NT texts in which προσωπολημψία and related words appear (see Rom 2:11; Eph 6:9; Col 3:25; Jas 2:1; etc.) shows that a legal flavor permeates them, and that the authors employed the term to enhance the legal flavor. Appreciation of the OT origin of προσωπολημψία is paramount to an understanding of the passages in which it appears, since the legal overtones inherent in the Hebrew expression *nś' pnym* are retained by the Greek word coined from it and deepen the meaning of its context in diverse ways.—D.J.H.

725. J. Guillet, "Vocabulaire et théologie," *RechSciRel* 83 (2, '95) 181-186.

The distinctive theological and pedagogical purposes of X. Léon-Dufour's *Vocabulaire de Théologie Biblique* (1961) can best be seen by comparing that work with two works that influenced it: V. Fontoynont, *Vocabulaire grec commenté sur textes* (4th ed., 1949); and G. Kittel (ed.), *Theologisches Wörterbuch zum Neuen Testament* (1933-73).—D.J.H.

726. T. R. Hatina, "The Perfect Tense-Form in Recent Debate: Galatians as a Case Study," *FilolNT* 8 (15, '95) 3-22.

Analysis of the perfect tense-forms in the various parts of Galatians indicates that S. E. Porter's description of the perfect form with regard to both semantics and pragmatics shows a higher level of correspondence to usage than B. M. Fanning's description does. Fanning's claim that a dual temporal reference is inherent in virtually all perfect forms is problematic.—D.J.H.

727. G. H. R. Horsley and J. A. L. Lee, "A Preliminary Checklist of Abbreviations of Greek Epigraphic Volumes," *Epigraphica* [Faenza] 56 ('94) 129-169.

Prepared in conjunction with a dictionary of documentary attestations of lexical uses found in the NT, the article proposes a list of coherent abbreviations for Greek epigraphic volumes that are both acceptable to specialist epigraphers and comprehensible in themselves to nonspecialists. After explaining the principles underlying the checklist, it indicates for each item the abbreviation, title, editor(s), place and date of publication, series (where applicable), whether indexed, and the number in the *Guide de l'épigraphiste.* Also included are two appendixes (on texts published in journals, and onomastic reference books) and a table of other abbreviations.—D.J.H.

728. S. Levin, "The Variation Between BAIΘΛEEM and BHΘΛEEM," *BullIntOrg SeptCogStud* 27 ('94) 39-47.

The Greek texts of the Gospels present the place name "Bethlehem" uniformly as BHΘΛEEM. The fact that the Septuagint wavers between BAIΘΛEEM and BHΘΛEEM is most important for showing us the uneven state of the Hebrew language during the later centuries of the pre-Christian era.—D.J.H.

729. J. Mateos and J. Peláez, "El adverbio ἄρτι en el Nuevo Testamento," *FilolNT* 8 (15, '95) 85-94.

The Greek adverb ἄρτι, which functions to indicate absolute time only in direct speech, establishes in most cases a temporal relationship of immediate past or future or of simultaneous happening between an enunciated event and the speaker's present. The article considers the contextual factors that decide the different senses.—D.J.H.

730. H. Petersmann, "Zur Entstehung der hellenistischen Koine," *Philologus* [Berlin] 139 (1, '95) 3-14.

Examination of scholarly opinions about the origin of Hellenistic Koine Greek and a review of the pertinent textual evidence point to the pivotal role of Macedonians and the Macedonian court in its early development, and to its roots in the Attic colloquial and commercial language of the 5th century B.C.—D.J.H.

731. A. Piñero, "New Testament Philology Bulletin No. 15," *FilolNT* 8 (15, '95) 105-138.

This bulletin [see § 40-72] provides bibliographic information and (in many cases) summaries of content for 210 recently published books and articles pertaining to NT philology.—D.J.H.

732r. A. Sáenz-Badillos, *A History of the Hebrew Language* [*NTA* 39, p. 361].

E. Ullendorff, "A History of the Hebrew Language," *JournJewStud* 46 (1-2, '95) 283-292.—This history of the Hebrew language is the most comprehensive and up-to-date treatment available. Every Hebraist and Semitist is deeply indebted to the author and translator for giving us such a signally noteworthy book which will aid and support all practitioners of this discipline well into the next millennium. The article offers comments on doubtful statements or especially noteworthy recognitions, and also calls attention to the uneven bibliography and the inadequate index.—D.J.H.

733. R. J. Schork, "*Cebes' Tablet* as a Bridge-Text in the Greek Program," *ClassJourn* 91 (1, '95) 65-69.

Cebes' Tablet, a 1st-century A.D. allegory about the rocky road to true happiness, can serve well as a bridge between the basics of Greek and a first text-course. It is noteworthy for its marvelous network of nettlesome forms and constructions: genitive absolutes, present contrary-to-facts, attracted relatives, perfect active participles, ἔχω with an adverb, past generals, and supplementary participles. It rewards a structural—as opposed to a lexical—approach to a text.—D.J.H.

734. G. TOLONI, "Il significato di *y^e šurûn* nei profeti e negli agiografi. TM e versioni greche," *BibOr* 37 (2, '95) 65-93.

The Septuagint translations of the Hebrew term *yĕšurûn* in Isa 44:2 and Sir 37:25 with the Greek word ἀγαπάω reflect the terminology and conceptuality of Hebrew and Greek versions of Deuteronomy 32–33 (see especially 32:15; 33:5, 26).—D.J.H.

Biblical Translation

735. L. BARTLETT, "Inclusive language: Trendy or tolerant?" *St Mark's Review* [Canberra] 162 ('95) 8-14.

To dismiss inclusive language in Scripture translations and church life as a fad is to show an extraordinary lack of awareness. Our verbal environment demands that we take it seriously. But it is worth taking time to get this matter right.—D.J.H.

736. R. G. JENKINS, "Translating the Scriptures: Reflections on Ancient Precedent," *Aus BibRev* 41 ('93) 1-17.

With reference to the Septuagint, the article reflects on two aspects of the biblical translation process: the text-critical use of the versions, and the phenomenon of translation as a political act.—D.J.H.

737r. D. NORTON, *A history of the Bible as literature* [*NTA* 38, pp. 114, 281].

G. CAMPBELL, "Objects of Worship and Varieties of Reverence: Culture, Literature, and the Bible. A Review Article," *PerspRelStud* 22 (3, '95) 299-310.—The real rashness of Norton's work lies not so much in its broad scope as in its continual (and wearying) insistence on proving the narrow and highly debatable thesis that the King James Version has acquired its status as a literary icon solely as the result of long familiarity, since the KJV translators had no intention of writing "good" or "literary" English when they did their work. Norton argues the first point inconsistently, and the second unpersuasively. Moreover, the first point does not logically follow from the second, even if the second could be "proved." Although the breadth of his research is highly commendable, and he does explode many popular (and some scholarly) misconceptions, Norton does not finally grasp the certainty he reaches for.—D.J.H.

738r. IBID.

D. L. JEFFREY, "The English Cultural Bible," *JournRel* 75 (4, '95) 540-544.—The central purpose of this extensive history of the King James Bible is a decisive deprecation of what Norton calls "KJBolatry" or, using the British acronymn, "AVolatry." Although the avoidance of pre-Reformation material is perhaps polemical, the value of Norton's commentary is considerable when he moves into the reception of the KJV. Norton is at best ambivalent toward the tradition he surveys, but in his ambivalence he captures something central to the history of the relationship between the Bible and its literary audience.—D.J.H.

739. S. K. OHLHAUSEN, "The Last Haydock Bible," *Recusant History* [Durham, UK] 22 (4, '95) 529-535.

The Haydock Bibles were a series of self-interpreting editions of the Douay Version with annotations compiled chiefly by G. L. Haydock and first published in serialized form between 1811 and 1814 by T. Haydock. The article provides a brief historical account of the seven editions in the series and describes a recently located 1910 reprint of the final edition (1874-78). This copy establishes that the Haydock Bible series lasted longer than was generally known.—D.J.H.

740. T. L. WILT, "Flexibility Continua in Language Choice," *JournTransTextling* 7 (2, '95) 60-82.

In attempting to produce a Bible translation to cover a wide variety of needs (public worship, literary quality, intelligibility to ordinary people), many factors will affect the translation's ultimate acceptability and understandability. The article discusses choices regarding orthography, grammatical structures, lexical references, and basic translational approach in terms of continua of flexibility. These continua may be used to predict the degree to which linguistic manipulation and innovation in translation and literacy work will be acceptable to members of the target language group.—D.J.H.

Biblical Translation, §§ 40-838, 1058.

Computer-Assisted Research

741. F. BÖHMISCH AND C. DANDL, "Mit der Bibel ins Internet-Zeitalter," *TheolPraktQuart* 143 (3, '95) 247-257.

After tracing the history of computer-assisted biblical research from the late 1950s to the present, the article reflects on the possible impact that computer-technology might have on biblical exegesis, evaluates two computer programs for biblical study (*Bibleworks* and *Quest*), and offers some practical hints for theological work on the Internet.—D.J.H.

Scholars

742. J. ERNST AND J. HAINZ, "Friedrich Schröger zum Gedenken," *BibZeit* 39 (2, '95) 308-309.

A personal appreciation of the late Professor Schröger (1931-94), with particular attention to his life "journey" and scholarly works on Hebrews and 1 Peter.—D.J.H.

743. D. FLUSSER ET AL., "Tributes to Robert L. Lindsey," *JerusalemPersp* 49 ('95) 24-36.

The article presents personal appreciations of the late Professor Lindsey (1917-95) and of his work on the Synoptic problem by Flusser (pp. 24-25), H. Ronning (p. 26), D. Bivin

(p. 27), R. S. Notley (p. 28), B. H. Young (p. 29), J. Frankovic (p. 30), K. Mullican (p. 31), and D. Pryor (pp. 32-33). Also included are "milestones" in Lindsey's life (pp. 34-35), a list of writings compiled by Bivin (pp. 35-36), and many photographs of him.—D.J.H.

744. Z. J. KAPERA, "Barbara Elizabeth Thiering," *QumranChron* 5 (1, '95) 3-5.

The article sketches Thiering's life (1930-) and academic career, with particular attention to her contributions to Qumran studies. [The same fascicle (pp. 6-9) provides a list of her publications on the Dead Sea scrolls and Christian origins.]—D.J.H.

745. L. C. MCGAUGHY, "Greetings to Our Esteemed Colleague and Mentor, Robert W. Funk," *Forum* 8 (3-4, '92) 169-175.

Funk has made important contributions to the NT field in six major areas: applying contemporary linguistic theory to the analysis of Hellenistic Greek grammar, engaging theoretical questions about the nature and function of language, clarifying the form and content of the parables, studying the role of the Bible in American history and culture, mediating contemporary German NT scholarship to the American scene, and organizing and directing scholarly projects. [The fascicle also contains a photograph of Funk and a list of his publications (pp. 371-380) compiled by J. L. White].—D.J.H.

746. M. MURRMANN-KAHL, "Nestor der Wissenschaften. Adolf von Harnack (1851-1930)," *Evangelische Kommentare* [Stuttgart] 28 (12, '95) 728-731.

The article sketches the education, academic career, and influence of Harnack, with particular attention to his emphasis on historical theology and his place in German university and political life. Harnack made important contributions as a teacher, writer, editor, and organizer of scholarly projects.—D.J.H.

747. J.-H. NICOLAS, "Un grand serviteur de l'Eglise au temps du modernisme: le Père Lagrange," *NovVet* 70 (3, '95) 43-60.

After describing Lagrange's education and formation as a Dominican, the article considers the struggle that he experienced as a biblical scholar during the Modernist crisis. Then it reflects on the misunderstandings that he endured from his detractors and ecclesiastical superiors.—D.J.H.

748. K. RUDOLPH, "In memoriam Ugo Bianchi," *Numen* 42 (3, '95) 225-227.

The main concerns of the late Professor Bianchi (1922-95) within the history of religions were dualistic traditions and ideas in relation to theogony and cosmogony, the relations between destiny and divinity in Greece and Iran, gnosticism and Manichaeism, and the ancient mystery religions. He organized very significant international meetings on the origins of gnosticism, Mithraism, and salvation in the oriental religions of the Roman empire.—D.J.H.

749. M. STRAUSS AND G. LÜDEMANN, "Jesus, der Sünder. Gespräch mit dem Neutestamentler Gerd Lüdemann," *Evangelische Kommentare* [Stuttgart] 28 (10, '95) 605-608.

In response to questions from Strauss, Lüdemann comments on the relation between academic theology and the church, the renewal of interest in Jesus, Paul as the first "heretic," the resurrection of Jesus, gnosis, eschatology, Jesus as "not without sin or error," and related topics.—D.J.H.

Bulletins

750. E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 105 (47, '95) 649-656.

Descriptions and evaluations of five books: Y. Redalie, *Paul après Paul* (1994); J.-D. Kaestli and D. Marguerat (eds.), *Le mystère apocryphe* (1995); A. Paul, *La Bible. Historie, Textes et Interprétations* (1995); H. Cousin, *L'Évangile de Luc* (1994); and J.-F. Baudoz, *Les miettes de la table* (1995).—D.J.H.

751. J.-D. Kaestli, "Nouveau Testament: Littérature-Théologie," *Bulletin de Bibliographie Biblique* [Lausanne] 14 ('95) 1-79.

This fascicle [see § 36-1188] provides bibliographic information for books and articles published between 1992 and 1995 on NT introduction, the Greek language, Christian archaeology, Jesus (the historical problem), NT literature, NT theology, the NT canon, and the NT text.—D.J.H.

752. D. Senior, "The Bible in Review: The New Testament and Related Topics," *Bib Today* 33 (5, '95) 312-317.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related issues.—D.J.H.

753. D. Senior, "The Bible in Review: The New Testament and Related Topics," *Bib Today* 33 (6, '95) 375-380.

Descriptions and evaluations of twenty-two recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

754. T. Baarda, "'The Cornerstone': An Aramaism in the Diatessaron and the Gospel of Thomas?" *NovTest* 37 (3, '95) 285-300.

G. Quispel has argued that Tatian's *Diatessaron* and *Gospel of Thomas* 66 both reflect the Semitism "cornerstone" (*ʾbn pnh*) instead of the canonical reading κεφαλὴ γωνίας (Mt 21:42/Mk 12:10/Lk 20:17 = LXX Ps 118:22). But such a reading of the Diatessaronic evidence is not justified. Nor does the phrase "stone of the corner" in *Thomas* by itself furnish proof for the presence of an Aramaism in logion 66.—D.J.H.

755. A. R. Millard, "Writing and the Gospels," *QumranChron* 5 (1, '95) 55-62.

Recently discovered and published evidence (most prominently, the Dead Sea scrolls) pertaining to the knowledge and use of writing in Palestine before A.D. 70 makes it legitimate to ask whether some eyewitnesses to Jesus may have put their memories into writing or even taken notes on what they heard and saw. Such notes could then have supplied basic material for the Gospel writers.—D.J.H.

756. D. O'BRIEN, "The Silence of the Gospels and the Silence of Our Lives," *America* 173 (13, '95) 13-16.

The NT Gospels are silent about almost all of the actual life of Jesus, and most of us are silent most of the time about most of our lives. The NT gives us the germ of a story that the church fills out by living a historical life that is in its way the missing "biography" not found in the brief accounts of the Gospels.—D.J.H.

Gospels General, §§ 40-1159, 1197.

Jesus

757. M. BARKER, "The Secret Tradition," *Journal of Higher Criticism* [Madison, NJ] 2 (1, '95) 31-67.

There was far more to the teaching of Jesus than is recorded in the canonical Gospels. There are many passages in the NT where the suspicion of a secret tradition is all too apparent. Origen and Clement both believed that Jesus had given secret teachings to certain disciples. The "tyranny" of the Synoptic Gospels has prevented unbiased access to extra-canonical sources. In the latter there is no shortage of post-resurrection revelation discourses with their descriptions of mystical ascent. Once Jesus is set within the ascent tradition of the Temple and its secrets there is a whole new landscape for the study of Christian origins. The various "layers" and inconsistencies in the traditions about Jesus originated first in the development of his own thought and only later in the various groups that had access only to certain parts of his teaching.—C.R.M.

758. A. BEBB, "Was Jesus a sinner?" *Month* 28 (8, '95) 323-325.

The NT and the Church Fathers are unanimous in excluding any element of personal sin from Jesus' life. But if we consider sin as the very structure of the alienated guilty condition that all humans share, one can say that Jesus was born into the sin-situation and in that sense was a "sinner."—D.J.H.

759. T. E. BOOMERSHINE, "Jesus of Nazareth and the Watershed of Ancient Orality and Literacy," *Semeia* 65 ('94) 7-36.

When seen from the perspective of communications systems, our present picture of Jesus is profoundly enigmatic. The problem is the apparent discontinuity between Jesus' life and the movement that developed from his life and work. The watershed between oral and written communications systems is presently located between Jesus and the traditions of the church. But a review of orality and literacy in antiquity, oral and literate communications systems in Israel, and orality and literacy in Jesus' Galilean ministry suggests that the interaction of oral and written communications systems may have been far more complex than we have previously assumed. Just as Socrates developed styles of argumentation in his dialogues that led to the emergence of philosophy, so Jesus developed a style of oral discourse in his parables that led to the development of theology. [M. S. Jaffee (pp. 67-73) and V. K. Robbins (pp. 75-91) respond in the same issue.]—C.R.M.

760. M. J. BORG, "Recent Developments in North American Jesus Scholarship," *Qumran Chron* 5 (1, '95) 63-73.

After surveying North American Jesus scholarship during the 1980s, the article focuses on J. D. Crossan's portrait of Jesus as a Jewish Cynic peasant with an alternative social vision. Then it discusses the work of the Jesus Seminar and the presentation of its results in *The Five Gospels* (1994).—D.J.H.

761. S. Castro, "La oración de Jesús, experiencia colmante de Dios," *RevistEspir* 54 (216, '95) 265-292.

The article first deals with the prayer of Jesus: the milieu of prayer in which he was born and grew up, the moments at which the Gospels state that he prayed, the central content of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4), and his instructions on prayer. Then it considers the contemplative activity of Jesus (including the perception of the beautiful, etc.) during the course of his life.—D.J.H.

762r. J. Duquesne, *Jésus* [*NTA* 39, pp. 503-504; § 40-120r].

P. Deschuyteneer, "Jésus. A propos d'un livre récent," *NouvRevThéol* 117 (4, '95) 580-589.—After general comments on the aim and style of the book, the article focuses on problems connected with Duquesne's stance on miracles, the virginal conception of Jesus, and the notion of original sin. The book may be appreciated for its accessible rendering of Gospel scholarship. But it is necessary to associate the texts to the life of faith which bears and explains them.—C.R.M.

763. W. Gruen, "Jésus-Christ, modèle pour une catéchèse inculturée," *LumVit* 50 (3, '95) 287-305.

After describing the complex and stratified society that existed in 1st-century Palestine, the article situates Jesus' activity and teaching in that context, and underlines the newness of his good news: Jesus took the life and culture of the poor as his starting point to proclaim the kingdom. Then it shows how Jesus can become a model for an inculturated catechesis today.—D.J.H.

764. N. Guillemette, "Did Jesus Side with the Poor?" *Landas* 8 (2, '94) 182-207.

Examination of 49 distinct, controversial passages in the Gospels shows that when Jesus picked a fight, he was generally not fighting with the rich, and when he did fight with the rich, it was never about how the latter treated the poor. A survey of those Gospel passages in which Jesus expresses himself on the poor, poverty, and the use of money indicates that we do not have sufficient evidence to claim that Jesus exercised a preferential option for the economically poor. If, however, we take the word "poor" in the extended sense of "lacking in something important for a full life," then Jesus' whole public ministry may be viewed as focused on the care of these "poor."—C.R.M.

765. S. L. Jacobs, "A Jewish Response to Byron L. Sherwin's 'A New Jewish View of Jesus,'" *JournEcumStud* 32 (2, '95) 263-267.

Sherwin's proposal [§ 39-1655; see § 38-984] to present to Jews the idea of Jesus as a failed Jewish Messiah—Messiah son of Joseph—is novel, creative, and energizing but ultimately unsatisfying and of dubious theological worth. The article criticizes Sherwin's premises, conclusions, and approaches to a Jewish understanding of the NT, Christianity, and Jesus.—D.J.H.

766. J. JERVELL AND T. WYLLER, "Den historiske Jesus - 'andre' fase. Samtale med Jacob Jervell" [The Historical Jesus - "Another" Phase. Conversation with Jacob Jervell], *NorskTeolTids* 96 (3, '95) 167-175.

In response to questions posed by Wyller, Jervell discusses various aspects of the quest for the historical Jesus: the scholarly background, the Jesus of history, the hermeneutical problem, comparisons with G. Wingren, the "third" round in historical Jesus research, and open questions.—D.J.H.

767. L. T. JOHNSON, "The Search for (the Wrong) Jesus," *BibRev* 11 (6, '95) 20-25, 44.

With the exception of the work of J. P. Meier, one cannot find in any of the productions of questers after the historical Jesus published in the first half of this decade a critical reflection on the meaning of history itself, consideration of its goals, methods or, above all, its limitations. Recent Jesus research is the result of an obsessive need to do history with sources inadequate to supply what is sought from them, leading to a distortion of historical method, chimerical historical reconstructions, and the destruction of the only genuine witnesses for earliest Christianity we have, the discrete literary compositions of the NT.—C.R.M.

768. S. P. KEALY, "The Political Jesus," *IrTheolQuart* 61 (2, '95) 89-98.

After noting calls to take account of the political (M. J. Borg) as well as the social and economic (D. Oakman) situation of Jesus' Palestine, the article offers a succinct survey of such concerns in the work of particular scholars under three headings: liberation theology (G. Gutiérrez, L. Boff), the Zealot hypothesis (S. G. Brandon, R. Horsley), and Luke's Gospel (J. H. Yoder, R. J. Cassidy).—C.R.M.

769. W. H. KELBER, "Jesus and Tradition: Words in Time, Words in Space," *Semeia* 65 ('94) 139-167.

Ancient chirographs came to life, both from the angle of composition and from the angle of reception, in an environment saturated with oral sensitivities. If we can free ourselves from the methodological principle that variability is the work of tradition and core stability typical of Jesus, we can grant him a verbal latitude broad enough to include performancial redundancy and verbal polyphony. His proclamation was irreducible to *ipsissima verba;* it occurred in multiformity that was tantamount to multioriginality. Tradition is a circumambient contextuality or biosphere in which speaker and hearers live. It includes texts and experiences transmitted through or derived from texts. But it is anything but reducible to intertextuality. If we can wean ourselves from the notion that texts constitute the center of gravity in tradition, we may be able to imagine and work with a vastly broader concept of tradition and assign texts to their proper place within it. [Responses by J. M. Foley (pp. 169-180) and B. B. Scott (pp. 181-191) follow in the same issue.]—C.R.M.

770. P.-K. KURZ, "Identifikations- und Projektionsgestalt Jesus. Neue literarhistorische Studien und Romane," *GeistLeb* 68 (6, '95) 455-469.

After reflecting on some possibilities for portraying Jesus (biography, identification, projection), the article discusses some "historical" Jesus novels, Jesus-figures in literary naturalism and expressionism, popular literary presentations and recontextualizing transfigurations, and Jesus as a religious model and seeker.—D.J.H.

771. J.-P. Michaud, "Un état de la recherche sur le *Jésus de l'histoire,*" *ÉglThéol* 26 (2, '95) 143-163.

In order to check the value of the conclusions arrived at by the new "quest" of the historical Jesus, especially as practiced in America by J. D. Crossan and the Jesus Seminar, this essay evaluates research in three areas: the canonical Gospels (the Synoptic problem, Q, authentic words of Jesus), the apocryphal Gospels, and the socio-cultural context of 1st-century Galilee (archaeological and sociological models). The historian's effort results only in provisional conclusions, partial and conjectural. It is an abuse of language to speak of "science" apropos of such conclusions. The Jesus of the Gospels is unique, and thus it is not a question of separating the Jesus of history from the Christ of faith.—C.R.M.

772. H. Moxnes, "Den historiske Jesus. Mellom modernitet og postmodernitet?" [The Historical Jesus. Between Modernity and Postmodernity?], *NorskTeolTids* 96 (3, '95) 139-156.

After reflecting on the intellectual and cultural context of the recent debate about the historical Jesus in the USA, the article considers some "traditional" historical approaches to Jesus (J. P. Meier, E. P. Sanders, G. Vermes), the social-historical Jesus (R. A. Horsley), and the postmodern Jesus (J. D. Crossan).—D.J.H.

773. S. M. Perrella, "Il parto verginale di Maria nel dibattito teologico contemporaneo (1962-1994). Magistero-Esegesi-Teologia," *Marianum* 56 (1-2, '94) 95-213.

After considering Mariology in the context of pre- and post-Vatican II crises, the article discusses statements about Mary's *virginitas in partu* in official Catholic teachings between 1960 and 1992, and surveys treatments of the virginal incarnation of Jesus in recent exegetical and theological writings. The authors whose works are discussed include R. E. Brown, I. de la Potterie, A. Serra, S. Muñoz Iglesias, A. Ory, L. Boff, B. Forte, B. Gherardini, and G. L. Müller.—D.J.H.

774. J. J. Pilch, "Insights and models from medical anthropology for understanding the healing activity of the Historical Jesus," *HervTeolStud* 51 (2, '95) 314-337.

This essay sketches a basic introduction to medical anthropology as a key to understanding the healing activity of the historical Jesus in its cultural context. It treats select literature, leading experts, fundamental concepts, and insights and models of particular interest to biblical specialists. Medical anthropology could help the exegete to adopt a transcultural stance and thus become a "culture broker"—one who helps others understand cultures different from their own.—C.R.M.

775. B. Rey, "La quête du vrai Jésus," *LumVie* 44 (3, '95) 85-91.

This discussion of two recent Jesus books—J. Duquesne's *Jésus* and J. Potin's *Jésus, l'histoire vraie* [see § 40-120r]—considers their goals and methods, their significance for the quest of the true history of Jesus, and their approach to the Gospels. It also reflects on reactions to Duquesne's work.—D.J.H.

776. P. W. Thomas, "The Virginal Conception," *ExpTimes* 107 (1, '95) 11-14.

The different interpretations of Jesus' virginal conception reflect differences in interpretive stances (literal versus symbolic) and in Christologies (Chalcedonian versus kenotic), as well as the ambiguity of the pertinent NT texts. It can only be a tragedy if we allow disagreements over the exact details of the virginal conception to divide us and to undermine peace and goodwill within the church.—D.J.H.

777. M. WOJCIECHOWSKI, "The Basic Chronology of the Life of Jesus," *QumranChron* 5 (1, '95) 74-83.

Jesus was most probably born at the end of 8 B.C. or in the first half of 7 B.C. The beginning of his public ministry can be placed in the last months of A.D. 27 or at the beginning of A.D. 28. The crucifixion took place on Friday, April 7 in A.D. 30.—D.J.H.

778. X. YAO, "Jesus and Confucius: A Comparison," *Scottish Journal of Religious Studies* [Stirling] 16 (1, '95) 37-50.

The article compares the figures of Jesus in the Gospels and Confucius in the *Analects* with reference to their divinity and humanity, religious missions, and religious ethic and ethical religion. While Jesus is human, his power and spirit come from God and he is identified with God. While Confucius is regarded as a god-like sage, he is essentially a human being or a perfectly fulfilled human being.—D.J.H.

Jesus, §§ 40-687, 1187.

Passion and Death

779r. R. E. BROWN, *The Death of the Messiah* [*NTA* 38, pp. 456-457; §§ 40-131r–133r].

H. I. MACADAM, "Gethsemane, Gabbatha, Golgotha: The Arrest, Trials and Execution of Jesus of Nazareth," *IrBibStud* 17 (4, '95) 148-176.—Brown's work is the most comprehensive and detailed investigation of the Gospel passion narratives in any language. The article examines a representative selection of topics to demonstrate the strengths and weaknesses of Brown's research. After treating historicity and chronology, it uses the triad of Aramaic toponyms—Gethsemane, Gabbatha, and Golgotha—as a framework for discussing the issues from the perspective of research on the Greco-Roman Near East.—D.J.H.

780. L. CARDELLINO, "Occhio per occhio, guancia per guancia," *BibOr* 37 (2, '95) 95-126.

Using the biblical concepts of "an eye for an eye" and "turning the other cheek," the article reflects in the light of NT, patristic, and medieval texts (especially Dante) on the relation of the death of Jesus Christ on the cross to sin and to the forgiveness of sin.—D.J.H.

781. G. MANGATT, "Jesus' Predictions of His Passion," *Biblebhashyam* 21 (1, '95) 37-52.

The Gospels present Jesus as repeatedly announcing his passion not only through several allusive sayings (e.g. Mk 2:19; Lk 13:32-33) but also through clear predictions (see Mk 8:31; 9:31; 10:33-34; 9:12; 10:45; 14:21, 41). Jesus dies according to the Scriptures and in fulfillment of God's will and plan. The passion narrative describes how exactly Jesus' predictions were fulfilled.—D.J.H.

782. J. NEUNER, "Jesus' Passion and Death," *Vidyajyoti* 59 (4, '95) 265-269.

The cruel death of Jesus under Pontius Pilate was the final outcome of his conflict with the Jewish leaders. And yet his entire life, his work and struggle, and in a unique way his passion and death were part of his saving mission.—D.J.H.

783. B. STUBENRAUCH, "Die Menschheit Jesu als Schlüssel zur Heilsbedeutsamkeit des Kreuzes. Ein Brückenschlag vom Dogma zum Kerygma," *MünchTheolZeit* 46 (3, '95) 345-354.

The cross should be viewed as arising out of the logic of Jesus' life, preaching, and activity. This idea of the humanity of Jesus as the key to soteriology has important consequences for understanding atonement, the faith of Jesus, suffering, and freedom in Christian theology.—D.J.H.

The Resurrection

784r. M.-É. BOISMARD, *Faut-il parler encore de "Résurrection"?* [*NTA* 40, p. 364].

P. GRELOT, "Résurrection et immortalité," *EspVie* 105 (42, '95) 577-583.—This volume is a readable presentation for those who wish to know what belief in the "resurrection of the flesh" might mean. The article points out the need for a critical interpretation of symbolic language, considers the Hebrew and Greek terminology used for the state of the human person after death, enters into dialogue with Boismard about the interpretation of the pertinent biblical texts (OT, Pauline, Synoptic, Johannine), and reflects on the nature of Jesus' resurrection.—D.J.H.

785. L. T. HOWE, "On the Resurrection and the Lordship of Jesus Christ," *AsiaJourn Theol* 9 (2, '95) 318-330.

The article explores questions regarding the significance of the NT resurrection narratives for establishing the lordship of Jesus Christ and Jesus Christ as death's conqueror under the following headings: Easter faith in the apostolic witness, Jesus' resurrection and ours, and Christ the Lord. What arouses our hope that God's redemptive activity will break the formerly unconquerable power of death is the convincing character of everything else that Jesus said about the kingdom of God and eternal life.—D.J.H.

786. K.-H. MENKE, "Das systematisch-theologische Verständnis der Auferstehung Jesu. Bemerkungen zu der von Gerd Lüdemann ausgelösten Diskussion," *TheolGlaub* 85 (4, '95) 458-484.

Taking as its starting point the controversy surrounding Lüdemann's *Die Auferstehung Jesu* (1994), the article considers from the perspective of systematic theology the views of Lüdemann and other scholars (G. Essen, H. Kessler, H. Verweyen, etc.) on Jesus' resurrection under three headings: the indivisibility of fact and significance, the indivisibility of the ground for an event and knowledge of it, and the indivisibility of the Easter-event and the incarnation.—D.J.H.

787. J. MOISER, "The Resurrection. Recent Official Pronouncements and Recent Exegesis," *DownRev* 113 (393, '95) 235-247.

The insistence on the historical reality of various aspects of Jesus' resurrection in the new *Catechism of the Catholic Church* and other church documents is under severe threat from a growing body of recent exegesis. Although the Evangelists had some historical interest, their prime interest did not lie in the historical substratum of the empty tomb and appearance accounts [see § 35-113].—D.J.H.

788. J. NEUNER, "He Ascended into Heaven," *Vidyajyoti* 59 (6, '95) 400-404.

The exaltation of the risen Lord was the central faith experience of the early church. He is Lord in the community of the disciples and is destined to lead all creation to its ultimate destiny in God. The inner strength of the early church and its missionary dynamism are rooted in his exaltation.—D.J.H.

789. J. NEUNER, "On the Third Day He Rose again from the Dead," *Vidyajyoti* 59 (5, '95) 340-343.

Through his resurrection Jesus brought to completion Israel's growing understandings of life beyond death and of salvation. This fulfillment of revelation indicates that the Bible is a compendium of the pedagogy by which God guided his people by slow steps toward the divine mystery.—D.J.H.

790. J. J. SMITH, "Hansjürgen Verweyen and the Ground of Easter Faith," *Landas* 8 (2, '94) 147-181; 9 (1, '95) 72-100, (2, '95) 181-208.

The first installment gives an exposition and critique of the arguments that form the systematic foundation of Verweyen's attempt to overcome the "Easter-ditch" paradigm and to develop the thesis that Easter faith was *de jure* adequately grounded during Jesus' life, inclusive of his dying—not with the first resurrection appearances. The second installment considers the biblical basis for Verweyen's thesis in the accounts of Matthew, Luke, and John, respectively. The third installment treats the biblical evidence in Mark's Gospel and Paul's letters. It concludes that Verweyen is correct in affirming that the earthly life of Jesus, inclusive of his dying, is foundational for Easter faith, but not correct in contending that the earthly life of Jesus, inclusive of his dying, is the adequate *de jure* foundation of Easter faith.—D.J.H.

Synoptics

791. F. H. AGNEW, "Hard Sayings," *BibToday* 33 (5, '95) 303-307.

In an apophthegm (e.g. Mk 1:16-18; 2:18-19; Lk 17:20-21) a saying of climactic significance is set in a brief narrative context, the purpose of which is to illustrate the sense of the saying. Its purpose is didactic rather than biographical, and its lack of plausibility may heighten its meaning.—D.J.H.

792. K. E. BAILEY, "Middle Eastern Oral Tradition and the Synoptic Gospels," *ExpTimes* 106 (12, '95) 363-367.

After introducing the setting in which informal controlled oral tradition [see §§ 35-1114; 39-1434] functions (a formal/informal party to listen to and recite the tradition of the community—a *ḥaflat samar,* a party for preservation), the article considers the types of material it preserves (proverbs, story riddles, poetry, parables or stories) and the levels of flexibility (none, some, total) it displays. It concludes with reflections on the significance of this oral transmission method for understanding the Gospels.—C.R.M.

793. C. L. BLOMBERG, "Interpreting the Synoptic Gospels for Preaching," *Faith & Mission* [Wake Forest, NC] 12 (1, '94) 22-43.

In interpreting the Synoptic Gospels for preaching, the following six issues call for attention: the Gospels as narratives (narrative preaching, narrative criticism), the Gospel genre (historical reliability, theological focus), thinking horizontally and vertically (comparing Gospel parallels, understanding overall outlines), the Gospels' audiences, the diverse literary forms within the Gospels, and the kingdom of God.—D.J.H.

794. I. DUNDERBERG, "Q and the Beginning of Mark," *NTStud* 41 (4, '95) 501-511.

After reflecting on the problems raised by the hypothesis that Mark had access to Q and its implications for the Two Source theory, the study focuses on the evidence for this hypothesis in Mk 1:1-6 advanced by D. R. Catchpole [§ 36-1228] and J. Lambrecht [§ 37-166]. It presents and contrasts the reconstructions of the beginning of Q proposed by both scholars, reviews Lambrecht's treatment of the minor agreements between Mt 3:1-6 and Lk 3:1-6, and examines Catchpole's argumentation based on the fact that Q (Lk) 7:27 and Mk 1:2 share the same combination of two OT texts (Exod 23:20; Mal 3:1). It concludes that the minor agreements are not conclusive for the Q reconstruction, and that the redactional process in Mk 1:1-3 proposed by Catchpole is doubtful. What really counts is whether a reliable new methodological framework within the Two Source theory can be reached under the assumption that Mark had access to Q.—C.R.M.

795. M. HASITSCHKA, "Wegbereiter für den 'Stärkeren'—für Gott und den 'Menschensohn'. Spezifische Merkmale im Bild von Johannes dem Täufer bei den Synoptikern," *ProtoBib* 4 (2, '95) 73-86.

This biblical-theological sketch of the presentation of John the Baptist in the Synoptic Gospels asks whether John's proclamation of the coming "stronger one" (ἰσχυρότερος) refers to God or Jesus. A synchronic analysis of John's portrait in Mk (1:1-15; 6:14-16; 8:28; 9:11-13; 11:27-33), Lk (1–2; 3:1-20; 7:18-35; 16:16), and Mt (3:2; 11:2-6; 11:12-14; 17:11-13; 21:28-32) makes it possible to bring the alternative God or Jesus into a theological synthesis: God's saving coming in the person and work of Jesus.—C.R.M.

796. P. HOFFMANN, "'Dienst' als Herrschaft oder 'Herrschaft' als Dienst?" *BibKirch* 50 (3, '95) 146-152.

The article first considers various Synoptic sayings about the relation between service and leadership: Mt 18:1-5/Mk 9:33-35/Lk 9:46-48; Mt 20:25-28/Mk 10:42-45/Lk 22:24-28; and Mt 23:8-12. Then it discusses Jesus' challenge about service as leadership in providing the model for life within the Christian community as seen in each Synoptic Gospel (Mk, Mt, Lk) and in other NT writings.—D.J.H.

797. R. L. LINDSEY, "Unlocking the Synoptic Problem: Four Keys for Better Understanding Jesus," *JerusalemPersp* 49 ('95) 10-17, 38.

The four keys for gaining a correct perspective on Jesus and the Synoptic Gospels are command of the biblical languages, correct understanding of the order and interrelationship of the Synoptic Gospels (Lk, Mk, Mt), recognition that Luke used two written sources, and recognition that there are congruent units separated in the Synoptic tradition that must be recombined in order to be appreciated fully.—D.J.H.

798. L. C. McGaughy, "A Short History of Parable Interpretation. Part 1," *Forum* 8 (3-4, '92) 229-245.

After considering Jesus the parabler, the article discusses various ways in which parables are interpreted in the Synoptic Gospels: with brief applications, as midrashic illustrations, and as allegories. Then it deals with the triumph of allegory in the patristic age: interpretation without limits, privileged interpretations, harmonious interpretations, and universal interpretations. The Evangelists responded to the "hermeneutical potential" of the parables by appending a variety of explanatory devices. The triumph of allegory in the patristic age set limits to the interpretative imagination, though still recognizing the polyvalency of the parables.—D.J.H.

799. M. C. Moreland and J. M. Robinson, "The International Q Project. Work Sessions 23-27 May, 22-26 August, 17-18 November 1994," *JournBibLit* 114 (3, '95) 475-485.

With this installment a first draft of a critical edition of the Sayings Gospel Q is complete [see §§ 35-611; 36-697; 37-688; 38-733; 39-783]. The article presents the critical text for passages of Q established by the 1994 sessions of the International Q project and lists the contents of the cumulative critical text of Q. A revised critical edition is to be published in book form in a few years. The databases and evaluations that have been prepared for the meetings over the years will be revised, updated, and edited for publication (in hard copy and electronic form) in a series of fascicles entitled *Documenta Q,* to be published by Peeters of Leuven.—C.R.M.

800. S. J. Patterson, "Yes, Virginia, There Is a Q," *Bible Review* 11 (5, '95) 39-40.

E. Linnemann's attempt [§ 40-143] to discredit the Q hypothesis is misleading, misinformed, and misguided. The Q hypothesis, together with Markan priority, is the most efficient way of accounting for the myriad details in the relationship of the Synoptic Gospels to one another.—C.R.M.

801. G. Takács, "Die existentiale Interpretation der Gleichnisse Jesu," *Folia Theologica* [Budapest] 6 ('95) 111-147.

The article first describes three methods of modern biblical interpretation: historical-critical, hermeneutical-existential, and linguistic-literary-critical. Then it discusses how representatives of these different approaches interpret the NT parables: historical-critical (A. Jülicher, C. H. Dodd, J. Jeremias), existential (E. Fuchs, E. Linnemann, E. Jüngel, A. N. Wilder, R. W. Funk, D. O. Via), and linguistic.—D.J.H.

Matthew

802. D. C. Duling, "Matthew and marginality," *HervTeolStud* 51 (2, '95) 358-387.

After exploring the concept of marginality as it has emerged among certain social scientists, the article considers in what sense the author of Matthew's Gospel is concerned about marginal people and in what sense he might be considered a marginal figure himself. The Evangelist has an ideology of voluntary marginality. His Gospel includes some hope for "involuntary marginals" in the real world, though it is tempered. On the basis of several criteria he might be called a "marginal man."—D.J.H.

803. J. ENGELBRECHT, "Are all the commentaries on Matthew really necessary?" *RelTheol/RelTeol* 2 (2, '95) 206-215.

The article compares the treatments of introductory matters as well as the pericopes about the birth of Jesus (Mt 1:18-25) and the stilling of the sea (8:23-27) in three recent commentaries: C. L. Blomberg, *Matthew* (1992); D. A. Hagner, *Matthew 1–13* (1993); and U. Luck, *Das Evangelium nach Matthäus* (1993). None of the commentaries really takes a bold step in using the new ways of reading biblical texts.—D.J.H.

804. K. C. HANSON, "Transformed on the Mountain: Ritual Analysis and the Gospel of Matthew," *Semeia* 67 ('94) 147-170.

After hermeneutical reflections on the "mountain" symbol, the article uses ritual analysis to show how Matthew in his mountain references portrays Jesus as following a three-stage transformative process of separation, liminality, and aggregation. Then it examines five Matthean mountain narratives in light of this ritual process: the mountain of initiation-ordeal (Mt 4:1-12), the mountain of instruction (4:25–8:1), the mountain of healing (15:29-31), the mountain of epiphany (17:1-8), and the mountain of commissioning (28:16-20). [The same issue (pp. 171-177) contains a response by P. F. Esler.]—D.J.H.

805r. U. LUZ, *The theology of the Gospel of Matthew* [*NTA* 40, p. 145].

J. L. HOULDEN, "A companion to Jesus," *Times Literary Supplement* [London] September 22 ('95) 27.—Luz's exposition of Matthew's Gospel is a fine guide that gives us much to consider, and his final chapter is a model of issue-facing. While always the sympathetic expositor, Luz exposes Matthew's weak and problematic points, notably his final and doom-laden turning against the Jews as such, and the conflict between his noble espousal of love for enemies and his vitriolic treatment of the Pharisees.—D.J.H.

806. C. NEL AND A. G. VAN AARDE, "Tendense in die studie van die kultuur van oraliteit: Implikasies vir die verstaan van die Matteusevangelie (Tendencies in the study of orality: Implications for the understanding of the Gospel of Matthew)," *HervTeol Stud* 51 (2, '95) 409-437.

The article first contends that form criticism has arrived at an impasse in the study of the pre-literary phase of literary documents. Next it suggests that modern studies of oral cultures indicate another way to investigate the oral stages of written documents. Finally it argues that the formulaic language of Mt illustrates a procedure whereby ancient writers communicated new information to their readers or listeners by using formulas and themes already known to their audiences.—C.R.M.

807. A. J. SALDARINI, "Boundaries and Polemics in the Gospel of Matthew," *BibInt* 3 (3, '95) 239-265.

When Matthew's mode of speaking about the crowds, Israel, and the Gentiles, and his vituperative attacks upon Israel's leaders are analyzed sociologically, they suggest that he is a member of Israel who still hopes to influence his fellow Jews to accept Jesus and reject their traditional (mis)leaders. Matthew does not reject Israel or oppose Christianity to Judaism. Rather, he hopes to convince his fellow Jews to endorse a Jesus-centered Israel. Thus Matthew's group is better understood as a sect or deviant group still within the broader, varied, and often ill-defined Jewish community of the late 1st century.—D.J.H.

808. G. N. Stanton, "Το Ευαγγέλιο του Ματθαίου: Επισκόπηση κάποιων προσφάτων υπομνημάτων (The Gospel of Matthew: Survey of Some Recent Commentaries)," *DeltBibMel* 24 (1, '95) 18-31.

The Modern Greek version of an article published in English in *Bible Translator* [§ 39-1443].—D.J.H.

809. J. S. Ukpong, "The Problem of the Gentile Mission in Matthew's Gospel," *Vidyajyoti* 59 (7, '95) 437-448.

Not only theological factors but also historical factors must be considered in the attempt to understand Matthew's theology of mission in respect to Gentiles. The historical context of 1st-century Judaism, the situation of the Matthean community, the Jewish rejection of Jesus, and the resurrection experience whereby Jesus was recognized as the Lord of the universe all contributed to shaping Matthew's theology of the Gentile mission.—D.J.H.

810. E.-J. Vledder and A. G. van Aarde, "The social location of the Matthean community," *HervTeolStud* 51 (2, '95) 388-408.

The article seeks to locate the Matthean community in terms of whether Matthew wrote the Gospel in an *intra muros* or *extra muros* situation, and to establish the social location of the Matthean community and its conflict in terms of the debate about formative Judaism. It concludes that the Matthean community was still part of Judaism, but it was on its way out, which explains the harsh conflict with the Jewish leaders. The formative Judaism that emerged at Jamnia had a profound influence on the development of the community of Matthew.—C.R.M.

Mt, §§ 40-675, 717–719.

811. [Mt 1–2] A. del Agua, "Los evangelios de la infancia: ¿Verdad histórica o verdad teológica?" *RazFe* 230 (1154, '94) 381-399.

Rather than being opposites, historical truth and theological truth complement one another. When viewed from the perspective of derashic hermeneutics as haggadic narratives, the infancy accounts in Mt 1–2 and Lk 1–2 appear as sophisticated attempts at identifying the Christ of faith with the Jesus of history.—D.J.H.

812. [Mt 1–2] J. Miles, "Jesus Before He Could Talk," *New York Times Magazine* [New York] December 24 ('95) 28-33.

There is general scholarly agreement that the NT infancy stories (Mt 1–2; Lk 1–2) are theology in narrative form, stories told to convey and inspire religious belief rather than to establish historical fact. In a psychological or literary reading of the Christmas story, the silence of the central character, the infant, deserves particular attention. By deflecting attention back to the infant character, the writers activate the emotions surrounding parenthood and make the story of the birth of the Messiah into the story of the imperiled child.—D.J.H.

813. [Mt 1–2] F. J. Peffley, "The two Josephs," *HomPastRev* 96 (3, '95) 61-64.

The article considers ten parallels between the OT Joseph and the NT Joseph: a father named Jacob, royal lineage, suffering, left home and went to Egypt, ability to understand dreams, etc.—D.J.H.

814. [Mt 1:3, 5] R. BAUCKHAM, "Tamar's Ancestry and Rahab's Marriage: Two Problems in the Matthean Genealogy," *NovTest* 37 (4, '95) 313-329.

(1) Philo in *De virtutibus* 220-222 provides clear evidence that a Jewish exegete of Matthew's time could consider Tamar to be of unequivocally Gentile origin. Such a view may well explain her inclusion in the Matthean genealogy (see Mt 1:3). But *Jubilees* 41:1 and *Testament of Judah* 10:1 should no longer be used to support this view. (2) The exegetical basis for Rahab's marriage to Salma should be sought in 1 Chron 2:54-55, which refers both to Salma (*ślm*ʾ as in 2:11, 51) and to Rechab (*rkb,* which could be transliterated Ῥαχάβ as in Mt 1:5).—D.J.H.

815. [Mt 1:18–2:23] D. R. BAUER, "The Kingship of Jesus in the Matthean Infancy Narrative: A Literary Analysis," *CathBibQuart* 57 (2, '95) 306-323.

This narrative-critical analysis of Mt 1:18–2:23 explores the meaning and significance of the kingship of Jesus in Mt. This unit is bound together by the presentation of Herod and Jesus throughout: (1) Herod versus Jesus—the portrait of two kings, and (2) two paradigmatic responses to the kingship of Jesus: the contrast between Herod and the μάγοι. The essential character of Jesus' kingship is revealed as legitimate, effective, humble, righteous, and committed to the salvation of the people from their sins. The entire presentation of 1:18–2:23 prepares especially for the passion and resurrection narratives where all other references to Jesus' earthly kingship are found.—C.R.M.

816. BUETUBELA B., "L'Universalisme du salut et Mt 2,1-12," *RevAfricThéol* 18 (36, '94) 149-159.

After considering the extent of the text, this investigation of Mt 2:1-12 discusses its vocabulary, structure, and meaning. The focus of the passage is the identification of the new-born "king of the Jews" by non-Jews and the theme of universal salvation through Jesus.—D.J.H.

Mt 3:10, § 40-1154.

Mt 3:16, § 40-848.

817. [Mt 4:1-11] P. GRELOT, "Les tentations de Jésus," *NouvRevThéol* 117 (4, '95) 501-516.

Variation between Mt 4:1-11 and Lk 4:1-13 raises the issues of the nature of the temptations of Jesus and how he experienced them. After a brief analysis of the texts, the article addresses the problem of the historicity of the temptations as presented in Mt and Lk. Next it shows how the redaction of the accounts is related to Christian reflection on Deuteronomy chapters 6 and 8. Then avoiding unwarranted psychologizing, it reflects in a realistic fashion on the nature of Jesus' encounter in the desert as a pure interior experience. The temptations concern what Jesus' behavior will be during his ministry and in his consciousness of being Son of God and Messiah of Israel.—C.R.M.

818. [Mt 5–7] N. GUILLEMETTE, "The Sermon on the Mount: Feasible Ethics?" *Landas* 9 (2, '95) 209-236.

The article first surveys inadequate approaches to the feasibility of the Sermon on the Mount under three main headings: absolute negation (futurist ethics, impossible precept, sign of absolute demand), relative negation (elitism, inner disposition, interim ethics), and absolute-literal affirmation. Then it proposes that Jesus' demands in the Sermon on the Mount are to be put into practice absolutely in terms of their fundamental orientation (absolute affirmation) but must be interpreted according to the deepest intention of Jesus (absolute-intentional affirmation). Finally it offers suggestions about implementing Jesus' demands seriously but not necessarily in a literal way.—D.J.H.

819. [Mt 5–7] Z. STEFANOVIC, "'One Greater than the Temple.' The Sermon on the Mount in the Early Palestinian Liturgical Setting," *AsiaJournTheol* 9 (2, '95) 341-351.

The tripartite division of the early worship service in the synagogue—blessings (prayer), Scripture reading with the targum, and sermon—is reflected in the overall plan of the Sermon on the Mount: the blessings (Mt 5:3-16), an elaboration on the OT Scripture (5:17-48), and a lengthy sermon often termed practical and illustrative (6–7).—D.J.H.

820. [Mt 5:32] T. STRAMARE, "Il 'Supplement au Dictionnaire de la Bible' e le clausole di Matteo sul divorzio," *Divinitas* 39 (3, '95) 269-273.

With reference to M. Dumais's recent (1994) treatment of the "exceptive" clauses in Mt 5:32 and 19:9, the article sets forth the various interpretations and concludes that πορνεία undoubtedly refers to mixed marriages.—D.J.H.

821. [Mt 5:38-48] A. MILAVEC, "The Social Setting of 'Turning the Other Cheek' and 'Loving One's Enemies' in Light of the *Didache*," *BibTheolBull* 25 (3, '95) 131-143.

G. Theissen's reconstruction of the social setting of the teachings about loving one's enemies and turning the other cheek (see Mt 5:38-48; Lk 6:27-38; *Didache* 1:3-4) does not adequately address the death-dealing threats either from Roman soldiers or from highway bandits. Rather, Matthew's identification of "enemies" as members of one's own household (see Mt 10:34-36) holds better promise for reconstructing the social setting of these texts. Attention to the teaching in *Didache* 1:3-4 suggests that it was directed to new recruits to the Jesus movement who had to be prepared for the backlash within their extended families that their conversion might precipitate.—D.J.H.

822. [Mt 5:43] J. F. BRUG, "Show Love to Your Neighbor," *Wisconsin Lutheran Quarterly* [Mequon, WI] 92 (4, '95) 294-295.

The biblical command to love one's neighbor as oneself (Lev 19:18; Mt 5:43; 22:39; etc.) does not command or promote a positive self-image. Rather, it promotes God-like benevolence toward everyone in need.—D.J.H.

823. M.-É. BOISMARD, "'Notre pain quotidien' (Mt 6, 11)," *RevBib* 102 (3, '95) 371-378.

The Greek patristic tradition understood the bread in the fourth request of the Lord's Prayer (Mt 6:11/Lk 11:3) to represent the Word or the Wisdom of God. The Syro-Latin tradition identified it as the eucharistic body of Christ. The article argues in favor of the first understanding and also demonstrates that a material interpretation of this bread is excluded. The phrase τὸν ἄρτον τὸν ἐπιούσιον may be rendered: "the bread par excellence."—C.R.M.

824. [Mt 6:13] R. J. TOURNAY, "Que signifie la sixième demande du Notre-Père?" *RevThéolLouv* 26 (3, '95) 299-306.

The Greek text of the sixth petition (Mt 6:13) in the Lord's Prayer (μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν) reflects the use of the Aramaic-Hebrew causative conjugation in its permissive or tolerative sense. It should be translated as follows: "Do not let us enter into temptation" (see Mt 26:41 parr.).—D.J.H.

Mt 6:25-34, § 40-877.

825. [Mt 7:7] D. BASINGER, "Petitionary Prayer: A Response to Murray and Meyers," *RelStud* 31 (4, '95) 475-484.

The article examines critically two explanations given by M. J. Murray and K. Meyers [§ 39-802] for why God would refrain from giving us that which he can and would like to give us until we request that he do so: to help believers learn more about God and thus become more like God, and to help believers realize that they are dependent on God. Neither explanation is adequate, and more work on the topic remains to be done.—D.J.H.

826. [Mt 8–9] A. STEWART-SYKES, "Matthew's 'Miracle Chapters': From Composition to Narrative, and Back Again," *ScriptBull* 25 (2, '95) 55-65.

A narrative approach to the miracle stories in Mt 8–9 that highlights the passage's function as a story of the church makes sense out of the order of the pericopes and of Matthew's compositional method. The key to these chapters is the responses to Jesus. These stories lay the basis for the conflicts that emerge after the missionary discourse in Mt 10.—D.J.H.

827. [Mt 8:14-17] R. L. MAYHUE, "For What Did Christ Atone in Isa 53:4-5?" *Master's Seminary Journal* [Sun Valley, CA] 6 (2, '95) 121-141.

Isa 53:4-5 refers to the atonement and its redemptive features, not to the healing of physical sickness. Matthew in 8:14-17 used this OT text to describe a limited and localized preview of Christ's millennial rule and the believer's resurrection experience when sickness will be no more because sin will have been eliminated. The content and language of 1 Pet 2:24-25 indicate that Isa 53:4-5 is taken there as dealing with spiritual healing and Christ's payment for sin, not for sickness. Physical healing is not in the atonement, but rather comes through the atonement after resurrection.—D.J.H.

828. A. ALVES DE MELO, "O discipulado hoje. 'Levantando-se, O seguiu' (Mt 9,9)," *RevistEclBras* 55 (219, '95) 619-627.

After reflecting on the human condition and discipleship, the article considers the disciples of Jesus Christ and what it means to follow Jesus today in light of the NT and with reference to the Brazilian situation.—D.J.H.

829. P. NEPPER-CHRISTENSEN, "Matth 10,23 — et crux interpretum?" *DanskTeolTids* 58 (3, '95) 161-175.

Mt 10:23 need not be understood as incompatible with sayings about mission for those outside of Israel. Mt 24:4-14 envisions a three-phase course of events, and implies that the third phase in which the gospel about the kingdom will be proclaimed throughout the world has come (see 24:14). Mt 10:23 seems to refer to the third phase, and it is likely that the

Evangelist or another Jewish Christian in the years just before the Jewish War gave the saying its central place in the missionary discourse (just after mission to Gentiles, see Mt 10:18) with the aim of encouraging the congregation to win as many of the towns of Israel as possible before the coming of the Son of Man.—D.J.H.

830. R. K. McIver, "The Parable of the Weeds among the Wheat (Matt 13:24-30, 36-43) and the Relationship between the Kingdom and the Church as Portrayed in the Gospel of Matthew," *JournBibLit* 114 (4, '95) 643-659.

Examination of the universalist and ecclesiological interpretations of the parable of the weeds among the wheat in Mt 13:24-30, 36-43 indicates the superiority of the ecclesiological interpretation. In other words, the kingdom of God is manifest in the community of Jesus' disciples. The separation of evil from within the community will not take place by human action, nor will it take place until the end of the age.—D.J.H.

Mt 14:32-42, § 40-837.

831. F. Genuyt, "Matthieu 16, 21-23," *SémiotBib* 79 ('95) 35-46.

This installment in the ongoing semiotic analysis of Matthew's Gospel [see § 39-807] provides semiotic analyses of three passages: the first passion prediction and the reprimand of Peter (Mt 16:21-23), conditions to be fulfilled in following Jesus (16:24-28), and the transfiguration (17:1-9).—D.J.H.

Mt 17:1-9, § 40-853.

Mt 19:9, § 40-820.

832. B. R. Doyle, "The Place of the Parable of the Labourers in the Vineyard in Matthew 20:1-16," *AusBibRev* 42 ('94) 39-58.

Matthew's parable of the laborers in the vineyard (20:1-16) is at the center of the concentric structure developed in Mt 19:1–20:34, which emphasizes the upset of expected actions and practices. The parable presents the action of the good lord of the vineyard as upsetting conventional expectations by allowing access to the vineyard for all (see Mt 21:43). The first and the last are equally recompensed; there is no priority on a first-come, top-privilege basis.—D.J.H.

833. [Mt 21:28-32] R. Cameron, "Matthew's Parable of the Two Sons," *Forum* 8 (3-4, '92) 191-209.

The parable of the two sons in Mt 21:28-32 is emblematic of the central concerns of Matthew's Gospel (performance of a new and better righteousness that characterizes God's children), illustrates true discipleship, distinguishes those members who bear fruit in the community, and differentiates that community from competing Jewish and Christian movements. Invented by the Evangelist, the story marks the difference between the righteous of Matthew's community and unrepentant sinners, those Jews and Christians who cannot enter the kingdom of God.—D.J.H.

Mt 21:42, § 40-754.

834. M. A. POWELL, “Do and Keep What Moses Says (Matthew 23:2-7),” *JournBibLit* 114 (3, ’95) 419-435.

The apparent affirmation of the authority of the scribes and Pharisees in Mt 23:2-7 contradicts what is said elsewhere in Matthew’s Gospel, and none of the scholarly solutions resolves the apparent inconsistencies between this text and the Gospel as a whole. Perhaps when Jesus says that the scribes and Pharisees sit on the seat of Moses, he is referring not to their role as teachers but rather to their social position as people who control access to the Torah. As the ones who possess copies of the Torah and can read them, they know and can tell others what Moses said. Nevertheless, Jesus’ statement is not intended as an endorsement of their authority to teach or interpret the Law.—D.J.H.

835. R. T. FORTNA, “Reading Jesus’ Parable of the Talents Through Underclass Eyes. Matt 25:14-30,” *Forum* 8 (3-4, ’92) 211-228.

The original message of the parable of the talents (Mt 25:14-30) was very likely not one of judgment upon sloth, carelessness, or cowardice; it had nothing to do with moralistic teaching about the proper use of one’s God-given resources. Rather in light of the version in *Gospel of the Nazoreans* together with socioeconomic probing and a contemporary “underclass” reading, it would rather have been a declaration—as in many of Jesus’ authentic sayings—of the liberating and political empowerment afforded by the reign of God to those who previously believed themselves to be powerless.—D.J.H.

836. [Mt 26–27] A. O’LEARY, “Themes in Matthew’s Passion,” *Scripture in Church* [Dublin] 26 (101, ’96) 105-109.

The article discusses some motifs that span Matthew’s passion story (chaps. 26–27) and other themes of his narrative: true justice, Jesus as Son of God, new law, and continuity and change.—D.J.H.

837. [Mt 26:36-46] K. MADIGAN, “Ancient and High-Medieval Interpretations of Jesus in Gethsemane: Some Reflections on Tradition and Continuity in Christian Thought,” *HarvTheolRev* 88 (1, ’95) 157-173.

Mt 26:36-46 and Mk 14:32-42 present Jesus in utterly human form—powerless, ignorant, recalcitrant, and passible (cf. Lk 22:40-46). After reflecting on the christological problems posed by the Matthean and Markan versions of the episode, the article considers Peter Lombard’s collection of patristic opinions (Ambrose, Hilary, Augustine, Jerome) and notes some innovations in high-medieval interpretations of what was happening in Jesus’ soul in Gethsemane.—D.J.H.

838. [Mt 28:19] D. S. CUNNINGHAM, “On Translating the Divine Name,” *TheolStud* 56 (3, ’95) 415-440.

Even if ὁ πατὴρ καὶ ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα in Mt 28:19 is taken as the unique scriptural revelation of the divine name, it does not follow that “Father, Son, and Holy Spirit” is “the” divine name. This claim is supported with reference to languages, words, meanings, audiences, and bodies.—D.J.H.

Mark

839. J. R. DONAHUE, "Windows and Mirrors: The Setting of Mark's Gospel," *CathBib Quart* 57 (1, '95) 1-26.

Mark's Gospel is both "window" and "mirror" in the sense that it reflects events outside the community while it summons its readers to reflect on their own lives. Three threads that wind through Mark's tapestry are the shadow of the cross, opposition to Jesus by powerful leaders, and division among Jesus' followers brought about by suffering. Mark's narrative world takes up the concerns of a community located in Rome after the fire of A.D. 64 that experienced persecution, brutal executions, and intrafamilial betrayal. Through Mark's Gospel we may see, as through a glass darkly, the trials and hopes of the Roman church in the early 70s A.D.—D.J.H.

840. B. D. ELLENBURG, "A Review of Selected Narrative-Critical Conventions in Mark's Use of Miracle Material," *JournEvangTheolSoc* 38 (2, '95) 171-180.

With particular reliance on narrative criticism, the article considers irony in the Markan miracle stories, narrative space and the Markan miracles, and the literary role of characters (Jesus, disciples, religious authorities) in the Markan miracles. Narrative criticism is sympathetic to the theory that the miracles function in Mark's world of events in the same way that the parables function in word.—D.J.H.

841. C. LATZOO, "The Story of the Twelve in the Gospel of Mark," *Hekima Review* [Nairobi] 13 ('95) 25-33.

Mark's call stories (1:16-20; 3:13-19; 6:7-13) stress a positive picture of the Twelve. Nevertheless, they fail to understand Jesus, his mission, and their call to discipleship (4:35-41; 6:45-52; 8:14-21; 8:31-33; 9:30-37; 10:32-34). Mark's narrative of the Twelve prods readers to reassess their call to follow Jesus and accept service and suffering.—C.R.M.

842. M. MCVANN, "Reading Mark Ritually: Honor-Shame and the Ritual of Baptism," *Semeia* 67 ('94) 179-198.

The article first sets out the connections between the Mediterranean cultural value of honor-shame and social status and their relation to ritual. Next it discusses Mk as a ritual text thoroughly imbued with baptismal imagery and themes, especially at the three most important points in the Gospel's narrative structure: beginning (1:9-20), middle (8:27–9:1), and end (16:1-8). Then it applies the three steps of V. Turner's theory of the ritual process (separation, liminality-communitas, aggregation) to the three crucial passages in Mk just indicated. Honor-shame and ritual in Mk are closely bound together as aspects of discipleship. [C. S. LaHurd offers a response (pp. 199-208) in the same issue.]—C.R.M.

843. X. PIKAZA, "Familia Mesiánica y Matrimonio in Marcos. Introducción exegética," *Estudios Trinitarios* [Salamanca] 28 (3, '94) 321-421.

Mark's Gospel depicts the break-up of the old patriarchal family and the formation of the new messianic family. The article traces this theme in various passages according to the following general outline: those called to the family (1:16–3:6), the messianic household and the family of Jesus (3:7–6:13), the great table—the loaves (6:14–8:26), the way of death—

forming a family (8:27–9:50), fidelity in marriage—the new family (10:1-45), and Jesus' death and resurrection—the new family (11:1–16:8).—D.J.H.

844. D. Rhoads, "Mission in the Gospel of Mark," *CurrTheolMiss* 22 (5, '95) 340-355.

Mark offers a thoroughgoing depiction of mission in the face of the end of the world. All aspects of Mark's narrative world were put in the service of this radical approach to mission: the view of God, the experience of time and space, the vision of the kingdom, the understanding of the work of Jesus, ethics, organization, ritual, and practice. Mark depicts a Jesus movement oriented to mission and fosters in readers an orientation to mission.—C.R.M.

845. G. Rossi, "Interpretazione del Vangelo e psicologia. Osservazioni in margine a un libro di E. Drewermann," *CivCatt* 146 (3482, '95) 148-156.

With reference to the Italian version (1994) of Drewermann's *Das Markusevangelium* [see *NTA* 33, p. 106; 34, p. 245], the article first considers his thesis of faith that heals and saves as the key to reading Mark's Gospel. Then it reflects critically on the role of depth psychology in biblical interpretation, and criticizes Drewermann's individualistic and interior understanding of salvation as contrary to biblical revelation.—D.J.H.

846. T. Shepherd, "The Narrative Function of Markan Intercalation," *NTStud* 41 (4, '95) 522-540.

A key to identifying the function of Markan intercalation as a storytelling method (see Mk 3:20-35; 5:21-43; 6:7-32; 11:12-25; 14:1-11; 14:53-72) is to recognize how the Evangelist has brought two stories together and yet held them apart in contrast to one another to produce an interpretation. Characteristics that hold the two stories apart include the lack of major character crossover between the stories, focalization in separate locales giving the sense of separate scenes, and incomplete defocalization of the outer story at entry into the inner story, giving the sense of the outer story waiting for conclusion. Characteristics that join the two stories include temporal linkages, correlation between major characters and their actions, and interlinking of story plots and gaps between the stories. The unifying concept that best expresses the genius of Markan intercalation is "dramatized irony."—D.J.H.

847. S. H. Smith, "A Divine Tragedy: Some Observations on the Dramatic Structure of Mark's Gospel," *NovTest* 37 (3, '95) 209-231.

This paper seeks to demonstrate how and why the structure of Mk conforms to the principles of tragic drama. It first outlines the tripartite plot pattern (complication, recognition, denouement), with particular attention to Sophocles' *Oedipus Rex*. Next it comments on the elements that comprise the structure of the play according to Aristotle's *Poetics* XII.1-3 (prologue, epilogue, episode, chorus). Then it suggests that the Markan model need not have been the tragedies of classical Greece only, but more particularly the Roman closet drama, which was written in dramatic form but intended for private recitation rather than for public performance. Mark chose to present his Gospel in terms of tragic dramatic conventions to ensure that its dynamism would emerge from the oral presentation itself.—C.R.M.

Mk 1:1-6, § 40-794.

Mk 1:7, § 40-1154.

848. [Mk 1:10] K. Huber, "ὡς περιστερά. Zu einem Motiv in den Tauferzählungen der Evangelien," *ProtoBib* 4 (2, '95) 87-101.

The phrase ὡς περιστερά (Mk 1:10 parr.) in the NT accounts of Jesus' baptism can be understood to apply to the descending Holy Spirit either adjectivally (dove-like Spirit) or adverbially (dove-like descent). After a survey of the Gospel texts (Mk 1:10; Mt 3:16; Lk 3:22) and a review of interpretation since 1970, the article explains why the adverbial sense is to be preferred.—C.R.M.

Mk 1:10-11, § 40-875.

849. R. J. Dillon, "'As One Having Authority' (Mark 1:22): The Controversial Distinction of Jesus' Teaching," *CathBibQuart* 57 (1, '95) 92-113.

This analysis of Mk 1:22 as a keynote sentence for the entire account of Jesus' bitterly contested ministry first verifies the strains between 1:22 and its context by observing the treatment given it by Matthew (7:28-29) and Luke (4:32, 36). Then after inquiring into the nuances of ἐξουσία and δύναμις, it examines the role of "the scribes" in Mark's Gospel as antitypes of the teaching of Jesus (2:1-12; 3:22-30; 7:1-23). It concludes that the "authority" of the one who speaks and acts for God's imminent reign has not only the aspects of personal legitimacy and mission "from heaven," but also the connotation of freedom from all sovereignties other than God's. "The scribes" were brought forward at Mk 1:22 as teachers without "authority," not as "authorities" of lesser degree.—C.R.M.

Mk 3:31-35, § 40-663.

850. S. Bucher-Gillmayr, "'. . . und brachte seinen Kopf auf einem Teller . . .' Das Schicksal des Johannes, Mk 6,14-29," *ProtoBib* 4 (2, '95) 103-116.

This narrative analysis of Mk 6:14-29 first deals with the text on the levels of its words and its units of expression. Then it considers the development of the text: the beginning (6:14-16), the point of departure (6:17-20), the narrative (6:21-28), and the afterword (6:29).—D.J.H.

851. E. K. Broadhead, "Linguistics and Christology: A Critical Note on Mark 6:31, 32-46," *AusBibRev* 42 ('94) 69-70.

The feeding scene in Mk 6:31-44 builds an extended word play around the πολ- stem (occurring seven times in vv. 31-35). None of the πολ- terms is related to the miracle itself. Rather, through this linguistic strategy the abundance that pervades the feeding story is focused distinctly upon the teaching ministry of Jesus.—C.R.M.

Mk 6:52-53, §§ 40-719–720.

852. C. Clivaz, "La Transfiguration au risque de la compréhension du disciple: Mc 9/2-10," *ÉtudThéolRel* 70 (4, '95) 493-508.

A diachronic exegetical analysis of the transfiguration account in Mk 9:2-10 shows that its literary genre is complex and that Mark has placed the accent on the disciples. A semiotic analysis draws our attention to the dialectic of seeing/not seeing, attraction/apprehension, which runs through the account and requires us to specify the function of fear in the Markan account (compare 9:6 with 16:8). The links between the transfiguration account and the original ending of Mk (16:1-8) reveal the christological stakes of 9:2-10. A place of resonance for a possible confession of divine sonship after Easter is found in the transfiguration.—C.R.M.

853. [Mk 9:2-10] J. B. Fuliga, "The Temptation on the Mount of Transfiguration," *Asia JournTheol* 9 (2, '95) 331-340.

In the transfiguration story (Mk 9:2-10; Mt 17:1-9; Lk 9:28-36) Peter and the other disciples tried to convince Jesus to abandon the poor and oppressed ὄχλος as well as his way toward the cross in Jerusalem (see Mk 9:5 parr.). In their logic his security rested in the geographical and social distance from the poor and from Jerusalem. They wanted a theology of glory, not a theology of the cross. Jesus' return to the plain and to the crowd was a display of his preferential option for the poor.—D.J.H.

854. B. M. F. van Iersel and J. Nuchelmans, "De zoon van Timeüs en de zoon van David. Marcus 10, 46-52 gelezen door een grieks-romeinse bril (The Son of Timaeus and the Son of David: Mark 10, 46-52 in a Greco-Roman Reading)," *Tijd Theol* 35 (2, '95) 107-124.

Educated readers in the 1st century A.D. would not have missed the connection between the name "Bartimaeus" in Mk 10:46-52 and the name of the principal speaker in the then best known dialogue of Plato—*Timaeus.* At the connotative level, the narrative in Mk 10:46-52 presented blind Bartimaeus as a metaphor for Greco-Roman culture and for Greek philosophy in particular. In the figure of Bartimaeus the Greco-Roman world responds to Jesus and follows him on his way.—D.J.H.

855. [Mk 12:1-11] P. Dard, "La sémantique interprétative de François Rastier," *Sémiot Bib* 79 ('95) 3-33.

Building on articles about Rastier's approach to semantics in *Sémiotique et Bible* 77 and 78 ('95), this paper illustrates Rastier's theory of differential semantics with reference to the parable of the murderous tenants in Mk 12:1-11. After considering the "thematic" of the text, it deals with the unification of the discourse, and explains the differential model of signification. A final article on Rastier's method appears in *Sémiotique et Bible* 80 ('95) 3-33.—D.J.H.

Mk 12:10, § 40-754.

856. [Mk 13] B. B. Scott, "After the Future: From Mad Max to the Destruction of the Temple," *Forum* 8 (3-4, '92) 313-336.

This experiment in the hermeneutics of the electronic media engages three modern movies and two ancient texts, all united by an apocalyptic perspective, in "conversation." After treating apocalypticism (transcendence, revelation, eschatology), it focuses on the chaos that overwhelms order in *Metropolis* (1926), *Blade Runner* (1982), *Mad Max Beyond Thunderdome* (1985), *4 Ezra,* and Mk 13. The conversation between the texts and movies shows that apocalypticism's value lies not in its predictive powers but in its diagnostic ability.—C.R.M.

857. M. Stowasser, "Mk 13,26f und die urchristliche Rezeption des Menschensohns. Eine Anfrage an Anton Vögtle," *BibZeit* 39 (2, '95) 246-252.

Mk 13:26-27 should be regarded as the earliest "Son of Man" saying in the NT. After arguing for the original unity of Mk 13:26-27 and its background in Daniel 7, the article reconstructs the earliest form of the logion: "One will see the Son of Man coming in/with the clouds of heaven, and he will send out the angels and gather the elect." Then it suggests that the saying looked forward to the Son of Man's appearance as bringing about a decisive change for the good on behalf of the elect (see 1 Thess 4:16-18).—D.J.H.

858. E. LaVerdiere, "The Passion-Resurrection According to Mark. Act I. Plot, Betrayal, and Arrest (14:1-52). Scene One. Preparation and Last Supper (14:1-31)," *Emmanuel* 101 (7, '95) 418-432.

In Scene 1 of Act I in Mark's passion narrative (Mk 14:1-31), the chief priests, scribes, and elders prepare Jesus' Passover and "last supper" by plotting his arrest with Judas. Meanwhile, Jesus prepares his Last Supper, at which he breaks the bread and shares the cup of the covenant with his disciples. Despite the atmosphere of betrayal and scandal, hope was signified by the eating and drinking at the Lord's table.—D.J.H.

859. P. Anderson, "Mark 14:3-9 and the Ordination of Women," *CurrTheolMiss* 22 (6, '95) 451-453.

The anointing at Bethany (Mk 14:3-9) is a story about getting clear about Jesus' death, but it is also about everyone who has risked ridicule, rebuke, and rejection for love. Every ordained woman can identify with this nameless woman who did what she could with boldness.—C.R.M.

860. J.-M. van Cangh, "Le déroulement primitif de la Cène (*Mc* 14, 18-26 et par.)," *RevBib* 102 (2, '95) 193-225.

Mk 14:18-26 provides the original order of events at the Last Supper, with the exception of the pronouncement on the blood (see 14:24) which must be regarded as a liturgical addition made by the Hellenistic community. The principal elements were (1) the designation of the traitor without explicitly naming him (14:18b, 21b); (2) the blessing, breaking, and distribution of the bread at the beginning of the meal with the pronouncement "This is my body" (14:22); (3) the blessing, distribution, and consumption of the cup after the meal with the recitation of the *birkat ha-māzôn* and the customary blessing over the wine designated as "fruit of the vine" (14:23)—which explains the eschatological promise (14:25); and (4) the singing of the second part of the Hallel (14:26).—D.J.H.

861. [Mk 14:32-42] C. Hedrick, "Representing Prayer in Mark and Chariton's *Chaereas and Callirhoe*," *PerspRelStud* 22 (3, '95) 239-257.

This paper compares the way that Mk 14:32-42 represents Jesus' prayer at Gethsemane in light of Chariton's representation of prayer in *Chaereas and Callirhoe.* After comments on realism in literature and a translation of Mk 14:32-42, it first treats the Gethsemane episode in Mk: The story is the product of Mark's imagination, functions as an essential part of Mark's plot, and is too shaped by concern for plot to be considered realistic. Then it turns to prayer language in *Chaereas and Callirhoe:* the novel, popular piety, and prayers. While the portrayal of Jesus at prayer in connection with his sufferings read in light of *Chaereas and*

Callirhoe should best be understood as a novelistic fiction, the description is realistic in terms of the way people are shown at prayer in ancient texts.—C.R.M.

Mk 14:32-42, § 40-837.

862. E. LaVerdiere, "The Passion-Resurrection according to Mark. Act I. Plot, Betrayal and Arrest (14:1-52). Scene Two. The Events at Gethsemane (14:32-52)," *Emmanuel* 101 (8, '95) 483-495.

This installment [see § 40-858] provides exegetical expositions first of Mark's account of Jesus' prayer at Gethsemane (14:32-42) and then of his narrative of Jesus' betrayal, arrest, and abandonment (14:43-52).—D.J.H.

863. E. LaVerdiere, "The Passion-Resurrection According to Mark. Act II. Trial, Condemnation, and Torture (14:53-15:20). Scene One. At the Palace of the High Priest (14:53-72)," *Emmanuel* 101 (9, '95) 546-559.

An exposition of Mk 14:53-72 according to the following outline: They led Jesus away (14:53); Peter followed him at a distance (14:54); the chief priests and the entire Sanhedrin (14:55); false testimony (14:56-59); interrogation and response (14:60-62); condemnation and mockery (14:63-65); Peter's denial (14:66-71); and Peter's repentance (14:72).—D.J.H.

864. G. Schwarz, "'Und er begann zu weinen'? (Markus 14,72)," *BibNotiz* 78 ('95) 18-20.

The Greek expression καὶ ἐπιβαλὼν ἔκλαιεν in Mk 14:72 reflects the presence of the Aramaic participle *šādê* ("and having departed quickly, he wept," cf. Mt 26:75/Lk 22:62). The textual variant ἤρξατο κλαίειν presupposes that the Aramaic was read as *šārê* ("he began to weep").—D.J.H.

Luke

865. R. Mazziotta, "Luke's Artistry," *BibToday* 33 (6, '95) 364-369.

The article sketches Luke's literary artistry (themes and literary devices, teaching-story sequence, foreshadowing and after-imaging) as a way of reflecting on the differences between the NT Gospels and letters. The NT letters inform by explanation while the Gospels inform by delight.—C.R.M.

866. R. J. Raja, "'Rich Towards God': Bhakti in the Gospel of Luke," *Vidyajyoti* 59 (4, '95) 233-240, (5, '95) 307-318, (6, '95) 389-399.

This study explores the Third Gospel from the vantage point of *bhakti* (love expressed in serving God and sharing with others) and highlights Luke's role in shaping it along this *bhakti* stream [see § 36-123]. The first installment considers the Lukan infancy narratives and shows how the characters, scenes, speeches, prayers, and hymns of Lk 1–2 brim over with the characteristics of *bhakti*. The second installment treats the theme of *bhakti* in the travel narrative (9:51–19:28) in connection with special Lukan material and Q. The third installment focuses on some sections that Lk shares with Mk and Mt (triple traditions), the passion narratives, and some apparent exceptions (Lk 9:10-17; 18:18-23). Luke has taken care to present Jesus as the "bhakta" of God and himself comes across also as indeed a "bhakta."—C.R.M.

867. G. SEGALLA, "L'etica narrativa di Luca-Atti," *Teologia* 20 (1, '95) 34-74.

After a survey of methodology and hermeneutics in research on Lukan ethics (with particular attention to the approaches of F. W. Horn, P. F. Esler, and H. Moxnes), the article discusses the narrative model of ethics in Lk-Acts from various perspectives: semantic, morphological-narrative, and systematic (the Mosaic Law and ethics, the kingdom of God, patterns of behavior, exhortations to rich people, social ethics, the christological and eschatological foundation, the ethical subject). It concludes by noting the parameters of Luke's ethical teaching (kingdom of God, Jesus, universality, responsibility and sharing) and with remarks on the difference between the Greek symposium and the Lukan banquet.—D.J.H.

868. M. WOLTER, "'Reich Gottes' bei Lukas," *NTStud* 41 (4, '95) 541-563.

After introductory observations on the various ways in which the "kingdom of God" concept functions in Lk-Acts, the study reviews the early Jewish kingdom conception and notes Luke's familiarity with the connotations of early Jewish kingdom expectation. Then after highlighting the decisive contradiction between this traditional kingdom expectation and the historical reality of the Lukan present, it documents the Lukan reinterpretation of the kingdom of God concept. Luke detached the kingdom from its construction through Israel and bound it exclusively to the interpretation through Jesus Christ. For Luke the essence of the βασιλεία τοῦ θεοῦ was determined by the totality of the proclamation of Jesus. With this new interpretation Luke managed to reassure his readers concerning continuity with the normative beginnings of Christian history and with the promises of salvation intended for Israel.—C.R.M.

Lk, § 40-1053.

Lk 1–2, §§ 40-811–812.

869. [Lk 1:26-27] E. LAVERDIERE, "The Annunciation to Mary. A Story of Faith," *Emmanuel* 101 (10, '95) 580-589.

After a general introduction to the annunciation narrative (Lk 1:26-38), the article provides an exposition of the individual features of the setting (1:26-27) with reference to related texts in Lk-Acts and other biblical books.—D.J.H.

870. D. DORMEYER, "Die Rolle der Imagination im Leseprozess bei unterschiedlichen Leseweisen von Lk 1,26-38," *BibZeit* 39 (2, '95) 161-180.

In order to assess the utility of recent linguistic, literary, and hermeneutical methods, the article evaluates their contribution to understanding Lk 1:26-38. After hermeneutical and methodological comments on the genre of Lk 1:26-38, it presents structural, narrative, and rhetorical analyses of the pericope, respectively. Then it focuses on different ways of reading with attention to the phases of reading, the complexity of interactional reading, and the different (naive, critical, searching) readings of Lk 1:26-38.—C.R.M.

871. [Lk 2:7, 12] J. Kügler, "Die Windeln Jesu als Zeichen. Religionsgeschichtliche Anmerkungen zu ΣΠΑΡΓΑΝΟΩ in Lk 2," *BibNotiz* 77 ('95) 20-28.

The references to Jesus' swaddling clothes in Lk 2:7, 12 (as well as those to the manger) not only point to his identity as the Davidic Messiah but also provide a contrast to ancient concepts of a divine world-ruler. This interpretation is suggested by the book of Wisdom (especially 7:1-6), ancient Egyptian royal hymns, and the Homeric hymn to the god Hermes.—D.J.H.

Lk 3:9, § 40-1154.

Lk 3:22, § 40-848.

Lk 4:1-13, § 40-817.

872. G. A. Reyes V., "Un ejercicio de hermenéutica y contextualización basado en una lectura de Lucas 4:16-30. Paradigma de misión," *VoxScript* 5 (2, '95) 163-177.

The words of Jesus in Lk 4:16-30 not only help us to understand his use of the OT (see Isaiah 61 and 58) but also provide a paradigm for his message and mission. Jesus' preaching of the kingdom uses the terminology of the jubilee reflecting Isaiah 61 (see Leviticus 25) and emphasizes its universal dimension (a strong soteriological motif in Lk).—D.J.H.

873. [Lk 5:12-16] J. D. Crossan, "Jesus and the Leper," *Forum* 8 (3-4, '92) 177-190.

The essay first addresses principles of method with respect to the question of dependent or independent relations between extracanonical and intracanonical texts. Redactional elements from Lk 5:12-16 and 17:11-19 are not present in *Egerton Gospel* 35-47. Where intracanonical redaction is lacking, the extracanonical text should be actively presumed as independent until the contrary is proved. The second part of the essay treats the meaning of the incident of Jesus and the leper and argues that four distinctions are needed to understand it against its 1st-century Jewish background: leprosy and λέπρα, body and society, disease and illness, and event and tradition.—C.R.M.

874. J. D. M. Derrett, "Luke 6:5D Reexamined," *NovTest* 37 (3, '95) 232-248.

It is unlikely that the saying about knowing and not knowing what one is doing that is included in Codex Bezae (D) of Lk 6:5 goes back to Jesus. The article considers the wording of the saying, its understanding of doing and knowing, the basic idea, and the near parallels (Jn 7:49; 9:41; Lk 11:52/Mt 23:13; Mt 23:2-3). The maxim suggests a reformer who did not dare to leave the shelter of the Torah as well as a background lacking a firm common ethical authority.—D.J.H.

Lk 6:27-38, § 40-821.

Lk 7:11-17, § 40-704.

Lk 9:28-36, § 40-853.

875. [Lk 10:18] J. Marcus, "Jesus' Baptismal Vision," *NTStud* 41 (4, '95) 512-521.

The saying found in Lk 10:18 ("I saw Satan falling like lightning from heaven") originally described the vision that Jesus experienced at his baptism (see Mk 1:10-11 parr.). This vision of Satan's downfall was appropriate for the occasion of Jesus' baptism, and helps to explain his break with John the Baptist and the beginning of his independent ministry, the kingdom of God as the central theme of his ministry, and the development of the parallel passages (see Mk 1:10; Jn 1:32). This vision was excluded from the developing account of the baptism because locating Satan's overthrow at the beginning of Jesus' ministry could seem to render superfluous his death and resurrection.—D.J.H.

876. [Lk 10:38-42] J. Székely, "Mary and Martha. How to Receive the Divine Guest?" *Folia Theologica* [Budapest] 6 ('95) 161-172.

After considering the text of Lk 10:38-42 and its context in Luke's Gospel, the article discusses its structure and distinctive features, and relates it to aspects of Lukan theology (the wandering Jesus, God's visiting the people [see Lk 7:16], listening to the word). Rather than comparing two possible ways of life, Lk 10:38-42 presents only one as appropriate: By listening to the words of God's Son, the divine guest, about the love command, Mary chooses the good part which will never be taken away from her.—D.J.H.

Lk 11:3, § 40-823.

Lk 11:9, § 40-825.

877. [Lk 12:22-31] J. N. Jones, "'Think of the Lilies' and Prov 6:6-11," *HarvTheolRev* 88 (1, '95) 175-177.

The mention of Solomon in Lk 12:27 (see Mt 6:28-29) is meant to signal an echo and inversion of Prov 6:6-11. The lessons drawn from Prov 6:6-11 and Lk 12:22-31 (see Mt 6:25-34) are antithetical: Whereas the ant's success results from industry, the raven's success comes from God's natural beneficence. The reference to "lilies" (κρίνα) strengthens the point: Even what nonanimal life receives from God is superior to anything a human might design.—D.J.H.

878. W. G. Carey, "Excuses, excuses: the parable of the banquet (Luke 14:15-24) within the larger context of Luke," *IrBibStud* 17 (4, '95) 177-187.

The parable of the banquet in the Third Gospel (Lk 14:15-24) participates in a Lukan motif in which a person (or series of persons) faced with a crucial choice is offered three chances. Each time the person (or series of persons) uses excuses, though usually not in ways Luke endorses. Luke employs the motif to confront the audience with the claim of discipleship.—C.R.M.

879. H. Hendrickx, "A Man Had Two Sons. Lk. 15: 11-32 in Light of the Ancient Mediterranean Values of Farming and Household," *East Asian Pastoral Review* [Quezon City] 31 (1-2, '94) 46-66.

To understand the framework of expectation in which the narrator of the parable of the prodigal son (Lk 15:11-32) places the listener/reader, Hesiod's picture of a wisdom order for farmers in *Works and Days* is important. The article compares Lk 15:11-32 and Hesiod's *Works and Days* on the following points: work and justice as themes of a life of wisdom, the conflict of brothers as a testing sphere, the household (gathering, preserving, and providing for the future; see Lk 12:16-20), and the world of the household and the kingdom of God.—D.J.H.

880. H. LINARD, "Dévoilement d'une paternité. Lecture psychanalytique de la parabole des deux fils perdu(s) ou trouvé(s) (Lc 15,11-32)," *LumVit* 50 (3, '95) 307-322.

This psychoanalytic reading of the parable of the two sons in Lk 15:11-32 takes as a key the oppositions "dead/alive" and "lost/found." It shows how the two sons are caught up in a figure of the idealized father that leads to a dead-end, and how the unfolding of the figure of the perfect father can yield to genuine fatherhood. The parable challenges our desire while revealing the loving desire of the Father, and invites us to pass from possessive jealousy to the gratuitous love of the Father.—D.J.H.

881. T. HOEREN, "Das Gleichnis vom ungerechten Verwalter (Lukas 16.1-8a) — zugleich ein Beitrag zur Geschichte der Restschuldbefreiung," *NTStud* 41 (4, '95) 620-629.

The parable of the unjust steward (Lk 16:1-8) can only be understood when one takes into consideration the significance of the remission of debts in Jewish law. The parable assumes 1st-century land tenancy regulation. At this time landlords nullified their obligation to forgive debts during a sabbatical year through a prosbul deposition on the authority of Hillel. The steward's unlawful partial remission of debts (vv. 5-7) stands as a symbolic act for the priority of religious law rooted in the OT over secular law, of legitimacy over legality.—C.R.M.

882. D. L. MATHEWSON, "The Parable of the Unjust Steward (Luke 16:1-13): A Reexamination of the Traditional View in Light of Recent Challenges," *JournEvangTheolSoc* 38 (1, '95) 29-39.

The article reviews recent challenges to the traditional interpretation of Lk 16:1-13. It considers interpretations that (1) deny an emphasis on use of wealth, (2) attempt to emend the present text, and (3) reinterpret the nature of the lesson to be drawn concerning material possessions, respectively. None of these alternatives is compelling enough to overturn the traditional view. Jesus has utilized a parable that portrays a steward cheating his master in order to secure his future but uses it to teach a positive, even if shocking, lesson on the prudent use of wealth.—C.R.M.

883. T. L. BRODIE, "Re-Opening the Quest for Proto-Luke: The Systematic Use of Judges 6-12 in Luke 16:1-18:8," *Journal of Higher Criticism* [Madison, NJ] 2 (1, '95) 68-101.

After introductory comments on the shape of proto-Luke, the study argues that much of Lk 16:1–18:8 depends significantly and systematically on Judges 6–12: the parables of Lk 16:1-9, 19-31 as reworkings of the stories of Gideon (Judges 6–8); the deathly kingdom of Abimelech (Judges 9) as a foil for the kingdom of God (Lk 17:11-37); and the lone woman and the maverick judge—Lk 18:1-8 as a radical reworking of the story of Jephthah (Judg 10:6–12:7). The use of Judges 6–12 in Lk 16:1–18:8 forms a pattern, steady and distinctive, of dependence on the Septuagint. This strand of Septuagintal use gives greater precision to the proto-Luke hypothesis.—C.R.M.

884. J. J. KILGALLEN, "The Purpose of Luke's Divorce Text (Lk 16,18)," *Biblica* 76 (2, '95) 229-238.

The primary goal of Lk 16:14-18 is to put to the Pharisees the call to repent. In this context Luke intended 16:18 to be understood figuratively, along the lines of a parable. Put negatively, Luke is not here teaching about divorce. Rather, he is speaking about a lesson to be learned from the irrevocability of marriage.—D.J.H.

Lk 17:11-19, § 40-873.

885. [Lk 18:9-14] J. T. MENDONÇA, "O Outro que me torna Justo. Uma leitura pragmático-linguística da parábola do fariseu e do publicano (Lc 18,9-14)," *Didaskalia* 24 (1, '94) 49-86.

After introductory observations on the parables of Jesus and on Lk 18:9-14 as a parable and its context, the article considers its syntactic structure (translation and text, syntactic structure, outline), provides a semantic analysis (audience, the identity of the two figures, the prayers, conclusion, comment on how God works), and offers an interpretation of the text on the level of pragmatics.—D.J.H.

Lk 20:17, § 40-754.

886. A. F. BUZZARD, "Luke's Prelude to the Kingdom of God: The Fall of Jerusalem and the End of the Age—Luke 21:20-33," *JournRadRef* 4 (4, '95) 32-43.

The history of the exegesis of Lk 21:20-33 is plagued by much disagreement about the connection between the predicted desolation of Jerusalem (v. 20) and the end of the age marked by the arrival of the Son of Man in power and glory (v. 27). Luke evidently expected a final destruction and restoration of Jerusalem consequent upon the appearance of Jesus in his kingdom. Jesus must have had in mind a fall of Jerusalem lying in the (to him) distant future and followed immediately by the parousia and the end of the age.—C.R.M.

887. W. WEREN AND V. DE HAAS, "Oog in oog met personages uit Lucas, 1. Jezus en zijn volgelingen in Lc. 22 - 24 (Characterization in Luke's Narrative, 1: Jesus and his Disciples in Lk. 22 - 24)," *TijdTheol* 35 (2, '95) 125-147.

Presupposing that meaning results from an interaction between text and reader, this study first situates new theories on characterization within a model of semantic text analysis that focuses on linguistic and stylistic phenomena on the textual level. Next it advances literary arguments to demonstrate that Lk 22–23 is inseparable from Lk 24. Then it focuses in detail on Luke's representation of the apostles in 22:14-38, and the portraits of Jesus, the Galilean women, and other followers of Jesus in 23:49–24:53, respectively. The sequential analysis of these two passages attempts to synthesize the various data on the characters in addition to examining how they are semantically presented in the surrounding linguistic elements.—C.R.M.

Lk 22:40-46, § 40-837.

888. W. WEREN AND V. DE HAAS, "Oog in oog met personages uit Lucas. 2. Jezus en zijn tegenspelers in Lc. 23 (Characterization in Luke's Narrative, 2: Jesus and his Opponents in Lk. 23)," *TijdTheol* 35 (3, '95) 236-251.

Examination of the roles played by the characters in Lk 22:66–23:25 and 23:26-48 shows that responsibility for Jesus' trial and death cannot be univocally attributed to any one particular group. The Jewish religious leaders succeed only because they receive support from the people and Pilate condemns Jesus. The line between Jesus' followers and his opponents is more fluid than is generally recognized. Apart from Judas and the high priests, the characters in Lk 22–24 fluctuate. The data in Lk 23 inhibits a clear answer to the question of responsibility for Jesus' death.—D.J.H.

John

889. U. Busse, "The relevance of social history to the interpretation of the Gospel according to John," *SkrifKerk* 16 (1, '95) 28-38.

To illustrate the relevance of social history to the interpretation of John's Gospel, the article focuses on the theme of "lower service" in three passages: social hierarchy in Jn 2:1-11, the free man and the slave in 8:33-36, and Peter's odd behavior in the fishing boat according to 21:7. The analysis shows that important social-historical matters can be easily neglected in theological, christological, symbolic, and literary exegesis of the Fourth Gospel.—D.J.H.

890. G. Caron, "Exploring a religious dimension: The Johannine Jews," *StudRel/SciRel* 24 (2, '95) 159-171.

It is in the text of Jn, not outside it or behind it, that both the sense and the reference of the term "the Jews" are to be found. At the narrative level these "Jews" can represent only an attitude or a certain type of Judaism. The story allows the reader to follow this attitude or this "Judaism" as it takes shape and manifests itself in a number of people, more regularly, however, among the Pharisees and the high priests. It is particularly striking to observe the Johannine Jews claiming ownership of the Law, of Moses, of Abraham, and even of God, only to have Jesus in a most dramatic fashion systematically rejecting every single one of these claims. This is not a genuine "Judaism," but a "pseudo-Judaism." The Johannine Jews are not a foil for the world. Rather, this world of darkness helps paint the Johannine Jews.—C.R.M.

891. A. Destro and M. Pesce, "Kinship, Discipleship, and Movement: An Anthropological Study of John's Gospel," *BibInt* 3 (3, '95) 266-284.

The study highlights the fact that while opposition between kinship and discipleship is present in the Synoptics, it is absent in John. It focuses on the links between Jesus and his mother and brothers: tension between kinship identity and religious identification (Jn 1:35-51), relatives and disciples at Cana (2:1-5, 11), relatives of Jesus in the group of disciples at Capernaum (2:12), the role of the brothers (7:2-10), and the presence of Jesus' mother in the movement at his death (19:25-27). In Jn kinship undergoes some modifications whenever it comes into contact with the Jesus movement whose central nucleus is discipleship. But there are also influences on discipleship by kinship.—C.R.M.

892. A. J. Köstenberger, "The Challenge of a Systematized Biblical Theology of Mission: Missiological Insights from the Gospel of John," *Missiology* [Scottdale, PA] 23 (4, '95) 445-464.

After discussing John's concept of mission and its relation to the purpose of the Gospel, the article explores the salient features of John's mission theology: The sent Son carries out his mission; the exalted Jesus continues his mission; and the universal scope of the gospel and John's view of the "Jews." Then it considers the missiological implications of John's mission theology: the focus (theocentric or christocentric?), the model (incarnational, representational, or both?), and the scope (ethnically constrained or universal?).—D.J.H.

893. A. J. KÖSTENBERGER, "The Seventh Johannine Sign: A Study in John's Christology," *BullBibRes* 5 ('95) 87-103.

The six explicitly identified and commonly acknowledged Johannine signs (2:1-11; 4:46-54; 5:1-15; 6:1-15; 9; 11) all are public works of Jesus, are explicitly identified as signs in the Fourth Gospel, and point to God's glory displayed in Jesus and thus reveal him as God's authentic representative. When these criteria are applied to other episodes in the Fourth Gospel, Jesus' cleansing of the Temple (2:14-17) fits the category of Johannine sign very well. Its inclusion makes the raising of Lazarus the seventh climactic sign, and reveals a division into three inaugural signs and three further signs that are characterized by mounting controversy.—D.J.H.

894. D. A. LEE, "Beyond Suspicion? The Fatherhood of God in the Fourth Gospel," *Pacifica* 8 (2, '95) 140-154.

This study examines the role of suspicion within a feminist biblical hermeneutic, using as an example the way in which divine fatherhood is presented in Jn. Far from supporting patriarchal constructions of power, the Johannine notion of God as father challenges such projections and radically re-forms the basic symbol within its cultural framework. In Jn God's fatherhood reveals itself through (1) the giving away of power, and (2) the intimacy that exists between Jesus and God which both models and determines every other relationship within the believing community. Implicit symbols of female wisdom and divine motherhood each in its own way influence the surface structure of the text.—C.R.M.

895. D. A. LEE, "Sin, Self-rejection and Gender: a Feminist Reading of John's Gospel," *Colloquium* 27 (1, '95) 51-63.

This investigation seeks to revision the meaning of sin and grace in the Fourth Gospel on the basis of insights from feminist theology in conjunction with women's experience. John's Gospel offers a different and more complex understanding of sin than the Western caricature of pride and rebellion, which has damaged women in their struggle to live grace-filled lives.—C.R.M.

896. P. LÉTOURNEAU, "La gloire de Jésus: gloire et glorification dans le IV^{e} Évangile," *LavThéolPhil* 51 (3, '95) 551-572.

The presentation of Jesus in the Fourth Gospel is guided by two complementary christological schemas. In the juridical schema that views Jesus as the plenipotentiary Son of God, the one sent as representative by the Father for the salvation of the world, the "flesh" predominates: His glory must be reconstructed by a symbolic process rooted in the manifestation of the Son in the flesh. In the apocalyptic schema that views Jesus as the transcendent Son of Man, as the King and universal judge, "glory" predominates and makes historical time flow into the eschaton. Proper understanding of the person of Jesus in John's Gospel results from the combination of the two schemas.—D.J.H.

897. D. LYS, "Jamais chez Jean! (Mort et résurrection)," *ÉtudThéolRel* 70 (4, '95) 509-519.

The article calls attention to the semantic and lexical differences among the Greek terms in the Johannine corpus that are conventionally (but questionably) translated as “always” (πάντοτε, εἰς τὸν αἰῶνα) and “never” (οὐδέποτε, οὐδέπω and οὔπω, negation + πώποτε, ἐκ τοῦ αἰῶνος + negation, εἰς τὸν αἰῶνα + negation). Then it considers the implications that these differences make in understanding Johannine texts about resurrection and immortality.—D.J.H.

898. M. Morgen, “Les bulletins johanniques de Xavier Léon-Dufour,” *RechSciRel* 83 (2, ’95) 187-191.

In his reviews of Johannine scholarship between 1967 and 1994 Léon-Dufour considered commentaries, the relation of John’s Gospel to the Synoptics, and the Johannine milieu. He gave particular attention to John’s symbolic language, synchronic readings, and the place of the Holy Spirit.—D.J.H.

899. J. F. O’Grady, “Jesus the Revelation of God in the Fourth Gospel,” *BibTheolBull* 25 (4, ’95) 161-165.

John’s Gospel responds to the human need to understand the divine in precise categories by having Jesus reveal God in his ministry and in his death. God is like a loving parent, a father. And God is present in the most abject of human experiences—even a horrible and painful death.—D.J.H.

900. G. Pendrick, “Μονογενής,” *NTStud* 41 (4, ’95) 587-600.

Examination of the uses of μονογενής in Greek literature shows that the adjective’s usual meaning is “unique” or “only.” This sense best suits the context of the term’s five occurrences in Jn 1:14, 18; 3:16, 18; and 1 Jn 4:9. The interpretation of the Johannine μονογενής as “only begotten” originates in and is the result of developments in Christology that do not antedate the 2nd century A.D.—D.J.H.

901. W. T. Pyle, “Understanding the Misunderstanding Sequences in the Gospel of John,” *Faith & Mission* [Wake Forest, NC] 11 (2, ’94) 26-47.

The misunderstanding sequences in John’s Gospel function as a series of tests for the readers. As the readers observe the characters struggling with the identity of Jesus, his relationship to the Father, and the nature of faith, the readers find themselves struggling with their own faith. The portrayals of the “Jews” as the primary antagonists of Jesus lead to a natural identification with Jesus and the “inside information” of the narrator. The interlocutors of Jesus serve as a paradigm of what not to do.—D.J.H.

902. K. Scholtissek, “Mystagogische Christologie im Johannesevangelium?” *GeistLeb* 68 (6, ’95) 412-426.

The article presents a series of probes of the Fourth Gospel designed to aid in the detection of a “mystagogical Christology” that marks the theological individuality and spiritual dynamic of the Johannine presentation. It seeks to illuminate the text and formulations of the Gospel itself, especially the characteristic manner in which encounters with Jesus are inaugurated and followed by intimate dialogue. After considering the call of the disciples (Jn 1:35-51), it reviews traces of a mystagogical Christology under the following headings: meeting in conversation (Jn 4:1-42; 3:1-21; 9:1-7, 35-38; etc.), Jesus as the way for seekers (seeking and finding, thirsting and hungering, 14:6), christological symbols (living water, bread of life, light of the world), and “You are my friends” (15:14).—C.R.M.

903. P. TRUDINGER, "A Prophet Like Me (Deut. 18: 15): Jesus and Moses in St John's Gospel, Once Again," *DownRev* 113 (392, '95) 193-195.

Jn 1:17 need not imply a contrast between Moses and Jesus. Indeed, examination of how John portrays Jesus reveals a correlation between the two figures: sent by God, signs and hardening of heart, revealing God's "name," exodus, providing food and water, and intercession with God.—D.J.H.

Jn, § 40-664.

904. [Jn 1:1] A. JANNIÈRE, "'En arkhê ên o logos.' Notes sur des problèmes de traduction," *RechSciRel* 83 (2, '95) 241-247.

The philosophical meaning of words in Jn 1:1 would have been familiar to cultivated Greeks of the 2nd century A.D. Since Anaximander ἀρχή meant the "principle," that which is at the origin of everything and remains so permanently. Since Heraclitus the λόγος referred to the divine thought that enlightens the world of meaning for humankind, what guides the coming about of everything.—D.J.H.

905. [Jn 1:1-18] W. BINDEMANN, "Der Johannesprolog: Ein Versuch, ihn zu verstehen," *NovTest* 37 (4, '95) 330-354.

This study employs a tradition-historical analysis in order to determine the origin of the constituent elements of the Johannine Prologue (1:1-18) as well as the intention of its author. One may perceive four stages in the reception of the hymnic passages of the Prologue: a sapiential Logos-song of Jewish origin, its dualistic-gnosticizing expansion (Hellenistic-Jewish), a Christian reception (from Logos-song to Christ hymn—the addition of vv. 12d and 17b-c), and the interpretation of the Prologue author (correction of the gnosticizing thought). The passages about the Baptist (1:6-8, 15) were joined to the Christ hymn when it became the Prologue of the Fourth Gospel. The literary construction of the Prologue indicates that it is not a timeless meditation. The author develops a theological position in conversation with different theological statements through the citation of representative traditional elements. The readers are included in this conversation and thus the Prologue opens the door to the ensuing narrative for them.—C.R.M.

906. M. THEOBALD, "Le prologue johannique (Jean 1, 1-18) et ses 'lecteurs implicites.' Remarques sur une question toujours ouverte," *RechSciRel* 83 (2, '95) 193-216.

The structure of Jn 1:1-18 leads to a search for the true "beginning" of Jesus' activity. Thus it echoes the quarrels about the origin of Christ that stirred up the Johannine community and that can be glimpsed throughout the Johannine corpus. These quarrels would be especially understandable if the primitive opening of the Gospel was the witness of John the Baptist. Believers who identify the Logos with Jesus discover in the creative Word the very source of their humanity (see Jn 1:14). Such is the ultimate intention of the Johannine Prologue.—D.J.H.

907. [Jn 1:1-18] J. G. VAN DER WATT, "The Composition of the Prologue of John's Gospel: The Historical Jesus Introducing Divine Grace," *WestTheolJourn* 57 (2, '95) 311-332.

This examination of the composition of Jn 1:1-18 first reviews previous historical-critical and "single" structure (chiastic, parallelism, linear thematic structure, two sections in structural equilibrium, relatively unstructured) approaches to the question. Then it suggests that two different sets of criteria have been used to construct the two main sections (historical development as structuring principle in 1:1-13, thematic parallelistic progress in 1:14-18), which are chiastically connected. To see the composition in this way implies the realization that the important themes in the Prologue are approached from two different angles. This enables the interpreter to explore the semantic depths of this text more effectively.—C.R.M.

908. [Jn 1:1-18] J. ZUMSTEIN, "Le prologue, seuil du quatrième évangile," *RechSciRel* 83 (2, '95) 217-239.

The continuities and discontinuities between Jn 1:1-18 and 1:19–20:31 suggest that the Johannine Prologue is best regarded as an example of the "pre-discourse" genre. Its function is to incite a desire to read, to put the reader in a position of listening, to provoke memory, to guide reading, and to decode the Gospel story. Through the mythological language of going back to a beginning, the Prologue invites the reader to understand Jesus in his equality and intimacy with God. By the dynamism of the descent of the divine Logos toward the world, it articulates the history of Jesus from his origin in God.—D.J.H.

909. [Jn 1:29] J. G. VAN DER WATT, "'Daar is die Lam van God . . .'. Plaasvervangende offertradisies in die Johannesevangelie ('Behold, the Lamb of God . . .' Substitutionary sacrifice traditions in the Gospel of John)," *SkrifKerk* 16 (1, '95) 142-158.

In view of the remarks about sin, substitution, and sacrifice scattered throughout the Fourth Gospel, it is clear that Jn 1:29 ("behold, the Lamb of God . . .") deals with sin and substitutionary sacrifice. Due to the positive theological focus of the Fourth Gospel this theme is stated briefly and not much developed. But when the question about the treatment of sin comes into focus in 1 John, there is no hesitation about using "typical" sacrificial and substitutionary terminology.—D.J.H.

910. K. SCHOLTISSEK, "'Rabbi, wo wohnst du?' (Joh 1,38). Die mystagogische Christologie des Johannesevangeliums (am Beispiel der Jüngerberufungen Joh 1,35-51). Mit Johannes das Evangelium entdecken (3/4)," *BibLiturg* 68 (3-4, '95) 223-231.

After reflecting on Jesus as the "exegete" of God and the mystagogical dimension of Johannine Christology, this article [see § 40-918] focuses on Jesus' calls of the first disciples according to Jn 1:35-51: context and relation to the portrayal of the disciples in John's Gospel, structure and comparison with the Synoptic accounts, and the distinctively Johannine semantic network of verbs ("seek," "see," "find"). Then it considers the significance of these stories for life in the Johannine community.—D.J.H.

911. [Jn 2:1-11] M. S. COLLINS, "The Question of *Doxa:* A Socioliterary Reading of the Wedding at Cana," *BibTheolBull* 25 (3, '95) 100-109.

Jesus' public ministry according to the Fourth Gospel opens in Jn 2:1-11 with a misunderstanding of Jesus' identity. Viewed in light of the cultural context and literary setting, the episode of the wedding at Cana provides clues for an ironic reading focused on the revelation of Jesus' true δόξα. Primary among the social values and expectations for characters and actions at a wedding is public opinion. The wine shortage suggests a loss of δόξα, a loss that if averted by Jesus would increase his δόξα. Jesus' production of wine results not in an increase in his public honor but rather in the revelation of his less apparent heavenly δόξα (see Jn 1:14).—D.J.H.

912. C. L. BLOMBERG, "The Globalization of Biblical Interpretation: A Test Case—John 3–4," *BullBibRes* 5 ('95) 1-15.

The globalization of hermeneutics refers to the process of asking new questions of the biblical text, particularly in light of the experiences of the marginalization of a large percentage of the world's population. The dialogues in Jn 3–4 between Jesus and the contrasting characters of Nicodemus and the Samaritan woman offer a fruitful test case of this process. John sees the Samaritan woman as inside the kingdom despite some ambivalence concerning her faith, whereas Nicodemus remains outside, however close to the truth he may have come.—D.J.H.

913. C. SAAYMAN, "The textual strategy in John 3:12-14: Preliminary observations," *Neotestamentica* 29 (1, '95) 27-48.

In Jn 3:12 Jesus raises the possibility of talking about the mysteries that heaven contains. This expectation is reinforced in 3:13 where it is claimed that Jesus is the only person capable of revealing these mysteries. But in 3:14 Jesus turns to talking about the cross of the Son of Man and the life that those who believe in him can have in him. Rather than talking about faraway and mysterious matters, Jesus focuses on the gospel message.—D.J.H.

914. D. A. LEE, "The Story of the Woman at the Well: A Symbolic Reading (John 4:1-42)," *AusBibRev* 41 ('93) 35-48.

Each of the three main scenes in Jn 4:1-42 is centered on an image: living water (4:7-15), sacred site (4:16-30), and food/harvest (4:31-42). The image of the well holds the narrative together as a unity. By the end of the narrative (4:42) the Evangelist has presented Jesus as Savior of the world giving life to all people regardless of the barriers that divide them. The Samaritan woman (and the reader) moves from a literal and material level of understanding to a metaphorical and symbolic one through five narrative stages: establishment of the basic image or sign, misunderstanding of it, struggle to understand the symbolic meaning, attainment of the symbolic meaning, and confession of faith.—D.J.H.

915. [Jn 5:1-18] J. C. THOMAS, "'Stop Sinning Lest Something Worse Come upon you': The Man at the Pool in John 5," *JournStudNT* 59 ('95) 3-20.

With particular attention to the characterization of the man who is healed and to the relation between sin and illness, the article discusses Jn 5:1-18 according to the following outline: the narrative introduction (5:1-3), Jesus and the man at the pool (5:5-9a), the Jews and the man who had been healed (5:9b-13), Jesus and the man (5:14), the man and the Jews (5:15), and Jesus and the Jews (5:16-18). Although the infirm man misunderstands Jesus' initial words to him (see 5:7), he is eventually declared by Jesus to be whole. Nevertheless, Jesus' command to the man in Jn 5:14 suggests a definite connection between his illness and sin.—D.J.H.

916. T. D'SA, "Eucharist: The Human Jesus. A Pastor's Reflection on Jn 6," *Vidyajyoti* 59 (6, '95) 376-387.

The many repetitions in Jn 6 can help us to understand who Jesus is and how in the Eucharist he is close to humankind. After considering the function of these repetitions, the article presents expositions of the major sections of Jesus' "bread of life discourse" (vv. 31-50, 51-59, 60-71) and discusses the mixed responses that Jesus receives.—D.J.H.

917. M. KILEY, "The Geography of Famine: John 6:22-25," *RevBib* 102 (2, '95) 226-230.

Amos 8:11-12 with its reference to famine regarding "the words of the Lord" and the people's wandering in search of them constitutes the background of Jn 6:22-25. The elaborate Johannine itinerary is most intelligible in the context of the Evangelist's correlation of the Word and Jesus.—D.J.H.

918. [Jn 6:22-71] K. SCHOLTISSEK, "'Ich bin das lebendige Brot, das vom Himmel herabgekommen ist' (Joh 6,51). Mit Johannes das Evangelium entdecken (2)," *BibLiturg* 68 (2, '95) 111-114.

With particular attention to the "bread of life" discourse in Jn 6:22-71, this installment [§ 39-1526] discusses the distinctive character of Johannine rhetoric and symbolic language, and reflects on the theological significance of the discourse ("It is the Spirit who gives life," 6:63a).—D.J.H.

919. [Jn 7:37-39] B. UVAL, "Streams of Living Water. The Feast of Tabernacles and the Holy Spirit," *JerusalemPersp* 49 ('95) 22-23, 37.

Jewish tradition sees Tabernacles as the time when the coming year's rains are determined, and several of the holiday's customs relate to the plea for adequate rainfall. Given Israel's dependence on rainfall, it is not hard to understand how "living water" (Jn 7:37-39) became a predominant biblical metaphor for the Holy Spirit.—D.J.H.

920. [Jn 11:1-46] I. R. KITZBERGER, "Mary of Bethany and Mary of Magdala—Two Female Characters in the Johannine Passion Narrative: A Feminist, Narrative-Critical Reader-Response," *NTStud* 41 (4, '95) 564-586.

The article first explains concepts and methodologies judged to be useful for studying two female characters in John's narrative (Mary of Bethany and Mary of Magdala) from a reader-oriented and feminist perspective. Then it offers readings of Jn 11:1-46; 12:1-8; and 20:1-18, respectively, based on the imagination of an informed female reader who reads the Gospel for the first time. Finally it makes "concluding" reflections on the open-ended nature of the characterizations in John's Gospel.—D.J.H.

Jn 12:1-8, § 40-920.

921. [Jn 12:1–19:42] J. M. FORD, "Jesus as Sovereign in the Passion according to John," *BibTheolBull* 25 (3, '95) 110-117.

After noting that John presents the passion of Jesus (Jn 12:1–19:42) as the ceremony of the consecration of a monarch, this paper situates the Fourth Gospel's theology of sovereignty within the context of Hellenistic discussions of the characteristics of the ideal sovereign and the *topos* of glory. Above all it is the dialogues between Pilate and Jesus (18:33-38 and 19:9-11 [12-16]) that reveal Jesus as the ideal sovereign. For John Jesus is the true king and Pilate is the tyrant. John in addressing his Hellenistic audience represented Jesus as the suffering-servant-sovereign who remained king even on the cross.—C.R.M.

922. J. F. COAKLEY, “Jesus’ Messianic Entry into Jerusalem (John 12: 12-19 par.),” *JournTheolStud* 46 (2, ’95) 461-482.

Investigation of various aspects of the accounts of Jesus’ entry into Jerusalem—the identity of the crowd, the action of the crowd, the acclamations, the “finding” of the donkey, the reason for riding the donkey—suggests that Jn 12:12-19 represents the best tradition about the incident. Jesus did not intend to ride the donkey at all but was made to do so by enthusiastic followers. At best we may imagine resignation on his part.—D.J.H.

923. [Jn 13–21] J. KURICHIANIL, “Bearing Witness to Jesus Through a Life of Love,” *Biblebhashyam* 21 (1, ’95) 5-21.

Examination of Jn 13–21 shows how Jesus loved those who were “his own” in the world. That is how followers of Jesus must love if their life of love is to be a witness to God who is love and to Jesus who is the incarnation of that love.—D.J.H.

924. G. PARRINDER, “Only One Way? John 14:6,” *ExpTimes* 107 (3, ’95) 78-79.

The exclusive assertion in Jn 14:6 that there is no other way to the Father is in context part of a personal reply to Thomas. It may receive application today in faith in the cosmic Christ, the light that enlightens all people, being applied to truths and practices in the world religions.—C.R.M.

925. V. M. FERNÁNDEZ, “Hacer ‘obras mayores’ que las de Cristo (Juan 14,12-14),” *RevistBíb* 57 (2, ’95) 65-91.

After surveying the various interpretations of Jn 14:12-14, the article examines the components of the text in light of the Fourth Gospel as a whole and other NT texts: ὁ πιστεύων (faith in action), τὰ ἔργα (Christian activity), μείζονα (a greater reality), πορεύομαι (Jesus goes), δόξα (the Father glorified in the Son, see Jn 14:13), and the promises of great wonders. Then after placing the passage in its immediate context (the “other Paraclete,” love), it offers a translation, an exposition, and a structural analysis of the text. The “greater works” that Jesus promises involve sharing his mission of revealing the Father after the Easter event.—D.J.H.

926. F. MANNS, “Encore une fois le Lithostrotos de Jn 19,13,” *Antonianum* 70 (2, ’95) 187-197.

In Jn 19:13 the preposition εἰς with the verb ἐκάθισεν has a dynamic sense (“in the direction of, toward”), and the terms Λιθόστρωτος and Γαββαθά refer to the Jerusalem Temple. Thus according to Jn 19:13, Pilate had Jesus (the new temple) seated toward the old Temple.—D.J.H.

Jn 20:1-18, § 40-920.

927. [Jn 20:19-23] A. SIELEPIN, “Zmartwychwstanie a pokój w świetle czwartej Ewangelii (Resurrection and Peace in the Light of the Fourth Gospel),” *AnalCracov* 26 (’94) 237-248.

The “peace” that the risen Christ gives in Jn 20:19-23 is a messianic gift that brings human beings closer to the dynamic nature of God revealed in the paschal mystery of Christ. The appearance of the risen Christ testifies to his victory over sin and death, and over the state of war between God and humankind. One can participate in that peace by union with Christ, which is expressed in knowing him and his paschal truth, and keeping his words with the help of the Holy Spirit, the Paraclete.—D.J.H.

928. P. TRUDINGER, "Subtle ironies and word-plays in John's gospel and the problems of Chapter 21," *St Mark's Review* [Canberra] 162 ('95) 20-24.

Recognition of the rich background of words (often with obscure and veiled references, puns, and symbolic innuendos) brought into play in the Fourth Gospel may provide helpful solutions to interpretive problems in Jn 21. Taking Jn 21 as a much later addition to the Gospel but by the same writer, the article discusses three problematic passages in it under the following headings: fish and fishing, true discipleship, and eternal life.—C.R.M.

929. J. D. M. DERRETT, "ζώννυμι, φέρω, ἄλλος: The Fate of Peter (Jn 21,18-19)," *FilolNT* 8 (15, '95) 79-84.

Attention to the Greek words ζώννυμι, φέρω, and ἄλλος in Jn 21:18-19 indicates that this description of Peter's fate fits the story of Samson. Without the Samson image our picture of Peter is deficient.—D.J.H.

Acts of the Apostles

930r. P. BOSSUYT AND J. RADERMAKERS, *Témoins de la Parole de la Grâce* [*NTA* 40, p. 334].

E. COTHENET, "Une oeuvre d'envergure sur les 'Actes des apôtres,'" *EspVie* 105 (49, '95) 682-684.—The first major French commentary on Acts since 1926, this work stresses the literary and theological correspondences between Luke and Acts. The first volume sets out a very developed presentation of the structure of the text and a literal translation that reflects nuances of the Greek. Volume two treats questions of introduction and the major themes of Acts and provides a theological reading of Luke's narrative. One may hesitate to share the authors' optimism regarding the certainty with which one may recover the structure of the text, or ask whether they have not allowed some artificial connections between the two Lukan works to enter into their account. Very original, however, is their emphasis on the reader's reception of the message of the text under the rubric "Theophilus' point of view."—C.R.M.

931. D. MARGUERAT, "L'héritage de Paul en débat: Actes des apôtres et Actes de Paul," *FoiVie* 94 (4, '95) 87-97.

This examination of the relation between the two accounts of the life of Paul contained in Acts and *Acts of Paul* first presents a brief comparison of the two. Then after noting four possible models for describing their relation, it offers several examples in which *Acts of Paul* rewrites accounts in Acts. Next after considering *Acts of Paul* as narrative exegesis, it offers three explanations for the narrative recomposition in *Acts of Paul* of the tradition about Paul received in Acts. Finally it reflects on the consequences of this new narrative of Paul and the ways in which the figure of the apostle is modified from Acts to *Acts of Paul*.—C.R.M.

932. M. P. MILLER, "'Beginning from Jerusalem . . .': Re-examining Canon and Consensus," *Journal of Higher Criticism* [Madison, NJ] 2 (1, '95) 3-30.

The canonical picture of Christian origins in Acts conceals the problem of relating the political execution of Jesus in Jerusalem to the return of Galilean disciples to that city to proclaim him as the Messiah. After discussing the place of the Jerusalem church in critical scholarship's map of Christian origins, the essay engages E. P. Sanders's *Jesus and Judaism* (1985) on how the violent fate of Jesus in Jerusalem and the relative freedom of the leaders of a Jesus movement in the same city are to be explained. It concludes by raising as matters for an agenda several other reasons why the scholarly consensus on the unitary origins of Christianity needs to be reexamined.—C.R.M.

933. G. MUSSIES, "Variation in the Book of Acts (Part II)," *FilolNT* 8 (15, '95) 23-61.

The second installment [see § 36-1375] of an investigation of lexical and other variations in the book of Acts treats doublets and triplets within Acts, outlines of Jesus' life and ministry (e.g. Acts 1:1-3; 1:21-22; etc.), summaries of early church life, Stephen's death, etc. It concludes with a brief technical survey of the several kinds of variation applied in Acts, reflections on the possible relevance of Luke's variations in connection with Synoptic questions, and comments on the classical rhetorical background of Luke's style.—C.R.M.

934. J. B. POLHILL, "Preaching from the Acts of the Apostles," *Faith & Mission* [Wake Forest, NC] 12 (1, '94) 44-52.

Acts can be approached by preachers with reference to its content (the pivotal events of the apostolic age, the characteristics that marked the life and mission of the early church) or according to its principal literary forms (narratives, speeches).—D.J.H.

935. G. J. STEYN, "*LXX-Sitate* in die Petrus- en Paulusredes van Handelinge (LXX quotations in the Petrine and Pauline speeches in Acts)," *SkrifKerk* 16 (1, '95) 125-141.

Analysis of the text-historical, methodological, and hermeneutical aspects of the Septuagint quotations in the Petrine and Pauline discourses in Acts yields the following conclusions: (1) The reconstructed LXX *Textvorlage* that Luke used reflects a strong Semitic style. (2) Some quotations were already used in pre-Lukan times but seem to have been checked and reinterpreted by Luke. (3) Luke's use of Scripture functions on two levels: informative (focusing on the past with a strong christological trend), and normative (focusing on the present and future with an appeal for the current listeners/readers). (4) Luke's understanding of Scripture fits with his salvation history presented from a theocentric perspective, pneumatologically-prophetically mediated, and with emphasis on eschatology, Christology, and soteriology.—D.J.H.

936. J. TAYLOR, "The Book of Acts and History," *ScriptBull* 25 (2, '95) 66-76.

After commenting on the topic of Acts and reliable history [see § 39-1550], the article discusses the "we" passages, the sources of Acts, and the correct text of Acts (with particular attention to the work of M.-É. Boismard and A. Lamouille). It concludes with a summary account of the events that may be reconstructed from the narrative in Acts 9:1–18:22.—C.R.M.

Acts, §§ 40-867–868, 950, 1292.

937. T. L. Brodie, "Luke's Redesigning of Paul: Corinthian Division and Reconciliation (1 Corinthians 1-5) as One Component of Jerusalem Unity (Acts 1-5)," *IrBibStud* 17 (3, '95) 98-128.

After dispensing with historical and theological objections to the idea of a literary link between Luke and Paul, this investigation of Luke's dependence on 1 Corinthians comments on Luke's literary method: theological redesigning and literary (rhetorical) imitation. Then after an overview of the content of 1 Corinthians 1–5 and Acts 1–5, it presents a detailed analysis of their relation: (1) prescript/proemium (1 Cor 1:1-3, 13b-17; Acts 1:1-5); (2) you have received/will receive power from above (1 Cor 1:4-9; Acts 1:6-11); (3) unity: desired (1 Cor 1:10-13a), achieved (Acts 1:12-15); etc. Extrinsic plausibility, consistent similarities, and intelligibility of the differences suggest that Luke made use of 1 Corinthians.—C.R.M.

938. S. J. Joubert, "The Jerusalem community as role-model for a cosmopolitan Christian group. A socio-literary analysis of Luke's symbolic universe," *Neotestamentica* 29 (1, '95) 49-59.

The study investigates the symbolic universe and underlying ideology of the author of Acts as they are reflected in the narrative concerning the Jerusalem community in Acts 1:1–8:3. After introducing P. Berger and T. Luckmann's concept of "symbolic universe" and commenting on symbolic universes and the NT, it examines Luke's story of the Jerusalem community. It concludes with remarks on the pragmatic function of Acts.—C.R.M.

939. [Acts 2:4] B. Zerhusen, "An Overlooked Judean *Diglossia* in Acts 2?" *BibTheol Bull* 25 (3, '95) 118-130.

After delineating problems with existing interpretations of "other tongues" in Acts 2:4 (language miracle, ecstatic utterance, etc.), the article proposes that the meaning of the phrase "other tongues" should be viewed from a Judean perspective. According to this understanding there is one holy tongue, Hebrew, and all other languages are profane (a differentiation described by linguists as a *diglossia*). Thus Acts 2:4 may be translated: "They began to speak in other languages [than Hebrew] as the Spirit kept giving bold, authoritative, inspired speech to them." Here Luke describes a situation that violated Judean expectations and norms connected to the Judean *diglossia.*—C.R.M.

940. J. Rius-Camps, "Las variantes de la Recensión Occidental de los Hechos de los Apóstoles (V) (Hch 2,14-40)," *FilolNT* 8 (15, '95) 63-78.

This installment [see § 40-285] of the review of the textual variants of Codex D (Bezae) in comparison with the Alexandrian text in Acts presents philological and theological notes on the readings in the account of Peter's speech in Acts 2:14-40. Comparison of the Alexandrian and Western texts with the Septuagint of Joel 2:28-32 (Acts 2:17-21) reveals a historicizing tendency in the Alexandrian recension.—C.R.M.

941. R. F. O'Toole, "'You Did Not Lie to Us (Human Beings) but to God' (Acts 5,4c)," *Biblica* 76 (2, '95) 182-209.

After preliminary comments, the article considers the literary form of Acts 5:1-11, its diptych structure (vv. 1-6, vv. 7-11) and its contents, the story's development of the encounter between the divine and anti-divine, how the passage fits into its present context, and proposed parallels and Lukan parallels to the story (Acts 8:9-24; 12:20-23; 13:4-12; 19:13-17; Lk 22:3-6, 21-22, 47-48 and Acts 1:16-26; Lk 4:1-13). The best summary of what Ananias and Sapphira did, and of the pericope, is Peter's statement, "You did not lie to us (human beings) but to God" (v. 4c), rephrased and intensified in v. 9a. The temptation story (Lk 4:1-13) probably best explains Luke's purpose in Acts 5: Through the activity of God and the Holy Spirit in Peter, the infant church overcomes Satan's activity in the divisive sin of Ananias and Sapphira.—C.R.M.

Acts 6:1-6, § 40-1237.

942. I. CZACHESZ, "Socio-rhetorical exegesis of Acts 9:1-30," *CommViat* 37 (1, '95) 5-32.

The article applies V. Robbins's method of socio-rhetorical exegesis to the account of Paul's conversion in Acts 9:1-30 in four steps: inner texture (repetitive and progressive patterns, narrational patterns, argumentative pattern and texture), intertexture (historical, social, cultural), social and cultural texture (specific social topics, common social and cultural topics, final cultural topics), and ideological texture (ideology in the text and in the interpretation of the text).—D.J.H.

943. S. SCHLUMBERGER, "Saul renversé. Actes 9: le récit d'un identité reconstruite," *FoiVie* 94 (4, '95) 61-74.

After outlining reasons for taking Acts 9:1-30 as a unified account of Paul's conversion in three sequences (vv. 1-19a, 19b-25, 26-30), the article presents an analysis of the text as a narrative of reversals. Paul, once the hero of the persecution against the disciples, becomes the privileged spokesman of the Savior, the presence in the world of the absent Jesus.—C.R.M.

944. [Acts 10] L. ROYER, "The God Who Surprises," *BibToday* 33 (5, '95) 298-302.

Besides the same geographical setting (Jaffa/Joppa), the OT Jonah story and the story of Peter and Cornelius in Acts 10 have connections in form and content. Both Jonah and Peter need to repent of their narrow attitude toward the Gentiles.—D.J.H.

945. W. RAKOCY, "Struktura literacka Dz Ap 12,1-19 (La struttura letteraria di Atti 12,1-19)," *CollTheol* 64 (4, '94) 39-45.

Acts 12:1-19 is a well organized literary and thematic unit. In it v. 5 functions as the *dispositio,* announcing the two major themes of the central section: the liberation of Peter from prison (vv. 6-11), and the prayer of the Christian community (vv. 12-17).—D.J.H.

946. [Acts 17:15-34] M. D. GIVEN, "Not Either/Or but Both/And in Paul's Aeropagus Speech," *BibInt* 3 (3, '95) 356-372.

This essay combines ancient and modern literary-critical methods to highlight narrational and rhetorical matters and offer correctives to historical-critical exegesis. After delineating the entire story of Paul in Athens in Acts 17:15-34, first as a narrative discourse unit and then as a narrative schematic unit, it establishes the actants encountered in the unit. Then it deals with the rhetorical unit (17:22-31), taking care to distinguish between the narrator, the orator, the oratees, and the narratee. Finally it reflects on historical-critical readings and concludes that they are insensitive to the intentional ambiguities in the speech.—C.R.M.

947. R. C. TANNEHILL, "The Narrator's Strategy in the Scenes of Paul's Defense. Acts 21:27–26:32," *Forum* 8 (3-4, '92) 255-269.

This examination of the rhetorical shaping of Paul's defense scenes in Acts 21:27–26:32 is based on careful observation of literary composition with the literary data being read as clues to a purposeful appeal to readers to view a problematic situation in a particular way. A concern with political apologetic does not adequately explain the composition of Paul's defense speeches. The emphasis on the resurrection hope, repeated in the defense scenes from Acts 23 on, is not only defensive but also evangelistic in purpose. In his appearance before Agrippa (26:1-32) Paul is in part a model for later evangelists, witnessing to a Jew in spite of difficult circumstances. Continuation of a mission to Jews is a theological necessity in order that God's saving purpose may be realized.—C.R.M.

948. L. H. SILBERMAN, "Paul's Viper. Acts 28:3-6," *Forum* 8 (3-4, '92) 247-253.

The concept of a serpent as dispenser of divine justice was far more widespread than is indicated by the commentaries on Acts 28:3-6; it is frequently found in Jewish sources (e.g. *t. Sanh.* 8:3; *Lamentations Rabbati* to Lam 2:2; *ʾAbot deRabbi Nathan*). The episode of Paul and the viper was intended to point to one who was beloved of God.—C.R.M.

Acts 28:17-31, § 40-1236.

EPISTLES—REVELATION

Epistles (General)

949. C. SALLES, "La lettre, Expression de la Pensée dans le Monde Gréco-Romain," *FoiVie* 94 (4, '95) 3-14.

After sketching the development of epistolography in the Greco-Roman world from the 4th century B.C. onward and noting the various categories of letters, the article describes how one wrote and sent letters, how letters were gathered into collections, and how apocryphal or pseudepigraphical letters came to be written.—D.J.H.

Paul

950. F. ASENSIO, "Pablo maestro y modelo de oración," *Burgense* 36 (1, '95) 131-158.

After considering Paul's prayers according to Acts, this reflection on Paul as master and model of prayer discusses the different forms that his prayers took, their key elements, horizon, purposes, theological roots and perspectives, and place in Christian life and community.—D.J.H.

951. W. ATKINSON, "Pentecostal Responses to Dunn's *Baptism in the Holy Spirit:* Pauline Literature," *JournPentTheol* 7 ('95) 49-72.

Pentecostal attempts to refute J. D. G. Dunn's exegesis of Pauline passages relevant to baptism in the Holy Spirit have failed [see § 40-214]. Any distortion that Dunn has made has been not of Pauline pneumatology but of Pentecostal pneumatology, which he has misrepresented. Pentecostalism has traditionally incorporated Paul's perspective and has taught two Spirit-receptions: an indwelling for regeneration, and an overwhelming for power.—D.J.H.

952. L.-S. Bodjoko, "Face to Face with Saint Paul," *Hekima Review* [Nairobi] 12 ('95) 3-14.

Using the form of a fictitious interview of Paul, the article discusses Paul's life, the portrayal of him in Acts, the letters that he wrote and the others attributed to him, his views on slavery and submission of women, the secret of his success, and his assessment of the African Synod.—D.J.H.

953r. D. Boyarin, *A Radical Jew* [*NTA* 39, pp. 332-333].

N. T. Wright, "Two Radical Jews," *RevRelTheol* (3, '95) 15-23.—Boyarin's book is an astonishing achievement. But there are five issues that clamor for attention: Boyarin's method (an allegorized and ahistorical reading of Paul); Paul's attitude to three crucial topics (history, eschatology, allegory); the poststructuralist integration of sexual language, imagery, and practice with the wider scheme Boyarin is proposing; the winsome and poignant revisionist account of Paul's conversion; and the place of the historical human being Jesus in Paul's theology.—C.R.M.

954. G. Bray, "Justification: The Reformers and Recent New Testament Scholarship," *Churchman* 109 (2, '95) 102-126.

The article contests the claims made by modern biblical scholars (e.g. J. D. G. Dunn) that the Protestant tradition following Luther has misunderstood the meaning of δικαιοσύνη and related words, and (partly because of that) has misinterpreted Paul's understanding of the relation between his inherited Judaism and his faith in Christ. It is because of δικαιοσύνη, belonging as of right to God and imputed to humans by faith, that the covenant has come into being and taken the shape that it has.—D.J.H.

955. M. Coleridge, "'The Truth Will Set You Free.' The Path from Egypt to Eden," *Way* 35 (3, '95) 183-192.

From the vantage point of Sinai (see Exod 20:2-3), Scripture looks back to the first moment of creation and forward to the consummation of all things. The two great insights that Paul received on the road to Damascus were that (1) Jesus is Lord, and (2) the church is Jesus. Paul's coming to Christ was a fulfillment rather than an abandonment of his Jewish identity. As Paul's example shows, in the light of the encounter with the risen Christ, everything looks different, even the Law.—D.J.H.

956. C. H. Cosgrove, "The Church *with and for* Israel: History of a Theological Novum before and after Barth," *PerspRelStud* 22 (3, '95) 259-278.

The "new view" of Paul that maintains that the Jewish people remain true Israel even after Christ is not simply an insight achieved by NT exegetes (K. Stendahl) and theologians (K. Barth). Long before the neo-orthodox and liberal rethinking of Pauline theology, key elements that would go into that revision were already standard features of the Dispensationalist interpretation of Paul represented by such figures as N. West, A. C. Gaebelein, and E. F. Ströter.—D.J.H.

957. G. P. Cowen, "Preaching from Paul's Letters," *Faith & Mission* [Wake Forest, NC] 12 (1, '94) 53-66.

The article first discusses the character of Paul's letters, their literary form, and use of rhetorical devices. Then it describes the steps involved in preaching on Paul's letters: choosing a text, analyzing the text, interpreting the text, and designing the sermon.—D.J.H.

958. E. Cuvillier, "La tradition paulinienne: éléments bibliographiques," *FoiVie* 94 (4, '95) 111-114.

The article offers bibliographic suggestions under four headings: the reception of Paul in Protestant theology, recent approaches to Paul's theology, the Pauline tradition, and Paul's letters as a corpus.—D.J.H.

959. J. Dewey, "Textuality in an Oral Culture: A Survey of the Pauline Traditions," *Semeia* 65 ('94) 37-65.

Christianity began as an oral phenomenon in a predominately oral culture within which the dominant elite were literate and made extensive use of writing to maintain hegemony and control. The study explores this hypothesis by examining the roles of literacy, textuality, and orality in the Pauline traditions. After considering literacy and orality in the 1st-century Mediterranean world, it investigates the role of literacy and orality in the extant texts related to Paul: the undisputed letters, the Deuteropauline letters, Acts, and *Acts of Paul.* It concludes with a list of some consequences and methodological implications that recognition of the relative unimportance of textuality among early Christians has for our reconstruction of early Christian history. [M. S. Jaffee (pp. 67-73) and V. K. Robbins (pp. 75-91) offer responses in the same issue.]—C.R.M.

960. C. Grappe, "De quelques images de Paul et de la manière dont elles se déploient au cours des deux premiers siècles," *FoiVie* 94 (4, '95) 49-59.

The article considers various images applied to Paul in the NT and early Christian writings: apostle, missionary, repentant or former persecutor, persecuted witness to Christ, writer, uncompromising defender of the gospel, and founder and organizer of communities.—D.J.H.

961. J. A. Loubser, "Orality and literacy in the Pauline Epistles. Some new hermeneutical implications," *Neotestamentica* 29 (1, '95) 61-74.

We are currently on the verge of a new, third generation of orality studies in the NT. After comments on orality and 1st-century manuscript culture, the article considers specific attitudes and positions on orality and literacy in the Pauline corpus that bear witness to the oral nature of the work. Then it reviews global patterns in Pauline thought related to orality: the concept of the corporate personality, the efficacy of the word, the soteriological significance and authority of the apostle, time expressions, contextuality, originality, and coherence.—C.R.M.

962. E. Maloney, "Cultures in Conflict," *BibToday* 33 (5, '95) 276-280.

Paul's familiarity with both Jewish and Greek cultures allowed him to become a bridge between the Jewish message of Jesus and the different cultural attunement of Greek urban communities. Examination of the difficulties that Paul experienced with Jews and Gentiles shows that true Christian faith stands above any cultural appropriation of the status quo and opposed to the dominant ideology of the day.—D.J.H.

963. D. L. MEALAND, "The Extent of the Pauline Corpus: A Multivariate Approach," *JournStudNT* 59 ('95) 61-92.

This article makes use of multivariate statistical methods to examine the extent of the Pauline corpus. It aims to break new ground by first exploring the data from the texts using cluster analysis and then moving to discriminant analysis. Samples of 1,000 words were taken from the NT epistles. From these 25 stylistic variables were analyzed and after testing for normality 19 of these were used. The tests confirm several of the main findings of critical scholarship but also throw fresh light on the relation between the epistles more generally (e.g. the stylometric closeness of James to Paul is a surprise). The differences between Paul, Hebrews, the Petrines, and 1 John match expectation. The differences between the Pastorals and Paul are confirmed. When 2 Thessalonians was specifically subjected to discriminant analysis as a doubtful sample, it was decisively classed with Paul. The tests tend to confirm the views of those who have argued that Colossians and Ephesians are Deuteropauline.—C.R.M.

964. J. MURPHY-O'CONNOR, "Pauline Studies," *RevBib* 102 (2, '95) 304-308.

Descriptions and evaluations of six recent books [see § 39-1560]: W. T. Wilson, *Love without Pretense* (1991); J. Scott, *Adoption as Sons of God* (1992); T. K. Heckel, *Der innere Mensch* (1993); K.-W. Niebuhr, *Heidenapostel aus Israel* (1992); M. Bachmann, *Sünder oder Übertreter* (1992); and L. G. Bloomquist, *The Function of Suffering in Philippians* (1993).—D.J.H.

965. A. PÉREZ GORDO, "La cruz interpretada por S. Pablo," *Burgense* 36 (1, '95) 9-60.

The article first considers the cross as a punishment in NT times, Jesus and his death according to the Gospels, and how the first Christians interpreted Jesus' death on the cross. Then it discusses various approaches to Jesus' death that are found in Paul's letters: the cross and Deut 21:22-23, Jesus' expiatory death, Christ as our redemption, the death of Christ and reconciliation with God, Christ the life of the believer, Christ and the Law, Christ and the new covenant, and Paul and the death of Christ.—D.J.H.

966. R. SCHWAGER, "Messianische Logik. Eine neue Dimension für das jüdisch-christliche Gespräch," *StimmZeit* 213 (8, '95) 545-554.

According to J. Taubes, Paul's concept of faith was not Greek but thoroughly Jewish (*urjüdisch*) and rooted in Paul's messianic logic. Taubes found in the Sabbatian movement of the 17th century a version of faith in a suffering and indeed paradoxical messiah that can help toward understanding Paul. His approach should give new impulses to Jewish-Christian dialogue today.—D.J.H.

967. N. A. VAN UCHELEN, "Halacha in het Nieuwe Testament? (Halakha in the New Testament)," *NedTheolTijd* 49 (3, '95) 177-189.

With reference to P. J. Tomson's *Paul and the Jewish Law* (1990) and other pertinent publications by him, the article argues in favor of a formal-linguistic method of description for dealing with halakic sentences in Jewish and early Christian texts. An appendix (pp. 187-189) provides a comparative table of mishnaic and Pauline (from Romans and 1 Corinthians) halakic sentences. [The same fascicle (pp. 190-193) contains a response by Tomson.]—D.J.H.

968r. H.-J. VENETZ AND S. BIEBERSTEIN, *Im Bannkreis des Paulus. Hannah und Rufus berichten aus seinen Gemeinden* (Würzburg: Echter, 1995).

D. KOSCH, "Im Bannkreis des Paulus," *Orientierung* 59 (20, '95) 225-227.—Using the literary devices of reports and dialogues as well as two fictional characters named Hannah and Rufus, this volume presents important information about the social and historical background of life in the Pauline communities. Thus it help readers to grasp better how Paul's letters were read, understood, and translated into everyday life. It also raises questions about the theme of authority, biblical interpretation, and the relation between Paul's world and ours.—D.J.H.

969. P. VON GEMÜNDEN, "La culture des passions à l'époque du Nouveau Testament. Une contribution théologique et psychologique," *ÉtudThéolRel* 70 (3, '95) 335-348.

Whereas the author of *4 Maccabees* was quite optimistic about the possibility of mastering the passions (πάθη) as being in accord with the Torah, Philo envisaged a gradual process toward "apathy" that needed God's help, the intervention of the Spirit, and the Law. Paul's approach was much more pessimistic. Paul believed that the Law could incite the passions, opposed life in the Spirit to life dominated by the passions, and saw in the new age inaugurated by Christ the only sure basis for overcoming the power of the passions.—D.J.H.

970. J. A. D. WEIMA, "The Pauline Letter Closings: Analysis and Hermeneutical Significance," *BullBibRes* 5 ('95) 177-197.

The Pauline letter closings are carefully constructed units, shaped and adapted in such a way that they relate directly to—sometimes, in fact, even summarize—the major concerns and themes taken up in the body of their respective letters. Consequently they provide important interpretive clues for a proper understanding of their respective letters. This thesis is established by examining one of the closing conventions (the peace benediction) as it occurs in two of Paul's letters (1 Thess 5:23-24; Gal 6:16).—D.J.H.

971. J. L. WHITE, "God's Paternity as Root Metaphor in Paul's Conception of Community," *Forum* 8 (3-4, '92) 271-295.

Interpreters wrongly assume that Christology is the key to understanding Paul. Both Paul's Christology and his ecclesiology derive from his conception of God. After preliminary considerations, including comments on the fundamental role played by metaphor in the human conception of knowledge, the essay focuses on Paul's metaphorical system, emphasizing that Paul's conception of God as father is the root metaphor on which he grafts his entire system of communal images.—C.R.M.

Romans, 1–2 Corinthians

972. B. BYRNE, "Universal Need of Salvation and Universal Salvation by Faith in the Letter to the Romans," *Pacifica* 8 (2, '95) 123-139.

In Romans Paul presupposes and asserts the universal need of the entire human race for the saving work of Jesus Christ. He pictures that salvation as a counter to the universal rav-ages of sin upon the entire human race, summed up and enacted in the figure of Adam. The "groaning" of creation (see Rom 8:19-22) shows that human salvation is to take place in the wider context of a renewed and transformed world. Even though Paul hoped that every human being would hear and accept the gospel, the entire impulse of his letter to the Romans is toward asserting the wide-ranging, boundary-breaking scope of God's grace that comes in Christ. The "mystery" that Paul glimpsed concerning the ultimate salvation of Israel (see Rom 11:25) may also contain within its scope the final salvation of all.—D.J.H.

973. J. A. FITZMYER, "The Epistle to the Romans and the Lectionary," *Liturgy 90* [Chicago] 26 (7, '95) 4-7.

After discussing the occasion and purpose of Paul's letter to the Romans, the article discusses its thesis (Rom 1:16-17) and development, theological teachings (the attributes of God, the effects of the Christ event, the role of the Spirit of God), and place in the church's lectionary.—D.J.H.

974r. J. A. FITZMYER, *Romans* [*NTA* 38, p. 303].

M. LUBOMIRSKI, "La Lettera ai Romani Vangelo della Speranza: il commento di J. Fitzmyer," *Gregorianum* 76 (4, '95) 743-757.—After describing Fitzmyer's reason for writing a new commentary on Romans, the article discusses the structure of the commentary, with particular attention to the positions taken in the introduction. Then it offers evaluations of Fitzmyer's approaches to Paul's background and theology. His work is an obligatory reference point not only for Pauline specialists but also for all those who wish to enter the world of Paul and the early church.—D.J.H.

975. J. A. HARNISH, "Listening in Time," *QuartRev* 15 (4, '95-'96) 427-440.

The article considers how the lectionary readings from Romans and Ephesians for the Sundays of Lent in Year A (Rom 5:12-21; 4:1-5, 13-17; 5:1-11; Eph 5:8-14; Rom 8:6-11) enable us to enter into the passion, death, and resurrection of our Lord.—D.J.H.

976. J.-D. KRAEGE, "Luther lecteur de l'épître aux Romains," *FoiVie* 94 (4, '95) 99-110.

In reading Romans in a new way Luther discovered truths that became very important in his theological development. On the other hand, in discovering these new truths Luther was led to adopt fresh methods for reading Scripture and Romans in particular.—D.J.H.

977. M. L. REID, "A Consideration of the Function of Rom 1:8-15 in Light of Greco-Roman Rhetoric," *JournEvangTheolSoc* 38 (2, '95) 181-191.

This analysis of the rhetorical function of Rom 1:8-15 proceeds in five stages: determination of the rhetorical unit, establishment of the rhetorical situation, consideration of the rhetorical species, analysis of the text's rhetorical composition, and reflection on the unit's purpose. This well crafted rhetorical unit introduces the basic purpose of Paul's argument and his rhetoric of mutuality. The composition of Romans was primarily precipitated by the immediate situation of the audience: strained relations between Jewish and Gentile Christians at Rome.—D.J.H.

978. B. DODD, "Romans 1:17—A *Crux Interpretum* for the Πίστις Χριστοῦ Debate?" *JournBibLit* 114 (3, '95) 470-473.

D. A. Campbell [§ 39-286] has made a convincing case for the christological rendering of the first occurrence of πίστις in Rom 1:17b (but not the second). His careful treatment of this text is undone by his highly questionable move to a global generalization about Paul's usage everywhere. Campbell has not tilted the burden of proof in any direction.—D.J.H.

979. [Rom 1:17] P. TRUDINGER, "Two Ambiguities in Habakkuk's 'Unambiguous' Oracle," *DownRev* 113 (393, '95) 282-283.

The oracle in Hab 2:2-4, which is cited by Paul in Rom 1:17b and Gal 3:11b, is ambiguous in its command for a "plain" message and in its understanding of "faith."—D.J.H.

980. D. B. MARTIN, "Heterosexism and the Interpretation of Romans 1:18-32," *BibInt* 3 (3, '95) 332-355.

Heterosexist scholars interpret Rom 1:18-32 the way they do not because they are simply and objectively reading the text as they claim, but because of their implication in homophobia, a particularly modern ideological system that constructs desire, "nature," and sexuality in particular ways. (1) Paul is referring not to the Fall but to the invention of idolatry and polytheism by the Gentiles. Therefore homosexual intercourse is a symptom not of the Fall but of Gentile polytheism. (2) Paul is giving an etiology of homosexual intercourse, not of homosexual desire, which for him as for most ancients was not different from heterosexual desire. (3) Modern scholars misconstrue Paul's references to "nature" and acts "contrary to nature" because they import into Paul's discourse particularly modern notions of "natural" and "unnatural" not available in the ancient world.—D.J.H.

981. M. DAVIES, "New Testament Ethics and Ours: Homosexuality and Sexuality in Romans 1:26-27," *BibInt* 3 (3, '95) 315-331.

In Rom 1:26-27 Paul picks up Greek traditions in his reference to "nature" but otherwise presupposes aspects of the worldview expressed in the Priestly texts of the Torah (Lev 18:22; 20:13). Nevertheless, the genuine Pauline texts contradict the argument about "nature" and undermine the ethos of the Priestly texts in such a way as to leave Rom 1:26-27 and 1 Cor 6:9 ungrounded. Pauline condemnation of homosexual practice is therefore to be understood as an anomalous emotional blindspot in an otherwise radical transformation of tradition.—D.J.H.

982. A. ITO, "Romans 2: A Deuteronomistic Reading," *JournStudNT* 59 ('95) 21-37.

The blessings and curses in Deuteronomy 27–30 provide an appropriate framework for reading Romans 2. The Gentiles who "do by nature what the Law requires" (Rom 2:14) are most likely Gentile Christians. The condemnation of Jews in 2:17-24 consists in their failure as a nation to keep the Law as a whole. Paul deliberately avoids using Christian categories in Romans 2 because he wished to avoid encouraging Gentile Christians at Rome to boast over Jews.—D.J.H.

983. S. MOYISE, "The Catena of Romans 3:10-18," *ExpTimes* 106 (12, '95) 367-370.

Paul wanted his readers to agree with the judgment of Rom 3:10-18 (and 1:18 ff.) that God rightly punishes wickedness, and then to bring this into dialogue with the gospel message that God forgives sinners (3:21-26). Paul's interpretive comments in Rom 3:9, 19 steer the reader toward the conclusion that all need the gospel. But the OT contexts of the quotations in the catena add a second voice that God has always been with the righteous and against the wicked. The proper response to the catena is to let the contexts interact with one another.—D.J.H.

984. P. J. MAARTENS, "The relevance of 'context' and 'interpretation' to the semiotic relations of Romans 5:1-11," *Neotestamentica* 29 (1, '95) 75-108.

A structural analysis of Rom 5:1-11 interprets "deautomatised" language usage in the text and identifies "hope" as the central theme that unites all subordinate lines of action. A socio-semiotic analysis surveys the historical conditions of the readers as "returning exiles" in the aftermath of "banning orders" and the suffering inflicted on them in the Rome of A.D. 49-54. Relevance theory provides an alternative framework for the communication theory of the code theorists. Consistent with the principle of relevance, interpretation is the ongoing quest for meaning under changing historical circumstances.—D.J.H.

985. T. M. DĄBEK, "Prawo Ducha, które daje życie w Chrystusie Jezusie, wyzwoliło nas spod prawa grzechu i śmierci (por. Rz 8,2) (The Law of the Spirit, the Spirit of the Life in Christ Jesus, Has Freed You from the Law of Sin and Death [Rom 8,2])," *AnalCracov* 26 ('94) 173-191.

Taking Rom 8:2 as a starting point, the article examines NT texts (in the Gospels, Paul's letters, Hebrews, James, and 2 Peter) in which the new order of salvation is called "law"—often with other specifications. The newness of life in Christ leads us to fulfill the law of love and submit our activity to that of the Holy Spirit.—D.J.H.

986. P. R. RODGERS, "The Text of Romans 8: 28," *JournTheolStud* 46 (2, '95) 547-550.

It is easy to see how the subject "God" for the verb συνεργεῖ in Rom 8:28 could have been removed by a scribe, since ὁ θεός is the most frequently used substantive word in Romans. The reading of Rom 8:28 with ὁ θεός is confirmed by the parallel in Gen 50:20 LXX.—D.J.H.

987. V. M. FERNÁNDEZ, "Romanos 9-11. Gracia y predestinación," *Teología* [Buenos Aires] 32 (1, '95) 5-49.

After surveying OT texts that pertain to the theme of predestination and "hardening," the article considers the themes of grace and predestination in Romans 9–11 with reference to other texts in Romans and the NT. Then it traces the history of how these themes were treated by the Fathers, the Magisterium through the 9th century, Thomas Aquinas, the Council of Trent, and the principal figures in the controversy over grace and freedom in the Jansenist period. It concludes with reflections on the theological basis for the affirmation that all will be saved.—D.J.H.

988. A. J. DEWEY, "A Re-Hearing of Romans 10:1-15," *Semeia* 65 ('94) 109-127.

This study seeks to determine why and how Paul used the written medium within an oral stance by focusing on the case of Rom 10:1-15 where Paul is quite vigorous in his employment of oral experience. Romans 10 needs to be performed orally to be truly understood, for Paul apparently wants an interplay between the performer of the letter and the audience. A comparison of how Paul and Philo employed Deut 30:11-14 shows that their selections of this passage were politically decisive. While Philo seems to represent a movement of continuity, Paul may well represent a counter-cultural position that plays creatively to the utopian desires of his audience and of the 1st century in general. [A. C. Wire's response (pp. 129-135) appears in the same issue.]—C.R.M.

989. M. G. VANLANINGHAM, "Paul's Use of Elijah's Mt. Horeb Experience in Rom 11:2-6. An Exegetical Note," *Master's Seminary Journal* [Sun Valley, CA] 6 (2, '95) 223-232.

The article examines the textual, hermeneutical, exegetical, and theological details of 1 Kgs 19:10, 14, and 18 in their context and seeks to determine why Paul used the verses in Rom 11:2-6. Paul used the 1 Kings 19 pericope to demonstrate that the gracious preservation of a remnant had been squarely within God's sovereign plan throughout history, as seen conspicuously in the statement God made to Elijah on Mt. Horeb.—C.R.M.

990. [1–2 Cor] N. M. WATSON, "'The Philosopher Should Bathe and Brush His Teeth'—Congruence between Word and Deed in Graeco-Roman Philosophy and Paul's Letters to the Corinthians," *AusBibRev* 42 ('94) 1-16.

In those passages in the Corinthian correspondence in which Paul insists on the need for congruence between word and deed (e.g. 1 Cor 1:17; 2:1-5; 9:12b-18), he is in part indebted to Greco-Roman philosophy with its long tradition of drawing a contrast between the true and the false philosopher. The article reviews the evidence for this thesis with particular attention to Paul's use of the term παρρησία, his employment of catalogues of hardships, and the way Paul's opponents in 2 Corinthians saw themselves.—C.R.M.

991. A. MIRANDA, "L''uomo spirituale' (Πνευματικὸς ἄνθρωπος) nella Prima ai Corinzi," *RivistBib* 43 (4, '95) 485-519.

After considering the uses of the term πνευματικός in 1 Corinthians, the article discusses the reception of the Holy Spirit and the spiritual person (1 Cor 2:10–3:3), the spiritual fruits of apostolic work (9:9-18), the activity of the Spirit in reality and in history (10:1-6), the effects of the action of the Spirit upon human beings (12:1-11), the search for spiritual edification (14:1-12, 37-40), and the ultimate prospect for the spiritual person (15:39-49).—D.J.H.

992. [1 Cor] G. E. STERLING, "'Wisdom among the Perfect': Creation Traditions in Alexandrian Judaism and Corinthian Christianity," *NovTest* 37 (4, '95) 355-384.

The article explores the Corinthians' understanding of Gen 2:7 and 1:26-27 (vehicles for creation traditions at the heart of the Corinthians' anthropology) as it surfaces in three different contexts in 1 Corinthians: 15:44-49; 2:6–3:4; and 11:7-12. In each instance it reconstructs the Corinthians' position and compares the reconstruction with the exegetical traditions of the same OT texts that are preserved in the writings of Philo, the Middle Platonic Torah exegete. It concludes that the exegetical traditions on the creation of humanity in Philo's writings elucidate the anthropology of the Corinthians. Philo should be regarded not as the source of these traditions but rather as our major witness to them.—D.J.H.

993. [1 Cor 1] J. DUNN, "In Search of Wisdom," *EpworthRev* 22 (3, '95) 48-53.

In 1 Corinthians 1, Paul speaks of at least three kinds of wisdom: the wisdom of clever speech, wisdom according to the world's standards, and the wisdom of God embodied in Jesus and the cross. The wisdom of the cross means the transformation of all human wisdom and values; without it there can be little hope of real community, whether in a church, or in a university, or in a nation.—D.J.H.

1 Cor 1–5, § 40-937.

994. B. J. Dodd, "Paul's Paradigmatic 'I' and 1 Corinthians 6.12," *JournStudNT* 59 ('95) 39-58.

The statement "all things are lawful for me" (1 Cor 6:12; 10:23) should be taken not as a Corinthian slogan but rather as characteristic of Paul's persuasive style in 1 Corinthians (see 4:6; 5:12; 7:7; 8:13–9:27; etc.). Using the expression in 6:12 and 10:23 to form an *inclusio,* Paul affirmed that Christian freedom does not mean uncontrolled liberty but is compatible with a principled life of self-control in consideration of others.—D.J.H.

1 Cor 10:16, § 40-1293.

1 Cor 10:23, § 40-994.

995. [1 Cor 12–14] S. W. Chaloner, "O dom de línguas no fim do século XX: Em prol de uma convivência paulina," *VoxScript* 5 (2, '95) 227-241.

The article calls for a genuine Christian fellowship between Pentecostals and traditional evangelicals on the basis of the dialectical principles regarding the gift of tongues that Paul proposed in 1 Corinthians 12–14.—D.J.H.

996. [1 Cor 15] C. Combet-Galland, "Un Héritage en Travail: Paul et la Confession de Foi," *FoiVie* 94 (4, '95) 15-25.

With reference to 1 Corinthians 15, the article considers the confessional tradition that Paul inherited (15:3-5), how he interpreted this tradition and related to it, and how he used it in formulating his responses to the Corinthians' questions about sin(s) and about death and life.—D.J.H.

997. R. E. DeMaris, "Corinthian Religion and Baptism for the Dead (1 Corinthians 15:29): Insights from Archaeology and Anthropology," *JournBibLit* 114 (4, '95) 661-682.

Archaeological data from Corinth and its environs helps explain why Christians there extended the rite of baptism to their dead. The material record verifies the mid-1st-century A.D. emergence of a religious outlook focused intensely on the dead and the world of the dead (e.g. the Palaimon cult at Isthmia and Roman-era Demeter worship [see § 40-591]). Corinthian Christianity in order to survive and flourish had to address the same orientation. Thus the Corinthian practice of baptism on behalf of the dead (see 1 Cor 15:29) was fostered by a local preoccupation with the underworld. Although Paul did not voice any dissatisfaction with vicarious baptism in the Corinthian correspondence, he appears to reflect on the connection between baptism and burial in Rom 6:1-11.—C.R.M.

998. R. B. Sloan, "2 Corinthians 2:14–4:6 and 'New Covenant Hermeneutics'—A Response to Richard Hays," *BullBibRes* 5 ('95) 129-154.

R. B. Hays's community-focused reading of 2 Corinthians 3 in *Echoes of Scripture in the Letters of Paul* (1989) does not adequately account for the specifically apostolic and/or Pauline features of 2 Cor 2:14–4:6. Contrary to Hays's analysis, (1) the expression "fleshy hearts" of 3:3 is a reference to the hearts of the apostolic company (not Corinthian hearts), especially Paul; (2) the subject of the verb "turns" (ἐπιστρέψῃ) in 3:16 is best understood as a transposing reference by Paul from Moses to himself (not the [Corinthian] believer); and (3) the "we" of 3:18 is primarily a reference to the apostolic and Pauline "we" (not the community). The passage is not primarily about the reading of Scripture but about correctly "reading" Paul and/or his apostolic status.—C.R.M.

999. A. STIMPFLE, "'Buchstabe und Geist.' Zur Geschichte eines Missverständnisses von 2 Kor 3,6," *BibZeit* 39 (2, '95) 181-202.

The term γράμμα in 2 Cor 3:6 has usually been misidentified with the Law. For Paul, however, the γράμμα/πνεῦμα antithesis was more a hermeneutical matter than a theological one. Analysis of 2 Cor 3:6 (historical context, literary context, tradition history, structure, semantics, form, logic) as well as attention to a parallel in Plato's *Phaedrus* (274B–278E) and to the framework in 2 Cor 2:14–4:6 indicate that the real opposition was between writing and the spoken word. Writing needs the word; a text lives and works only through interpretation, i.e. productive reception.—D.J.H.

1000. S. J. KISTEMAKER, "Temos uma habitação celestial: 2 Coríntios 5:1," *VoxScript* 5 (2, '95) 147-152.

The roots of Paul's language in 2 Cor 5:1 are to be found not in Greek philosophical concepts about the human body but rather in OT terminology and his own profession as a tent-maker.—D.J.H.

1001. [2 Cor 10–13] R. F. WARD, "Pauline Voice and Presence as Strategic Communication," *Semeia* 65 ('94) 95-107.

Methods drawn from the discipline of performance studies illuminate the critical encounter between Paul and the "superapostles" at Corinth. The recitation of Paul's four-chapter letter preserved in 2 Corinthians 10–13 was a counter-performance through which Paul shrewdly and creatively reestablished a powerful parousia in the Corinthian church. This event helped to form a basis for reconciliation between Paul and the Corinthians by refurbishing Paul's credibility as a Christian apostle. [A. C. Wire (pp. 129-135) offers a response in the same issue.]—C.R.M.

Galatians–Philemon

1002. T. MARTIN, "Apostasy to Paganism: The Rhetorical Stasis of the Galatian Controversy," *JournBibLit* 114 (3, '95) 437-461.

Stasis theory furnishes a means for moving from Paul's accusations and arguments in Galatians to his understanding of the basic issue of the dispute. After summarizing stasis and argumentative theory, this essay first determines the principal (Gal 4:8-11) and secondary (1:6-9) stases of the Galatian controversy and then classifies the principal stasis (a stasis of quality). Next it provides a detailed explanation of how the stases generate the arguments of the letter. Finally it comments on the species of rhetoric to which Galatians belongs (forensic).—C.R.M.

Galatians, § 40-726.

1003. R. TREVIJANO ETCHEVERRÍA, "Los primeros viajes de San Pablo a Jerusalén (Gal 1,18-20 y 2,1-10)," *Salmanticensis* 42 (2, '95) 173-209.

Paul's first visit to Jerusalem (see Gal 1:18-20) was made to get to know Peter personally and is testimony to Peter's preeminence in the early Christian movement. Paul's second visit (see Gal 2:1-10) was made to obtain from the leaders of the Jerusalem Christians their explicit recognition of his Law-free gospel and thus to curb the Judaizers from interfering in his mission among the Gentiles.—D.J.H.

Gal 2:1-10, § 40-1003.

1004. P. F. ESLER, "Making and Breaking an Agreement Mediterranean Style: A New Reading of Galatians 2:1-14," *BibInt* 3 (3, '95) 285-314.

Paul recounts details of his past relationship with the leaders in Jerusalem and the Antioch incident (Gal 2:1-14) in connection with the situation in his Galatian churches because both concerned exactly the same issue, circumcision. After explaining a model of social relationships based on the anthropology of challenge and response within the framework of an honor/shame culture, the study applies it to Galatians: making the agreement (2:1-10), and breaking the agreement (2:11-14). It concludes that a plausible scenario, rooted in ancient Mediterranean values, is that Jewish Christians, dishonored by Paul's bringing the uncircumcised Titus into Jerusalem, found an effective way of restoring their honor by bringing pressure to bear on James (and Peter as well) to renege on the agreement they had reached with Paul. Paul's problem in Antioch, as far as criticizing Peter was concerned, lay in the fact that he had not obtained an oath from James and Peter to the effect that they would stand behind their promise.—C.R.M.

1005. L. LEGRAND, "'That We Remember the Poor' (Gal 2:10). The Conclusion of the Jerusalem Synod According to Gal 2:10," *IndTheolStud* 32 (1-2, '95) 161-173.

The use of the term "the poor" to describe the Jerusalem Christians and the agreement to "remember" them in Gal 2:10 probably conveyed both economic and spiritual senses. That Paul and the early church linked theory and praxis is a constant reminder to the church to keep its thinking rooted in life and its life guided by the intelligence of faith.—D.J.H.

Gal 3:11, § 40-979.

1006. W. LITKE, "Beyond creation: Galatians 3:28, Genesis and the hermaphrodite myth," *StudRel/SciRel* 24 (2, '95) 173-178.

The phrase οὐκ ἔνι ἄρσεν καὶ θῆλυ in Gal 3:28 contains a quotation of Gen 1:27c and not simply an allusion to it. The deliberate negation of Gen 1:27c indicates that Paul here is going beyond creation. He does not envision the return to an androgynous original creation.—D.J.H.

1007. W. RUSSELL, "The Apostle Paul's Redemptive-Historical Argumentation in Galatians 5:13-26," *WestTheolJourn* 57 (2, '95) 333-357.

Paul's use of the terms "flesh" and "Spirit" in Gal 5:13-26 should be interpreted in a redemptive-historical sense to represent modes or eras of existence, not as referring to internal parts or entities within the Christian. After considering the choices in the use of freedom (Gal 5:13-15, 25-26), the article deals with the opposition of flesh and Spirit (5:16-18) and with the corresponding opposing life-styles (5:19-24). The crucifixion of the σάρξ is a real death that definitively ended forever the real life of the σάρξ and its mode of existence for the people of God (5:24).—D.J.H.

Gal 6:16, § 40-970.

Eph 5:8-14, § 40-975.

1008. [Eph 5:22-33] G. BALDANZA, "Sacramentalità del matrimonio ed ecclesiologia: Alcune riflessioni nella prospettiva della lettera agli Efesini," *EphLiturg* 109 (4-5, '95) 289-309.

After considering the significance given to the concept of the church as the bride of Christ in post-Vatican II ecclesiology, the article discusses the search for a biblical foundation in the letter to the Ephesians, treats the use of Eph 5:22-33 in some marriage rites, and reflects on some ecclesiological-sacramental implications.—D.J.H.

Phil 2:6-11, § 40-1015.

1009. R. E. OTTO, "'If Possible I May Attain the Resurrection from the Dead' (Philippians 3:11)," *CathBibQuart* 57 (2, '95) 324-340.

The resolutions that have been suggested to explain Paul's apparent tentativeness in Phil 3:11 fall into three basic categories: a denial that εἴ πως entails conditionality, the view that the uncertainty concerned the means or method of Paul's participation in the resurrection, and the claim that εἴ πως has to do with personal self-doubt. The text is better understood as expressing real doubt and uncertainty in Paul's mind about his maintaining his confession in his impending death and thus attaining to a special resurrection of martyrs (see Mt 27:52-53 and Rev 20:4-5).—D.J.H.

1010. P. CARLS, "Wer sind Syzygos, Euodia und Syntyche in Phil 4,2f?" *ProtoBib* 4 (2, '95) 117-141.

The names Σύζυγος, Εὐοδία, and Συντύχη (and Clement) in Phil 4:2-3 do not refer to historical persons but rather function allegorically as part of Paul's exhortation to fellowship (κοινονία) in the gospel.—D.J.H.

1011. F.-J. STEINMETZ, "'Gaudete in Domino!' (Phil 4,4). Eine paulinische Mahnrede," *GeistLeb* 68 (6, '95) 401-406.

Paul's call to rejoice in Phil 4:4 is based on being in Christ and living in Christ. Just as there is a Christian joy, so there is a Christian sorrow (see Lk 6:21).—D.J.H.

1012. A. DETTWILER, "L'Épître aux Colossiens: un Exemple de Réception de la Théologie Paulinienne," *FoiVie* 94 (4, '95) 27-40.

Colossians is the first document that shows us how Pauline theology was taken up and actualized in the post-Pauline period. After outlining some exegetical presuppositions, the article analyzes the most important theological modifications of Colossians vis-à-vis Pauline theology. Then it offers a short assessment of the epistle's method of reception and reflects on the risk of interpretation.—C.R.M.

1013. J. D. G. Dunn, "The Colossian Philosophy: A Confident Jewish Apologia," *Biblica* 76 (2, '95) 153-181.

Consideration of the substantial Jewish population in the Lycus Valley cities, the internal evidence of Colossians (e.g. 1:12; 3:12), the prominence given to the theme of circumcision in the letter, and the indications of specific teaching in 2:16 and 2:22 all suggest that the main proponents of the Colossian "philosophy" have to be understood as belonging to one or more of the Jewish synagogues in Colossae. The references to τὰ στοιχεῖα τοῦ κόσμου (2:8, 20) and to ἡ θρησκεία τῶν ἀγγέλων (2:18) are not inconsistent with an essentially Jewish "philosophy" in Colossae. The cumulative evidence points to a Jewish denigration of the Colossian Christians' claim to participate in Israel's heritage. To describe this as a "heresy" completely fails to appreciate the strength and attractiveness of a confident Jewish apologia.—C.R.M.

1014. M. Goulder, "Colossians and Barbelo," *NTStud* 41 (4, '95) 601-619.

After speculating on the meaning of the name Barbelo, the study presents an extended comparison between Colossians and *Apocryphon of John.* It concludes that Colossians can be explained as a reaction by Paul (himself) to a developing gnostic element within the Jewish-Christian counter-mission. The latter hold something like the myth that we find in the first part of *Apocryphon of John.* The crucial point in which Colossians differs from *Apocryphon of John* is that there is no hint of dualism. All the points of comparison are with the Barbelo element of the myth. In sum, the "Colossian heresy" is a straightforward development of Jewish Christianity. Gnosticism is an outgrowth of Jewish Christianity such as we find mirrored at Colossae. And Colossians is an attempt by the aging Paul to play the true pastor, glossing his new church's theological language to emphasize the unique status of the incarnate Christ.—C.R.M.

Colossians, § 40-1291.

1015. J. Murphy-O'Connor, "Tradition and Redaction in Col 1:15-20," *RevBib* 102 (2, '95) 231-241.

Parallel analysis of the hymns in Phil 2:6-11 and Col 1:15-20 with respect to formal factors brings to light perfectly balanced strophes in each case that can only be the result of careful planning. Since the retouches to the hymn in Col 1:15-20 are more extensive than those in Phil 2:6-11, the natural inference is that the original Philippian hymn was closer to Paul's theological perspective than the hymn which Epaphras brought from Colossae. The original Colossian hymn is a perfect example of what Paul calls "beguiling, persuasive speech" (Col 2:4). Paul's revision turned the lapidary formulas of the hymn against its originator(s).—C.R.M.

Col 1:15-20, § 40-1059.

1016. T. Martin, "The Scythian Perspective in Col 3:11," *NovTest* 37 (3, '95) 249-261.

Understanding the pair barbarian/Scythian in Col 3:11 from a Scythian rather than a Greek perspective permits it to be interpreted along with the other pairs in this verse as a mutually exclusive category. This perspective is attested in the traditions about Scythia that illustrate a relationship between barbarian and Scythian similar to the one in Col 3:11. The Colossian author adopted a Scythian perspective for the pairing barbarian/Scythian to address certain inconsistent aspects of his opponents' Cynic philosophical self-conception.—C.R.M.

1017. A. M. Okorie, "The Pauline work ethic in I and II Thessalonians," *DeltBibMel* 24 (1, '95) 55-64.

The many passages in 1 and 2 Thessalonians that refer to work reveal three aspects of the Pauline work ethic: theological, demonological, and anthropological. The Pauline work ethic is predicated not on the ἔργα νόμου but rather on the ἔργον τῆς πίστεως and κόπος τῆς ἀγάπης, which are energized by being ἐν Χριστῷ.—D.J.H.

1 Thess 5:19-22, § 40-1091.

1 Thess 5:23-24, § 40-970.

1018. J.-D. Dubois, "Les Pastorales, la Gnose et l'hérésie," *FoiVie* 94 (4, '95) 41-48.

Were the opponents described by the Pastoral epistles already heretics, and gnostic heretics at that, a century before Irenaeus? The essay discusses what one means by "heresy" at the end of the 1st century, sketches a portrait of the opponents on the basis of the letters, and considers their identity. It is difficult to speak of Christian heresy before one encounters Christian orthodoxy. It is better to situate the Pastorals on a Pauline trajectory mid-way between the Corinthian controversies and the gnostic movements known by Irenaeus.—C.R.M.

1019. S. E. Porter, "Pauline Authorship and the Pastoral Epistles: Implications for Canon," *BullBibRes* 5 ('95) 105-123.

Whereas arguments from chronology, epistolary format, style, and content are ultimately inconclusive with respect to establishing the non-Pauline authorship of the Pastoral epistles, the theological data raises justifiable doubt regarding Pauline authorship. This brings to the fore two serious questions: (1) how it was that the letters were accepted into the Pauline corpus if they are not by Paul and reveal a developed theological perspective, and (2) what implications this has for the issue of canon. We must come to terms with deception in the NT, and in particular with regard to the Pastoral epistles. [In the same issue (pp. 125-128) R. W. Wall responds that a canonical approach to differences between the Pastorals and the undisputed Pauline letters is not adversarial but complementary.]—C.R.M.

1020. T. Thatcher, "The Relational Matrix of the Pastoral Epistles," *JournEvangTheol Soc* 38 (1, '95) 41-45.

The article examines the opening and closing sections of the Pastoral epistles and suggests that variations from standard epistolary formulas indicate an attempt to create a specific rhetorical relationship with the reader. This relationship is characterized by (1) humble authority on the part of the writer, "Paul"; (2) intense loyalty toward "Paul" on the part of the reader, "Timothy/Titus"; (3) genuine mutual concern between the communicants; and (4) a common faith experience as the basis of this authority, loyalty, and concern.—C.R.M.

1021. M. Low, "Can Women Teach? A Consideration of Arguments from Tim. 2:11-15," *Trinity Theological Journal* [Singapore] 3 ('94) 99-123.

In 1 Tim 2:11-15 Paul was not laying down biblical reasons to prohibit women from teaching. Rather, he was refuting paganistic, gnostic-type heresies and thereby correcting the wrong attitude that had infected the women. Paul's intention was not to bar women from teaching; his concern was with how they taught. The principle underlying 1 Tim 2:11-15 is that women should not teach in a domineering way over men.—D.J.H.

1 Tim 2:11-15, § 40-1066.

1 Tim 3:16, § 40-721.

1022. M. M. Mitchell, "John Chrysostom on Philemon: A Second Look," *HarvTheolRev* 88 (1, '95) 135-148.

The phrase οὕτω μοι δοκεῖ in John Chrysostom's *Argumentum* prefacing his homilies on Philemon has nothing to do with his statements about Philemon being a master and Onesimus a slave. Thus the evidence that A. D. Callahan [§ 39-356] adduced in support of his contention that Chrysostom's interpretation was novel and tentative is based on the misreading of a single passage. This conclusion is confirmed by eight other passages in Chrysostom's writings. There is much to suggest that from early on in church history Onesimus was widely regarded as Philemon's slave. [The same issue (pp. 149-156) contains a response by Callahan.]—D.J.H.

Philemon, § 40-1291.

Hebrews

1023. P. Garuti, "Alcune strutture argomentative nella Lettera agli Ebrei," *DivThom* 98 (1, '95) 197-224.

This investigation of aspects of the rhetoric and logic of Hebrews first considers its uses of the terms παραβολή (Heb 9:8-9; 11:17-19) and ὑπόδειγμα (4:11; 8:5; 9:23-24; cf. 10:1). Then it discusses the ancient philosophical background and logic of Heb 4:8; 11:13-14; 11:15; 7:11; and 8:7-8. Finally it treats the topos κατὰ τὴν ὁμοιότητα with reference to its role in Greco-Roman philosophy and examines its uses in the portrayal of Christ as high priest in Hebrews (common elements and differences).—D.J.H.

1024. H. W. Bateman, "Two First-Century Messianic Uses of the OT: Heb 1:5-13 and 4QFlor 1.1-19," *JournEvangTheolSoc* 38 (1, '95) 11-27.

Examination of the structural, exegetical, and conceptual use of the OT in *4QFlorilegium* (4Q174) i 1-19 provides historical insight into how the OT is used in Heb 1:5-13 as well as understanding of a 1st-century Christian messianic use of the OT. Both texts string OT passages together, exercise some freedom in reproducing the texts, and use introductory formulas. They employ similar exegetical principles to connect the OT passages, and share the theological concepts of the Davidic King-Messiah and the last days. Based on Scripture, the development of Jewish history, and God's progress in revelation, Heb 1:5-13 points out that the Son is declared by God to be Divine Wisdom and Davidic King-Messiah.—D.J.H.

1025. S. Stanley, "Hebrews 9:6-10: The 'Parable' of the Tabernacle," *NovTest* 37 (4, '95) 385-399.

This examination of questions raised by the παραβολή presented in the middle of

Hebrews 9 treats the material for the παραβολή (the use of πρῶτος in 9:1-14, the tabernacle and its ceremony), the meaning and extent of the παραβολή (identifying the παραβολή, interpreting the παραβολή), and the significance of the παραβολή. For the author of Hebrews the tabernacle stood as a παραβολή ("type," "illustration," "parable") for those in the new age (see 9:6-10). In this παραβολή there are two areas of correspondence: (1) the outer tent is to the Holy of Holies as the earthly sanctuary is to the heavenly sanctuary (9:8), and (2) the daily sacrifices are to the Day of Atonement as the levitical sacrifices altogether are to the sacrifice of Christ (9:9-10).—C.R.M.

Catholic Epistles

1026. R. CROTTY, "Identifying the Poor in the Letter of James," *Colloquium* 27 (1, '95) 11-21.

The letter of James was directed to a minority group that had become detached from its social moorings in a situation of economic oppression and religious hypocrisy. The substance of the letter, communicated through its synchronic structure, is an account of the variety of modes of conduct proper to the humble/poor over against the rich.—C.R.M.

1027. L. THURÉN, "Risky Rhetoric in James?" *NovTest* 37 (3, '95) 262-284.

In the light of rhetorical analysis, the letter of James appears to be a consistent, carefully constructed text with a clear target. It consists of an *exordium* (1:1-18), *propositio* (1:19-27), *argumentatio* (2:1–5:6), and *peroratio* (5:7-20). It is concerned primarily with the questions of wisdom/speech and money/action as well as the relation between conviction and action.—D.J.H.

1028. [Jas 1:25] C. MARUCCI, "Das Gesetz der Freiheit im Jakobusbrief," *ZeitKathTheol* 117 (3, '95) 317-331.

In the light of Sir 15:11-20 (especially 15:14) and other Jewish and early Christian texts it appears that the expression νόμος (τῆς) ἐλευθερίας in Jas 1:25 and 2:12 is the first Christian attempt to express by means of the root ἐλευθερ- the biblical concept of the genuine (albeit relative) freedom of the human person in the moral and religious sphere (*liberum arbitrium*).—D.J.H.

Jas 2:12, § 40-1028.

1029. [Jas 5:14-15] D. J. HARRINGTON, "'Is Anyone Among You Sick?' New Testament Foundations for Anointing the Sick," *Emmanuel* 101 (7, '95) 412-417.

After considering the context of Jas 5:14-15, the article discusses its content, with particular attention to some exegetical problems (the nature of the healing, the identity of the presbyters, the purpose of anointing, etc.). It concludes with reflections on the implications of this text for the understanding and practice of the "sacrament of the sick" in church life today.—D.J.H.

1030. J. H. ELLIOTT, "Disgraced Yet Graced. The Gospel according to 1 Peter in the Key of Honor and Shame," *BibTheolBull* 25 (4, '95) 166-178.

The author of 1 Peter perceived and interpreted the conflict between the Christians of

Asia Minor and their detractors as one over honor and shame, grace and disgrace, and in so doing also transposed the issue of honor and shame into a theological key. The author reminded the beleaguered believers of the dignity and honor they already enjoyed as a result of their baptismal incorporation into the household of God and their solidarity with their shamed but divinely honored Lord Jesus Christ. An appendix treats honor and shame terminology and their related semantic fields in 1 Peter.—D.J.H.

1 Pet 2:24-25, § 40-827.

1–3 Jn, § 40-897.

1 Jn, § 40-909.

1031. P. D'ORNELLAS, "L'amour mutuel: fin de la Révélation. Une lecture de 1 Jean 4, 7-20," *NovVet* 70 (3, '95) 18-42.

1 Jn 4:7-20 constitutes the summit of the letter and reveals the fullness of the message of revelation. After noting new affirmations made in the passage and the major themes of 1 John that appear in it, the article presents a detailed reading of its parts (vv. 7-8, 9-10, 11, 12-16, 17-18, 19-20) and concludes that the text is a progressive manifestation of the love that is in God.—D.J.H.

1 Jn 4:9, § 40-900.

1032. T. WARD, "Sin 'Not Unto Death' and Sin 'Unto Death' in 1 John 5:16," *Churchman* 109 (3, '95) 226-237.

Sins "unto death" and "not unto death" in 1 Jn 5:16 refer to the categories of "sinning" and "not sinning" described in 3:6 and 9. The immediate context of 5:16 is concerned with confidence in intercessory prayer within the believing community. Christians sin "not unto death" (5:16a) in that they do not reject the need for the atonement of their sins. The parenthetical qualification about the sin "unto death" in 5:16b concerns sin committed by non-Christians, those who do not look for atonement for their sins.—C.R.M.

Revelation

1033. A. M. AAGAARD, "Som i himlen så og på jorden. Om apokalyptik og eskatologi" [As in Heaven so on Earth. On Apocalyptic and Eschatology], *DanskTeolTids* 58 (3, '95) 176-192.

The book of Revelation can be viewed as a Christian apocalyptic work that invites the acceptance of the vision of a possible world as the frame of reference for dealing with the experienced world. After reviewing some misinterpretations of the book (as coded predictions of the course of history) and considering the discussion between R. Bultmann and E. Käsemann about apocalypticism and eschatology, the article focuses on Revelation 19–20 and argues that the visions can serve as "revelation," i.e. as stories generating a response of faith and hope to experiences of destruction and empty violence.—D.J.H.

1034. M. BARKER, "The Servant in the Book of Revelation," *HeythJourn* 36 (4, '95) 493-511.

The figure of the Lamb is the key to a highly developed Servant Christology in Revelation. The Servant of Isaiah 53 was a royal high priest who performed the great atonement and entered the holy of holies, the place of the heavenly throne. The Servant in Revelation is the Lamb; the Aramaic for both terms is *ṭlyʾ*. When enthroned and given the name, the Servant became the Lord. The Servant Lamb is central to understanding both Revelation and Jesus the master mystic and visionary behind the book.—D.J.H.

1035. S. L. Homcy, "'To Him Who Overcomes': A Fresh Look at What 'Victory' Means for the Believer According to the Book of Revelation," *JournEvangTheolSoc* 38 (2, '95) 193-201.

The article considers what kind of victory Revelation prescribes for believers according to the following outline: called to overcome—promises of victory (chaps. 2–3), the foundation of victory (chaps. 4–5), and caught in the crossfire (chap. 12). Our lives must declare the victory of Jesus over sin and death, with confidence in the ultimate triumph of his work over all the power of the enemy.—D.J.H.

1036. A. W. Martin, "The Apocalypse and the Lectionary," *StudLiturg* 25 (2, '95) 207-230.

The article examines the readings from Revelation in *The Revised Common Lectionary* to consider the selection process, investigates whether the selections open up an understanding of Revelation (especially its literary dimensions and its sociohistorical setting), and questions how well the lectionary choices relate to the knowledge and needs of mainline Christian congregations at the end of the second millennium. The readings omit a tremendous amount of the graphic and dramatic apocalyptic form and content. When lectionary revision time comes around again, the responsible committee should consider giving Revelation more attention.—D.J.H.

1037. L. P. Patterson, "Interpreting the New Testament for Preaching—The Apocalypse," *Faith & Mission* [Wake Forest, NC] 12 (1, '94) 67-80.

After discussing the relation of Revelation to apocalyptic literature, the article considers doctrinal preaching on Revelation, the nature of the book, its structure, the place of the church in it, its language (symbols, metaphors, allusions), and special problems.—D.J.H.

1038. A. Piolanti, "La liturgia celeste e perennità del sacerdozio di Cristo," *Divinitas* 39 (3, '95) 274-281.

The article first notes texts in Revelation that express various aspects of the heavenly liturgy: those who provide the homage, the forms of praise, the expressive gestures, and the praise directed to God the creator and redeemer. Then it links the heavenly liturgy to the priesthood of Christ and the celebration of Eucharist.—D.J.H.

1039. R. H. Smith, "Why John Wrote the Apocalypse (Rev 1:9)," *CurrTheolMiss* 22 (5, '95) 356-361.

The book of Revelation has traditionally been read as a response to state persecution associated with Domitian. But it is more likely that John wrote to blast the comfortable in the churches because they were too much at home in a culture (see the Pastorals and 1 Peter) that he judged to be in league with the dragon.—D.J.H.

1040. W. THIEDE, "Ein süsses und doch schwerverdauliches Büchlein. Zur Auslegung der Johannes-Offenbarung in christlichen Sondergemeinschaften," *KerDog* 41 (3, '95) 213-242.

Analysis of interpretations of Revelation by the Mormons, Jehovah's Witnesses, Christian Science, and Universal Life reveals that the grandiose symbolism of the biblical book is being misused arbitrarily by sectarian movements for an overarching interpretation of their own communities in apocalyptic antithesis to the evil world. These distortions of Revelation should be countered with the sound hope of Christian eschatology, which counteracts the displacement of apocalyptic thinking into sectarianism.—D.J.H.

1041. U. VANNI, "L'Apocalisse: una profezia per la chiesa italiana. I," *CivCatt* 146 (3487, '95) 17-29.

After reflections on the significance of the book of Revelation today, the article discusses the liturgical assembly as the protagonist of apocalyptic hope (1:3), the initial liturgical dialogue (1:4-8), the renewed encounter with the risen Christ (1:9-20), and the septiform message of the risen Christ (2–3).—D.J.H.

1042. J. VON KEMPSKI, "Apokalypse, 'Horus' und Wünsch," *ZeitRelGeist* 47 (4, '95) 304-319.

The anonymous work called *Horus* that appeared in 1783 was written by C. E. Wünsch (1744-1828). The article first discusses Wünsch's views of Jesus as moralist, miracle-worker, King of the Jews, and Son of God. Then it considers his "astral-mythic" reading of the book of Revelation, with particular attention to the woman, the child, and the dragon in chapter 12. Finally it deals with reactions to Wünsch's work and its cultural context.—D.J.H.

1043. A. YARBRO COLLINS, "Apocalypse and Politics," *Forum* 8 (3-4, '92) 297-312.

Revelation is not only anti-Roman propaganda or a parody of Roman pretensions. Its aim is much more ambitious. It constructs a symbolic universe, a picture of reality, which both challenges worldviews with Rome at the center and replaces them with an alternative. In many cases, including the book of Revelation, apocalypticism is best understood not as a reaction to extreme adversity but as expressing a more complex perception that things are not what they ought to be.—D.J.H.

Revelation 1–3, § 40-1291.

Rev 1:9, § 40-1039.

1044. T. WIARDA, "Revelation 3:20: Imagery and Literary Context," *JournEvangTheolSoc* 38 (2, '95) 203-212.

The most common understanding of the imagery of Rev 3:20 (Jesus seeking entry into the human heart) can be modified and enriched by reference to NT incidents in which Jesus receives hospitality from a sinner (e.g. Zacchaeus). The reality pictured by Jesus' knocking includes a call to repentance. Though originally addressed to a church, Rev 3:20 may legitimately be presented as Jesus' promise to those who are unsaved.—D.J.H.

1045. [Rev 4–22] U. VANNI, "L'Apocalisse: una profezia per la Chiesa italiana. II," *CivCatt* 146 (3488, '95) 120-134.

This installment [see § 40-1041] considers major features that appear in Revelation 4–22: the vision of the heavenly worship, the book with seven seals, Christ the Lamb, the seven trumpets, the triple sign (12:1–16:16), and the reaction of the listening community and the concluding section. Also included are brief reflections on Revelation as a prophecy for the church in Italy as the year 2000 approaches.—D.J.H.

1046. J. D. CHARLES, "Imperial Pretensions and the Throne-Vision of the Lamb: Observations on the Function of Revelation 5," *CriswellTheolRev* 7 (1, '93) 85-97.

In Rev 5:1-14 the reader catches a glimpse of both the political ramifications of Roman imperial pretension as well as the religious implications of absolutist imperial claims. The "Lamb" (i.e. the "Lion-Lamb" who is simultaneously "savior" and "conqueror") is revealed in terms that are uniquely and painfully familiar to a 1st-century audience living in Asia Minor. Borrowing images and epithets suggesting conscious "polemical parallels," John portrays Jesus in a manner that causes even the glories of the imperial throne to pale by contrast.—D.J.H.

1047. [Rev 5:6] J. C. DE SMIDT, "Die Oë van die Gees in die Boek Openbaring - 'n Teologiese Perspektief" [The Eyes of the Spirit in the Book of Revelation - a Theological Perspective], *Scriptura* 54 ('95) 159-176.

The author of Revelation wrote a "crisis text" to Christians who were experiencing ethnic, cultural, and social deprivation, and were asking questions about God's control of history and concern for tragic events in the world. Using the metaphor of the seven eyes of the seven spirits (see Rev 5:6), the author indicated that the Holy Spirit is the Spirit of perception—the eyes of God, of the Lamb, of the church and of the believer. The Spirit of God sees all things in time and space, both the good and the bad. This is the consolation.—D.J.H.

1048. C. R. SMITH, "The Tribes of Revelation 7 and the Literary Competence of John the Seer," *JournEvangTheolSoc* 38 (2, '95) 213-218.

If as R. Bauckham claims [§ 36-364] it was John's authorial intention to pair a recognizable Jewish image in Rev 7:4-8 with a significantly distinct Christian reinterpretation in 7:9-14, then John bungled the execution quite badly. It is better [see § 35-299] to understand the distinctive features of Rev 7:4-14 as the purposeful innovations of a skilled writer who not only had a master plan of offering Jewish-Christian reinterpretations of conventional Jewish images but also executed the plan successfully.—D.J.H.

1049. S. GORANSON, "The Exclusion of Ephraim in Rev. 7:4-8 and Essene Polemic Against Pharisees," *DeadSeaDisc* 2 (1, '95) 80-85.

In several sectarian texts from Qumran the name Ephraim is used symbolically for "those who seek smooth things" (= the Pharisees). By excluding Ephraim from the list of twelve tribes in Rev 7:4-8, the Essene-influenced author polemically asserted that Pharisees were not among those predestined elect who were to be sealed in advance of the resurrection.—D.J.H.

1050. [Rev 17:8-13] D. HOLWERDA, "Ein neuer Schlüssel zum 17. Kapitel der johanneischen Offenbarung," *EstBíb* 53 (3, '95) 387-396.

It is possible to add to the case for taking the description of the "great harlot" in Rev 17:8-13 as a reference to Jerusalem (see Mt 24:29-31 and Rev 6:12–7:3) rather than to Rome by identifying the woman clothed in purple with Israel, the beast with John of Gischala (the eighth of the seven kings), and the seven hills with seven strongholds in the north of Palestine.—D.J.H.

BIBLICAL THEOLOGY

1051. D. A. CARSON, "Current Issues in Biblical Theology: A New Testament Perspective," *BullBibRes* 5 ('95) 17-41.

After outlining the principal competing definitions of biblical theology, the article elucidates the essential components of a viable approach to biblical theology, and reflects on some formal and material challenges in biblical theology today. Biblical theology should read the Bible as a historically developing collection of documents, presuppose a coherent and agreed canon, work inductively from the text, seek to make clear the connections among the corpora, and call men and women to knowledge of the living God.—D.J.H.

1052. H. CAZELLES, "Sur les fondements de la recherche en théologie biblique," *RechSci Rel* 83 (3, '95) 357-371.

In line with the approach developed by P. Ricoeur, biblical hermeneutics should be concerned with the connection of human thought and the life of the universe, the relation of writing to law and ethics, and the profound harmony of religious thought with symbolic language. Writing is one of the ways by which humans assure their control over the universe, and serves to codify life in society and the functioning of authority. The comparison of diverse religious cultures allows us to discern the original work of the faith of a people on their inherited symbolisms.—D.J.H.

Christology

1053. K. E. BAILEY, "Christology in a Middle Eastern Biblical Context," *NESTTheolRev* 16 (1, '95) 26-46.

Rather than focusing on Jesus' titles or actions, a "hermeneutical Christology" focuses on Jesus' retelling OT stories and reusing OT symbols with himself at the center. After pointing to precedents in the career of Hillel, the article shows that this process is at work in Lk 7:36-50; 15:1-32; and 6:46-49. Money lender, shepherd, woman, father, and foundation stone—all became means in the mind of Jesus to proclaim his identity and message.—D.J.H.

1054. C. J. BEKKER AND S. J. NORTJÉ, "Die gebruik van die 'offer' van Isak as 'n motief vir die verkondiging van Jesus as die lydende Christus (The use of the 'sacrifice' of Isaac as a motif for the proclamation of Jesus as the suffering Christ)," *HervTeol Stud* 51 (2, '95) 454-464.

The article traces the possible influence of the "sacrifice" of Isaac narrated in Gen 22:1-19 on the NT proclamation of Jesus as the suffering Messiah (see Jas 2:21-23; Rom 8:32;

Heb 11:17-19). As Abraham and Isaac were examples of suffering righteous figures, Jesus became the prime example of the suffering Messiah for the Christian community and for believers under pressure.—D.J.H.

1055. A. F. Buzzard, "A Critical Analysis of the Christological Discussion in *Faces of Jesus* and *The Present-Day Christological Debate*," *JournRadRef* 5 (1, '95) 3-11.

Taking as its starting point J. Miguez Bonino (ed.), *Faces of Jesus* (1984) and K. Runia's *The Present-Day Christological Debate* (1984), the article contends that to avoid a docetic Jesus and to ensure that we are rooted in the NT faith, we must return to the Synoptic Gospels. The Synoptics offer no evidence of a Son in the incarnational sense or as eternally existing.—D.J.H.

1056r. J. H. Charlesworth (ed.), *The Messiah. Developments in Earliest Judaism and Christianity* [*NTA* 37, pp. 300-301].

I. H. Marshall, "The Messiah in the First Century: A Review Article," *CriswellTheol Rev* 7 (1, '93) 67-83.—The book can be assessed from two angles: (1) a set of scholarly essays offering research on important aspects of the topic of messiahship in the 1st century, and (2) a *plaidoyer* for a particular view of Jewish messianism. After separating those essays that are of little relevance to the theme of messianism and the relation between Judaism and early Christianity, the article summarizes the remaining articles under the following headings: the Son of Man, the OT and Judaism, and Christian beginnings. Then it offers an assessment. It is right to recognize the variety of beliefs about the future and about a messianic type of figure in Judaism in the 1st century A.D. But this simply does not lead to the view that there was no sort of messianism for Jesus and his followers to react to. Charlesworth is in danger of pushing a reasonable hypothesis too far.—C.R.M.

1057. H. Frankemölle, "Wie können wir heute Jesus Christus verkündigen?" *Diakonia* 26 (5, '95) 313-320.

After considering the NT as the starting point for Christology in Catholic theology and the diversity of Christologies in the NT, the article reflects on proclaiming Jesus Christ today in three contexts: the situation of young people in religious education, with reference to Israel, and in liberation theology.—D.J.H.

1058. M. M. Jinbachian, "To Understand What is Acceptable to Muslims in Scripture Translation and Format," *MelTheol* 46 (1, '95) 19-35.

To grasp what is acceptable to Muslims in NT Scripture translation and format, one must first understand Christology: the Quranic view of Jesus, early Christian views of Jesus, Jesus in the NT (the Jesus of history and the Christ of faith, christological titles), and the metaphorical titles (prophet, Lord, the one close to God, the Suffering Servant).—D.J.H.

1059. H. P. Santmire, "Toward a Christology of Nature: Claiming the Legacy of Joseph Sittler and Karl Barth," *Dialog* 34 (4, '95) 270-280.

After reflecting on the indifference and resistance that met J. Sittler's remarks on the environment at the 1961 World Council of Churches' New Delhi Assembly, the article proposes that a biblically inspired Christology of nature (see e.g. Col 1:15-20) that can claim the mind and heart of the contemporary ecumenical church may find its start in the theology of K. Barth. A revised Barthian vision shows that Christology, rightfully construed, embraces ecology and issues inevitably and enthusiastically in an ethic of self-giving care for the whole creation.—C.R.M.

1060. T. WEINANDY, "The Case for Spirit Christology: Some Reflections," *Thomist* 59 (2, '95) 173-188.

The central and fatal flaw within R. Haight's Spirit Christology [§ 37-347] is that his understanding of "God as Spirit" is nonbiblical. Likewise, his approach to symbols, his soteriology, and other aspects of his proposal are not faithful to the Scriptures.—D.J.H.

Church and Ministry

1061. R. BARILIER, "'Sacerdoce universel' ou 'sacerdoce commun'?" *RevRéf* 46 (4, '95) 39-50.

After considering what a priest is, the article discusses the biblical references to a "people of priests," how this idea was understood by Luther and Calvin, and the relation between priesthood and ministry. The adjective "universal" when attached to "priesthood" is badly chosen and brings us into a thought-climate other than that of Scripture. Rather than speaking of the "universal priesthood" of Christians, it is better to refer to the "common priesthood" or the "priesthood of the people of God."—D.J.H.

1062. J. F. BRUG, "Ordination and Installation in the Scriptures," *Wisconsin Lutheran Quarterly* [Mequon, WI] 92 (4, '95) 263-270.

After discussing the term "ordain," the article considers entry into office in the OT and NT (apostles, the seventy, other leaders), the laying on of hands in the OT and NT, and various aspects of ordination. There is no scriptural statement that commands the ordination of pastors and other ministers as a rite through which they receive special gifts upon their entry into the ministry.—D.J.H.

1063. J.-M. GARRIGUES, "Das messianische Israel," *IntKathZeit/Communio* 24 (3, '95) 209-224.

This reflection on the "messianic Israel" proceeds in five steps: Christ as the one who received the anointing of the Messiah of Israel; the messianic community of Israel founded upon Peter; the division of the communities (church and synagogue); Mary's relation to Israel and her role in bearing the total Christ of the second coming; and awaiting and preparing for the "consolation of Israel" (Lk 2:25).—D.J.H.

1064. D. GEORGI, "The Early Church: Internal Jewish Migration or New Religion?" *Harv TheolRev* 88 (1, '95) 35-68.

Around A.D. 100 neither the majority of Jesus believers nor their environment needed a term for their independent socioreligious denomination that distinguished them from Jews and Judaism. NT polemics against the Jews and things Jewish must be seen in the context of biblical Jewish customs. The Jewish tradition is full of conflicts and antitheses. Various Jewish options informed the responses of the early church to Good Friday and the Easter experiences. The various factions of the early church were variations of a vast lateral Jewish migration. Thus these factions are not the opposite of Judaism but instead prove the width and range of Judaism in NT times.—C.R.M.

1065. B. HARBERT, "Mother, City and Bride," *Priests & People* 9 (8-9, '95) 320-325.

Taking Rev 21:2 as its starting point, the article explores how the images of the church as city and bride were developed in NT texts, *Shepherd of Hermas,* and other patristic writings.—D.J.H.

1066. J. W. KLEINIG, "Scripture and the Exclusion of Women from the Pastorate (II)," *LuthTheolJourn* 29 (3, '95) 123-129.

Investigation of the context and content of 1 Tim 2:11-15 [see § 40-405] indicates that while Paul teaches the full involvement of all women in the public worship of the church as intercessors, as disciples of their risen Lord, and as holy people together with the angels, he forbids them to be teachers in the church. Both this text and 1 Cor 14:33b-38 speak against the ordination of women.—D.J.H.

1067. F. MUSSNER, "Kirche und Judentum," *IntKathZeit/Communio* 24 (3, '95) 234-248.

After reflecting on the painful process of the church's separation from the synagogue, the article summarizes the question of anti-Judaism in the NT in eight theses. Then it discusses Christian-Jewish relations with reference to Vatican II's *Nostra aetate* and related documents, Pope John Paul II's statements, the new *Catechism of the Catholic Church,* relations between the Holy See and the State of Israel, and Christian guilt and the Holocaust.—D.J.H.

1068r. J. ROLOFF, *Die Kirche im Neuen Testament* [*NTA* 38, p. 314].

C. MARUCCI, "Immagini e problemi della chiesa nel Nuovo Testamento. In merito a un recente volume di J. Roloff," *CivCatt* 146 (3485, '95) 399-412.—After explaining Roloff's methodology, the article discusses his treatments of the ecclesiological "allusions" in the primitive community (including Paul) and the ecclesiologies in various parts of the NT: Matthew, Revelation, and Luke; Colossians, Ephesians, and the Pastorals; and Hebrews and the Johannine corpus. Roloff's work provides the most comprehensive and up-to-date presentation of NT ecclesiology in the Lutheran camp. His impressive and interesting study is the mature product of a career dedicated to the analysis of the NT.—D.J.H.

1069. G. THEISSEN, "The unity of the church," *Theology Digest* [St. Louis, MO] 42 (2, '95) 117-126.

Despite their many differences, the early Christians shared a common content (relationship to Jesus, baptism, the Lord's Supper, the commandments), a common "grammar" (creation, wisdom, miracles, hope, etc.), distinctive forms of expression, a new way of life, and transregional structures of authority. The two major threats to early Christian unity were separation from Judaism (1st century) and the conflict with gnosticism (2nd century).—D.J.H.

1070. H. J. VOGT, "Bemerkungen zur frühen Amts- und Gemeindestruktur," *TheolQuart* 175 (3, '95) 192-198.

With reference to primary sources and recent scholarship, the article considers various issues related to ministry and church structures in the NT (the role of Phoebe in Rom 16:1; "the husband of one wife" in 1 Tim 3:2 and Tit 1:6) and in the Apostolic Fathers (*Didache, 1 Clement,* the letters of Ignatius).—D.J.H.

1071. S. N. Williams, "The Pilgrim People of God: Some General Observations," *IrBibStud* 17 (3, '95) 129-137.

The meaning of the pilgrim people of God as it is developed in Hebrews and 1 Peter seems far distant from the constructions of modern, including Reformed, ecclesiology. The perspective of "other-worldly hope" in those texts can offer important guidance for the church and Christian theology today.—D.J.H.

Various Themes

1072. A. Augello, "Gesù e la religione ebraica: tra verità e compimento," *Vivarium* [Catanzaro] 3 (2, '95) 205-224.

After considering Jesus and the OT as divine revelation according to Vatican II's *Dei verbum,* the article discusses the nature of divine revelation, the relation between Christ as truth-fulfillment and the Hebrew religion, Jesus' basic attitudes toward the Hebrew religion, Paul's approach to the OT and Christ, and the journey motif and the promise-fulfillment relation between the OT and Christ. It is possible to regard the OT as a witness to Jesus and Jesus as present in the OT.—D.J.H.

1073. L. P. Barnes, "Miracles, Charismata and Benjamin B. Warfield," *EvangQuart* 67 (3, '95) 219-243.

After reviewing the lexical and biblical evidence for the gifts of the Spirit, the article sets out Warfield's argument for the conviction that the gifts (χαρίσματα) were confined to the apostolic period. Then it criticizes Warfield's position in the light of history and theology, and concludes that Warfield provided no good reasons for rejecting the authenticity of contemporary expressions of the gifts.—D.J.H.

1074. J.-C. Basset, "Petite généalogie des anges," *BullCentProtEtud* 47 (6, '95) 4-20.

The article first notes the recent revival of interest in angels, delineates problems raised by it, and suggests some methodological principles. Then it provides a survey of Near Eastern angelology with particular attention to the role of angels in Mazdeism, Judaism, early Christianity, and Islam, respectively.—D.J.H.

1075. G.-H. Baudry, "A propos du péché originel, approches bibliques," *EspVie* 105 (37, '95) 497-511.

The article first considers the biblical notion of sin as revolt against God (disobedience, idolatry, arrogance) and sin in its collective and social dimension (biological solidarity with the ancestor, national solidarity and Israel's sin, universal solidarity and the "sin of the world"). Then it discusses original sin in the Bible with reference to Genesis 3 (the sin of Adam and Eve), other OT books (see Sir 25:24; Wis 2:24; 10:1-4), the Pauline letters, and other NT texts.—D.J.H.

1076. G.-H. Baudry, "Liturgie baptismale et péché originel," *EspVie* 105 (38, '95) 513-525, (39, '95) 536-544.

The first installment considers the relation between baptism and original sin in the NT (Synoptics, Pauline corpus, John), with attention to the remission of sins, circumcision, and liberation from slavery, and to the intellectual presuppositions taken over from early

Judaism. Then it treats the theme in early patristic writings and in 3rd-century authors (Tertullian, Cyprian, Origen). The second installment deals with baptism and original sin before the Pelagian crisis, after the Pelagian crisis, and in the new baptismal rites.—D.J.H.

1077. R. H. Bell, "Sin Offerings and Sinning with a High Hand," *Journal of Progressive Judaism* [Sheffield, UK] 4 ('95) 25-59.

The article first investigates the idea found in Num 15:30-31 that there is no sin offering for sin committed with a "high hand" (i.e. deliberately). Then it explores how this idea was taken up in ancient Jewish writings: Apocrypha and Pseudepigrapha, Philo and Josephus, Qumran texts, Targums, and rabbinic literature. Finally it discusses how the notion was treated in Hebrews (see 10:26-31) and Paul's writings (especially Romans). It appears that Paul put aside the OT principle when he affirmed that Christ died as a sin offering for the ungodly (see Rom 8:3). On this point Paul and Hebrews prove to be irreconcilable.—D.J.H.

1078. P. Berthoud, "La notion biblique de l'homme et les enjeux de la bioéthique," *RevRéf* 46 (5-6, '95) 33-47.

After discussing creation and covenant as providing the framework of biblical anthropology, the article considers three aspects of biblical anthropology: human beings in the image of God, unity and duality in humankind, and the notion of the body (created by God, its dignity, its perishable character). Then in light of these considerations it deals with theoretical and practical issues connected with bioethics today.—D.J.H.

1079. S. Brown, "Good News about What? Hermeneutical Reflections on 'Gospel' and 'Evangelization,'" *AusBibRev* 42 ('94) 59-68.

The εὐαγγέλιον can be (1) the kerygma of Christ's death and resurrection preserved scripturally for the first time in Paul's letters, (2) Paul's soteriological interpretation of this kerygma, (3) modern existentialist interpretations of this interpretation, (4) the four Gospels (with their characteristics of diversity, narrativity, and obscurity), (5) the "dangerous memory" of Jesus' preaching, (6) the Hebrew Bible with the NT serving perhaps as commentary, and (7) Jesus' words as a catalyst for the transforming illumination of the hearer or reader as in *Gospel of Thomas* and the parables.—D.J.H.

1080. W. Brueggemann, "'In the Image of God' . . . Pluralism," *ModTheol* 11 (4, '95) 455-469.

The Bible insists on articulating God in a radical "pluralizing" manner. If we are "realists" about the biblical text, we may say that this pluralizing articulation of God is reflective of God's own pluralizing character. If this is how and who God is, we may understand our own pluriform existence in the world in light of what the Bible says about God.—D.J.H.

1081. D. A. Carson, "Raison d'être des signes et prodiges dans le Nouveau Testament," *BaptRevTheol/RevBaptThéol* 5 (1, '95) 5-34.

For the "Vineyard Movement" as represented by J. Wimber, "signs and wonders" today constitute necessary manifestations of the presence and progress of God's kingdom. In an effort to enter into conversation with this theology, the article examines the OT and NT data pertaining to signs and wonders in twelve points, and concludes with seven theological and pastoral reflections on the topic. Though according to the NT genuine signs and wonders always lead people to faith and can do so today, in the light of the Scriptures one can doubt whether they are as important as some believe.—D.J.H.

1082. W. C. CLARK, "Who Is God?" *JournRadRef* 5 (1, '95) 12-18.

The doctrine of the Trinity is nowhere to be found in the Scriptures. The biblical confession of a Christian is that Jesus is the Messiah, the Son of the living God. To recognize this means the "life of the coming age."—D.J.H.

1083. J. J. COLLINS, "The Second Coming," *ChicStud* 34 (3, '95) 262-274.

This investigation of Jesus' second coming deals with the messianic claims of Jesus, the biblical roots (especially Daniel 7), the evidence in the Gospels, the delay, and fixing the time. Expectation of Jesus' second coming is the hope for judgment on this world, the hope that those denied justice in the present will receive it in the end. Nevertheless, as the Gospels emphasize, the second coming and the end of the world are beyond the reach of human inquiry. Their emphasis is on being ready for the second coming by living a good life from day to day.—D.J.H.

1084r. O. CULLMANN, *Das Gebet im Neuen Testament* [*NTA* 39, p. 342].

R. W. YARBROUGH, "Pastoral Wisdom on the Struggle to Pray: Oscar Cullmann's New Book in Critical Review," *Presbyterion* 21 (1, '95) 49-56.—Cullmann's study of prayer in the NT deserves high commendation and a wide readership on both exegetical and theological grounds. It is important for several reasons: the stature of its author, the intrinsic significance of the topic, the responses to objections to prayer, and the proof of the fruitfulness of Cullmann's salvation-historical reading of the NT.—D.J.H.

1085. A. DA SILVA, "La conception du travail dans la Bible et dans la tradition chrétienne occidentale," *Théologiques* [Montreal] 3 (2, '95) 89-104.

After examining the biblical (Hebrew and Greek) vocabulary for work in the Bible, the article points out optimistic and pessimistic evaluations of human work in the OT (Genesis, wisdom texts and the Psalter, prophetic texts) and the NT. Then it shows how certain biblical texts, often isolated from their context, have influenced the historical conceptions and practices of Western Christianity regarding work.—D.J.H.

1086. E. DE LA SERNA, "La familia en la Biblia," *RevistBíb* 57 (2, '95) 93-119.

The article gathers OT and NT texts that pertain to various aspects and functions of the family: the formation of the persons who constitute the family, the family and the rest of society (promoter of development), the family vis-à-vis God and God's concerns (educator in faith), and the missionary vocation (family and world). [To be continued]—D.J.H.

1087. P. E. DETERDING, "The New Testament View of Time and History," *ConcJourn* 21 (4, '95) 385-399.

The biblical view of time and history is distinguished from ancient pagan and modern secular views by its orientation toward the end. The article surveys various NT documents for further insights into the meaning of time and history: 1 Peter, the letters of Paul, the teaching of Jesus (Synoptic Gospels), Luke-Acts, Hebrews, James, 2 Peter and Jude, and the Johannine writings.—C.R.M.

1088. D. F. Ford, "What Happens in the Eucharist?" *ScotJournTheol* 48 (3, '95) 359-381.

After suggesting ways to do justice to the Eucharist as a condensed performance of the Christian *habitus,* the article describes the Eucharist in relation to NT imperatives that associate the Lord's Supper with Jesus' death and to Jesus as an agent of incorporation at the Last Supper. Then it considers what some characteristics of a "eucharistic self" might be.—D.J.H.

1089. M. Gesteira Garza, "Eucaristía y mística según el Nuevo Testamento," *RevistEspir* 214-215 ('95) 9-44.

The principal biblical passages used in Christian mysticism to express the experience of the eucharistic mystery concern creation as "eucharist" and God's primordial gift to humankind, Wisdom's banquet, the marriage covenant, communion, the way (exit and return), and eschatology (tending toward the transformation of the world and of history). The article concludes with a section on Revelation as a compendium of the eucharistic themes in these texts.—D.J.H.

1090. H. Goldstein, "Abkehr vom Goldenen Kalb. Biblisch-theologische Impulse für eine neue Wirtschafts- und Lebensweise," *Zeichen der Zeit* [Leipzig] 49 (4, '95) 127-133.

After observations on recent socioeconomic developments and tendencies toward the "deification of the market," the article considers challenges to these trends in the Hebrew Scriptures, the NT, and Christian theology. Then it discusses alternatives to capitalism, reflects on the positive values of socialism, and calls for a humane economy for life with elements of the market.—D.J.H.

1091. M.-L. Gubler, "Löscht den Geist nicht aus, aber prüft die Geister! Biblische Geistvorstellungen," *Diakonia* 26 (6, '95) 366-374.

Taking its title from 1 Thess 5:19-22, the article first considers the various roles of the Spirit in the OT: a foreign power in the words of the prophets, a creative power, and the source of insight and perfection. Then it discusses the Spirit of God in Jesus of Nazareth, the Holy Spirit as the gift of the risen one, and the activity of the Spirit in the church. It concludes with reflections on discerning the Spirit but not quenching it.—D.J.H.

1092. F. Hahn, "Le culte de l'Église primitive (seconde partie)," *SciEsp* 47 (2, '95) 189-213.

The first part of L. Sabourin's French translation of this investigation of early Christian worship [see *NTA* 15, p. 128; 18, p. 125] was described in § 39-1699. The second part concerns worship in Hellenistic-Jewish Christianity, Gentile influences on ancient Christian worship, worship in the subapostolic period, and worship according to the Apostolic Fathers and Justin.—D.J.H.

1093. G. Harvey, "Jewish Christians, Jesus and Now," *Theology* 98 (786, '95) 461-466.

Many Christians today tend to privilege the Jewishness of Jesus and the Jewish background of early Christianity. But Luke was concerned to show how bad the Jews were to Jesus and to the early Christians, and thus to deepen their culpability. Although Paul regarded his Jewish background as a good thing, he considered it to be irrelevant when it came to believing. Today it might be better to admit that Judaism and Christianity are separate religions.—D.J.H.

1094. L. J. Hoppe, "Three Angelic Biographies," *BibToday* 33 (6, '95) 331-336.

To illustrate the difference in viewpoint regarding angels between the biblical perspective (collective, national) and the contemporary popular imagination (individualistic), the article looks at the ways in which the Bible and early Jewish literature describe three angels: Gabriel, Michael, and Raphael.—D.J.H.

1095. F. Humphreys, "Feminism and the Christian Faith," *TheolEduc* 52 ('95) 15-20.

In biblical terms feminism is a call for justice (except when it becomes radical). Whereas in NT times women ministers would have scandalized society and hindered the work of the church, in our culture the reverse is true. However, masculine language for God is embedded in the biblical message and the Christian heritage, and it would be unwise for the church to surrender it.—D.J.H.

1096. W. Kirchschläger, "Ordnung als theologische Bewältigung des Chaos," *Theol PraktQuart* 143 (3, '95) 279-284.

With reference to the Priestly creation account (Gen 1:1–2:4a), the article first considers the role of the tension between chaos and order. Then taking as its starting point 2 Cor 5:17 ("whoever is in Christ is a new creation"), the article reflects on the relation between the chaos of sin and the order of salvation according to the Pauline corpus and Revelation.—D.J.H.

1097. J. Kottackal, "The Wisdom of Suffering," *Biblebhashyam* 21 (1, '95) 53-72.

The cross is the only Christian answer to suffering. Only through the suffering of God is it tolerable to suppose that a world with pain in it is God's world, reconciled to him and carrying within its tragic history the energy of omnipotent redeeming love. The atoning effect of Jesus' suffering rested on his willingness as the sinless one to give his life for sinners in perfect obedience to God's judgment.—D.J.H.

1098. T. Kraft, "'Hoy la salvación ha llegado a esta casa' (La familia en el Nuevo Testamento)," *Revista Teológica Limense* [Lima] 28 (2-3, '94) 146-165.

After considering various approaches to the theme of the family in the NT, the article focuses on the οἶκος in its double sense of the vital environment of the family (house, home) and the human group that inhabits it (family and the extended "household"). Then it discusses the house/family as the social basis of the early church and its relevance for the Latin American pastoral scene today.—D.J.H.

1099. F. Manzi, "Schiere Angeliche: saggio di bibliografia aggiornata sull'angelologia," *EphLiturg* 110 (1, '96) 51-84.

After reflections on the development of Jewish and Christian thought regarding the angels (pp. 51-56), the article presents bibliographical information for 520 books and articles that pertain to angels in the OT (general, historical books, prophetic books, wisdom books) and the NT (general, Synoptic Gospels, Johannine writings, Acts, Pauline epistles, catholic epistles, Hebrews). [To be continued]—D.J.H.

1100. G. T. MONTAGUE, "Angels: An Endangered Species?" *BibToday* 33 (6, '95) 325-329.

Although there are more than three hundred references to angels in the Bible, the NT shows a certain reserve toward the excessive attention that some Jews and early Christians were giving to them. For Christians the intermediary between God and the human family is Jesus Christ, not an angel.—D.J.H.

1101. J. MULROONEY, "'Where shall wisdom be found, and where is the place of understanding?'" *Month* 255 (9-10, '95) 341-344.

The Bible is neither a handbook of ethics nor a *vade mecum* of values. The dynamic of our quest for values must be to draw on our experience, and to reflect on what God is doing in our times and circumstances. In experience God is revealed and values emerge that inspire each community to work for the kingdom of God in its ever changing manifestations.—D.J.H.

1102r. F. MUSSNER, *Maria, die Mutter Jesu im Neuen Testament* (St. Ottilien: EOS, 1993).

U. WILCKENS, "Maria im Neuen Testament," *TheolRev* 91 (3, '95) 215-220.—This volume contains six studies on Mary in the NT; the four that were published previously have been revised. After an overview of Mussner's views on Mary in the NT, the article discusses the individual studies, with particular attention to the two previously unpublished chapters on Mary's Magnificat as a prophetic hymn and on the interpretation of Revelation 12. It concludes with suggestions about the contributions that the Fourth Gospel can make to understanding the connection between Mary and the church.—D.J.H.

1103. J. NEUNER, "'I Believe in the Holy Spirit,'" *Vidyajyoti* 59 (7, '95) 469-472.

With attention to pertinent texts in Paul's letters, John's Gospel, Acts, and other NT writings, the article considers how through the Holy Spirit the saving mission of Jesus is fulfilled and realized in the life of the church and in every Christian.—D.J.H.

1104. C. OSIEK, "The New Testament and the Family," *Concilium* (4, '95) 1-9.

The article sketches the contours of the family as it was known by Jews, Greeks, and Romans in the Mediterranean world of the first Christian centuries, with particular attention to authority (father and mother), pivotal values, public and private life, the validity of marriages, the lives of children, access to education and literacy, divorce, and relationships within families. No discussion of the early Christian family can fail to stress that, in keeping with Jesus' extension of family relationships to all disciples, the early house churches viewed themselves as extended families.—D.J.H.

1105r. E. PAGELS, *The Origin of Satan* (New York: Random House, 1995) [§§ 40-436r–437r].

N. COHN, "Le Diable au Coeur," *New York Review of Books* [New York] 42 (14, '95) 18-20.—Pagels provides an account of how in the first three centuries A.D. Christians defamed rival or hostile groups by labeling them servants or allies or worshipers of Satan. She has demonstrated more fully and convincingly than has been done before how ancient the demonizing tradition in Christianity is and how the authors of the canonical Gospels helped—unintentionally and unwittingly to be sure—to create the stereotype of the demonic

Jew. But her comments on the historical background of Satan in the Hebrew Bible take little account of recent scholarship. And in such a book one would expect to have found more awareness of research on Satan's origin as a Judaized version of the Zoroastrian spirit of evil.—D.J.H.

1106. P. PETZEL, "Das neue Verhältnis der Kirchen zum Judentum. Die jüdische Bibel und die Christen (Erster Teil)," *Orientierung* 59 (20, '95) 219-222; "Das bleibende Zeugnis des Judentums. Die jüdische Bibel und die Christen (Zweiter Teil)," 59 (21, '95) 237-240.

After sketching the new relationship between the churches and Judaism that has developed in the last third of the 20th century, the first installment considers theology and faith after Auschwitz, and notes increased sensitivity among Christians to anti-Judaism and anti-Jewish stereotypes. The second installment focuses on recent writings about the relation between the OT and NT in the Christian Bible (by C. Dohmen and F. Mussner, E. Zenger, and others), and concludes with reflections on the need for Christians to appreciate the theological value of postbiblical Judaism.—D.J.H.

1107. J. RATZINGER, "Der Neue Bund. Zur Theologie des Bundes im Neuen Testament," *IntKathZeit/Communio* 24 (3, '95) 193-208.

After discussing the terms "covenant" and "testament," the article considers the relation between covenant and covenants in Paul's writings as well as the idea of covenant in the NT Last Supper texts (Mt 26:26-29 parr.). Then it reflects on the unity of the covenant and the multiplicity of the covenants, the relation between "testament" and covenant, and images of God and humankind in covenant thinking.—D.J.H.

1108. J. P. RICHARDSON, "Is 'Worship' Biblical?" *Churchman* 109 (3, '95) 197-218.

The OT believer was driven from bowing down to God to serving God in every aspect of daily life. The cultus formed only a small part of this service which ultimately issued in ethical behavior. For the NT believer Jesus had fulfilled the cultus with the result that the emphasis in serving God fell entirely on issues of practical righteousness. Hence the NT Epistles are hardly at all interested in "worship" but are very interested in holiness. The biblical dynamic moves directly from conversion to practical holiness, without the need for either the believer or God to be "recharged" by "worship."—D.J.H.

1109. W. RIGGANS, "The Parousia: Getting our Terms Right," *Themelios* 21 (1, '95) 14-16.

The article first reviews terms other than parousia that are used in the NT in association with the return of Jesus: the Day of the Lord, μαράνα θά, ἐπιφάνεια, and ἀποκάλυψις. Then it examines παρουσία itself. Finally it considers the purpose of the parousia.—C.R.M.

1110. A. SALVATIERRA, "The immigrant and stranger in the Bible," *Theology Digest* [St. Louis, MO] 42 (2, '95) 141-144.

In dealing with the immigrant (*gêr*) and stranger (*nokrî*) the OT emphasizes hospitality, righteousness and justice in defense of life, and the cultural and religious identity of the people. In the NT two fundamental gospel principles address the relationship with strangers: love for enemies, and the universality of the gospel.—D.J.H.

1111. R. SCHOENSTENE, "The Enemy's Messiah: Biblical Roots of the Antichrist," *Chic Stud* 34 (3, '95) 236-250.

The article first traces the development of the "antichrist" figure from its OT and ancient

Near Eastern roots, through its emergence in the literature of the Maccabean revolt (especially Daniel), to the concept of the "false messiah" at Qumran (known variously as Melkiresha, Belial, etc.). Then it considers the "antichrist" in the Pauline letters (see 2 Cor 6:14; 2 Thessalonians), Revelation (see chap. 13), and other NT texts (Mk 13:22; 1 Jn 2:18-22).—D.J.H.

1112. L. SCHOTTROFF, "Über Herrschaftsverzicht und den Dienst der Versöhnung," *Bib Kirch* 50 (3, '95) 153-158.

With the help of specific NT texts, the article explores the positive uses and possible misuses of the themes of service (see Jn 13:12-17; Mk 15:40-41) and the ministry of reconciliation (2 Cor 5:17-20) in the church and in Christian life.—D.J.H.

1113. V. SCIPPA, "La guerra nella Bibbia," *Asprenas* [Naples] 42 (2, '95) 163-180.

The article first traces the OT theme of war in prehistory and biblical history, and in the Prophets and Writings, with attention to the conduct and customs of warfare. Then it discusses references to war in the NT, especially the metaphorical applications to Christian life and eschatology.—D.J.H.

1114. J. J. SILKE, "The Afterlife: A Historical Enquiry," *IrTheolQuart* 61 (2, '95) 99-114.

A survey of beliefs about the afterlife from the earliest evidence through various ancient cultures (Egyptian, Mesopotamian, Hebrew, Greek, Roman) to the NT indicates that this belief has been held since the beginning of humankind, and that so long as the afterlife was held to be a shadowy if not absolutely lifeless existence, justice for the innocent who suffered in this life seemed to be defeated. For the Christian, God, who had guided history, entered it definitively in Christ, in whom humanity is divinized and made capable of casting off mortality and entering into immortality. So life is given its fullest meaning, and in the doctrine of retribution the demands of justice are satisfied and the injustices and inequalities of human history are set to rights.—D.J.H.

1115. U. STRUPPE, "Die eine Gotteswahrheit der Bibel in den vielen biblischen Bildern," *Diakonia* 26 (4, '95) 238-246.

After reflecting on the revelation of the truth of the one God in the history of Israel and of the church, the article discusses the multiplicity of biblical images for God, calls attention to the OT prohibitions of images for God, and offers suggestions for preaching on the topic today.—D.J.H.

1116. J. SWETNAM, "The Old Testament and the New and Eternal Covenant," *MelTheol* 46 (1, '95) 65-78.

The new and eternal covenant of the NT cannot be adequately understood except in light of the OT. After considering treaties in the ancient nonbiblical world, the article deals with covenant passages in Deuteronomy and Jeremiah, and takes up the "new covenant" theme in the NT with particular attention to 1 Cor 10:16-17.—D.J.H.

1117. E. M. SYNEK, "Aufgehobene Frauentraditionen," *IntKirchZeit* 85 (3, '95) 137-164.

The article reflects on some neglected traditions about women in the NT and other early Christian writings: Martha (see Lk 10:38-42) and her sisters—women in the tradition of good deeds; the "modest housewife" or the female travel writers; women in the household as proclaimers of God; leaving the house and its possibilities; the sisters of Mary—women as theologians; and the place of women in the "household" of God.—D.J.H.

1118. J. G. TAYLOR, "The Bible and Homosexuality," *Themelios* 21 (1, '95) 4-9.

Examination of the pertinent passages in the OT (Genesis 19; Judges 19; Lev 18:22; 20:13) and the NT (Rom 1:26-27; 1 Cor 6:9; 1 Tim 1:10) indicates that one searches in vain for the suggestion that homosexual relations were a viable option for the faithful.—D.J.H.

1119. M. THEOBALD, "Jesu Wort von der Ehescheidung. Gesetz oder Evangelium?" *Theol Quart* 175 (2, '95) 109-124.

The article first surveys the various early Christian adaptations of Jesus' teaching about divorce found in 1 Cor 7:10-16; Mk 10:10-12; Mt 5:32/19:9; and Lk 16:18, respectively. Then it considers the content and *ipsissima intentio* of Jesus' original saying on divorce (gospel rather than halakah). Finally it offers hermeneutical reflections on understanding and applying the NT divorce texts today.—D.J.H.

1120. W. THIEL, "Altorientalische und israelitisch-jüdische Religion," *Jahrbuch für Liturgik und Hymnologie* [Hannover] 34 ('92-'93) 158-173.

This bulletin of books and articles related to worship appears under three major headings: ancient Near East, OT (collective works; exegetical works; cultic activities; Temple, cultic places, sacred architecture; music, musicians, musical instruments), and Judaism.—D.J.H.

1121. C. UEHLINGER, "The Cry of the Earth? Biblical Perspectives on Ecology and Violence," *Concilium* (5, '95) 41-57.

With reference to pertinent OT texts, the article discusses the land as a basis for life, considers the theme of the cry of the earth, and presents a critical rereading of Gen 1:26-30 and its idea of the dominion of the earth. The basic right of the poor to living space and subsistence is an integral part of the creation that needs to be preserved.—D.J.H.

1122. M. S. VAN LEEUWEN, "Principalities, Powers, and Gender Relations: Some Reflections for Patient Revolutionaries," *Crux* 31 (3, '95) 9-16.

Like it or not, gender egalitarians with a high view of Scripture are committed to the notion that God knew what God was doing in making us sexually dimorphic, and that we can never adequately serve God (or indeed even be fully human) as half of humankind, either male or female. Patient revolutionaries need the help of the Spirit of Christ to discern—and when necessary to unmask and confront—the principalities that weave so ambiguously through present-day gender relations.—D.J.H.

1123. P. VAN STADEN, "Image (of God) as ethical injunction: A social-scientific perspective," *HervTeolStud* 51 (2, '95) 279-308.

Whereas in the OT the "image of God" attests to the conviction that humankind is part of the genus "God" and may even resemble God physically, the NT substitutes Jesus Christ as the primary carrier of the "image of God." That image is to be found only in those who through faith in Jesus Christ regain the image of God. Thus the concept of "image" is to be regarded as much an ethical injunction as it is an ontological statement. The faith of adherents to the community of believers finds expression in distinctive behavior; that is, in conduct that clearly identifies them as reflecting the image of God. [The same fascicle (pp. 309-313) contains a response by W. Stegemann and C. Strecker.]—D.J.H.

1124. B. K. WALTKE, "The Role of Women in the Bible," *Crux* 31 (3, '95) 29-40.

The article surveys the role of women in the Bible in terms of their "worship" with particular emphasis on the OT. The Bible commends the equality of women with men as equals in being, dignity, gifts, and ministry. Yet it is essential to the message of the gospel that husbands love their wives and that wives submit to the authority of their husbands.—C.R.M.

1125. M. WELKER, "Auf der theologischen Suche nach einem 'Weltethos' in einer Zeit kurzlebiger moralischer Märkte. Küng, Tracy und die Bedeutung der neuen Biblischen Theologie," *EvangTheol* 55 (5, '95) 438-456.

The article first describes recent efforts at developing a "world ethos," with particular attention to the works of H. Küng and D. Tracy. Then it considers how recent developments in biblical theology (with its concern for identifying "implicit axioms" in the biblical traditions and with special reference to God's law and God's Spirit) might contribute to this undertaking.—D.J.H.

1126. P. WESTON, "Evangelism: Some Biblical and Contemporary Perspectives," *Anvil* 12 (3, '95) 243-253.

The article maps out the basis on which a biblical perception of evangelism might be understood, with particular reference to the message itself (as illustrated chiefly from Acts) and some aspects of its communication today (gospel and culture, the challenges of subjectivism and pluralism).—D.J.H.

1127. R. D. WITHERUP, "Paradise and Heaven," *BibToday* 33 (6, '95) 337-341.

The NT idea of heaven has a wider scope than "paradise," though the two ideas have become interchangeable in Christian history. Heaven possesses a spatial quality but also much more than that. Heaven is where God dwells and where we are to dwell with God.—D.J.H.

1128. R. D. WITHERUP, "Wrestling with the Rapture," *ChicStud* 34 (3, '95) 251-261.

After defining the "rapture," the article places it in the context of millennialism, reviews the biblical evidence for the second coming of Christ, offers a critique of belief in the rapture, and suggests a pastoral response. Proponents of the rapture take biblical passages out of context, fail to recognize stock apocalyptic language, and assume that the Bible speaks exclusively in a prophetic sense to our own day.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1129. A. BATTEN, "Women in Antiquity," *TorontoJournTheol* 11 (2, '95) 220-223.

Descriptions and evaluations of C. A. Brown, *No Longer Be Silent* (1993); D. Jacobs-Malina, *Beyond Patriarchy* (1993); and L. Schottroff, *Let the Oppressed Go Free* (1993). These three works appeal to a variety of audiences, testify to the diversity in method and content within the study of women in the Bible and related literatures, and show that within these ancient texts there are glimpses of radical freedom that can and will serve toward the further liberation of all who suffer under patriarchal structures.—D.J.H.

1130. L. A. CURCHIN, "Literacy in the Roman Provinces: Qualitative and Quantitative Data from Central Spain," *AmJournPhilol* 116 (3, '95) 461-476.

As a corrective to W. V. Harris's method in *Ancient Literacy* (1989) for determining literacy rates in the western Roman provinces, this study examines inscriptions from Central Spain to illustrate the extent to which literacy penetrated a provincial hinterland. The evidence of the inscriptions, in terms of both spelling abnormalities and age-rounding, shows that the illiteracy rate in Central Spain was relatively high. Yet the graffiti, the large number of lower-class inscriptions, and the frequent finds of writing materials on archaeological sites combine to suggest that literacy (or some degree of it) may have been more extensive than the five to ten percent predicted by Harris, and thus not confined to a small elite.—C.R.M.

1131. F. G. DOWNING, "Common Strands in Pagan, Jewish and Christian Eschatologies in the First Century," *TheolZeit* 51 (3, '95) 196-211.

It is possible to find among "pagan" writers such as Pliny the Elder and Seneca good parallels to Jewish and Christian descriptions of the world's senile decay to a now imminent end, the final destruction, and the "golden age." In light of these parallels we should dispense with the contrast between Jewish and Christian linear eschatologies and necessarily cyclical Greco-Roman views, along with the outworn notion of a movement (often a "decline") from an original eschatological purity into "early catholicism."—D.J.H.

1132. P. LÓPEZ BARJA DE QUIROGA, "Freedmen Social Mobility in Roman Italy," *Historia* [Stuttgart] 44 (3, '95) 326-348.

The increase in the number of *equites*, combined with the uneven distribution of manumitted slaves and free immigrants throughout Italy, created the necessary conditions for upwardly moving plebeians to enter the *ordo* in significant numbers. After outlining the obstacles (social prejudice and legal hindrances) that freedmen had to overcome, the article describes a promotion model that shows the relation between the number of *equites* and the number of decurions of servile descent in six Italian *regiones*. Then it attempts to estimate the extent of freedmen's success compared to that of other plebeians with a better genealogical tree.—D.J.H.

1133. F. MANZI, "La figura di Melchisedek: Saggio di bibliografia aggiornata," *EphLiturg* 109 (4-5, '95) 331-349.

After a three-page introduction, the article presents bibliographic information for 241 books and articles on Melchizedek in Gen 14:18-20, Psalm 110(109):4, the letter to the Hebrews, the Qumran context, the Jewish and rabbinic context, the gnostic context, and the patristic context, respectively.—D.J.H.

1134r. C. MÜLLER-KESSLER, *Grammatik des Christlich-Palästinisch-Aramäischen.* Teil 1 [*NTA* 36, pp. 296-297].

K. BEYER, "Die Aussprache des christlich-palästinischen Aramäisch: Zur neuen Grammatik von Christa Müller-Kessler," *JournSemStud* 40 (2, '95) 241-257.—With this grammar and the preparations necessary for it there begins a new era in research on Christian

Palestinian Aramaic. After noting ten reasons for praising the volume, the article offers comments on particular issues and provides observations and suggestions for improvement on various points of detail. Despite its imperfections the grammar gives a new foundation for research.—D.J.H.

1135. J. J. PILCH, "The Bible's Sense of Humor," *BibToday* 33 (6, '95) 353-358.

After reflections on the name "Isaac" ("he laughs"), the article calls attention to three kinds of humor in the Bible: puns and wordplays (e.g. Mt 7:6; 16:18), "rip-roaring" laughter (e.g. Mt 7:1-5), and "locker-room" humor (e.g. Lk 13:6-9). The best way to understand the Bible's humor is to realize that it is funny in Middle Eastern rather than American terms.—D.J.H.

1136. J. J. PILCH, "Burying the Dead," *BibToday* 33 (5, '95) 286-292.

The article reviews ancient funeral practices in Palestine with reference to the OT and NT. It highlights the theological significance of Jesus' avoidance of secondary burial through the resurrection.—C.R.M.

1137. P.-H. POIRIER, "Juifs et grecs: la médiation barbare (Addendum)," *SciEsp* 47 (2, '95) 215-217.

To the dossier of ancient texts that include Jews among the barbarians [see § 39-1745], this note adds Justin's *First Apology* 46:3 and Melito of Sardis' *Apology,* frag. I, 3 (see *Hist. eccl.* 4.26.7-8).—D.J.H.

1138. W. SCHEIDEL, "The Most Silent Women of Greece and Rome: Rural Labour and Women's Life in the Ancient World (I)," *Greece & Rome* [Oxford] 42 (2, '95) 202-217.

An absolute majority of all women in the Greco-Roman world either belonged to households that lived by agriculture and had at least at times to rely on the labor of all their members, or were compelled as slaves or dependents to fulfill whatever tasks they were assigned. Factors that would have influenced the extent and types of agricultural work discharged by women in antiquity include the degree of the division and differentiation of labor between men and women, the technical equipment of the ancient farmers, ideas about gender and gender roles, economic necessity, and settlement patterns.—D.J.H.

1139. W. STEVENSON, "The Rise of Eunuchs in Greco-Roman Antiquity," *Journal of the History of Sexuality* [Chicago] 5 (4, '95) 495-511.

Eunuchs gradually gained prominence in Greco-Roman society from the 2nd to the 4th century A.D. Even though the Romans were traditionally hostile to and/or confused about eunuchs, such figures as Favorinus and Sempronius Rufus managed to obtain popularity and even political power. The increasing influence of the mystery religions and of Christianity may have played some role in the acceptance of eunuchs into Greco-Roman culture. Nevertheless, this development presents problems of interpretation for our understanding of the ancient world.—D.J.H.

1140. K. TSERETELI, "Grammatica generale dell'aramaico," *Henoch* 17 (1-2, '95) 3-101.

The first part of this general grammar of Aramaic deals with ancient Aramaic (from ancient Aramaic inscriptions through talmudic and Mandaean dialects): history and sources, phonology and phonetics, morphology, syntax, and vocabulary. The second part treats Neo-Aramaic according to the same basic outline.—D.J.H.

Archaeology

1141. R. S. Bianchi, "The Mummy as Medium," *Archaeology* [Boston] 48 (6, '95) 60-66.

The article discusses three recent studies of Roman-era portraits from the Fayum in Egypt: L. H. Corcoran, *Portrait Mummies from Roman Egypt* (1995); E. Doxiadis, *The Mysterious Fayum Portraits: Faces from Ancient Egypt* (1995); and B. Borg, *Mummienporträts* (1995). Whereas Doxiadis and Borg follow the traditional Helliocentric interpretation, Corcoran breaks new ground by interpreting the portraits in the native Egyptian context and linking them to Pharaonic religious beliefs.—D.J.H.

1142. M. J. Chiat, "Form and Function in the Early Synagogue and Church," *Worship* 69 (5, '95) 406-426.

In tracing the development of church architecture one must take account of the basilica plan adapted in early Jewish synagogues. Constantine's genius was to take the basic plan of the basilica synagogue (a building designed to house a congregation) and to graft onto it characteristics of the Jewish Temple, particularly the Temple's longitudinal axis progressing from the secular to the sacred (the enclosed holy of holies). From the mid-4th century A.D. onward, changes began to occur in synagogue architecture that reflect in part the influence of Christianity.—D.J.H.

1143. E. D'Ambra, "Mourning and the Making of Ancestors in the Testamentum Relief," *AmJournArch* 99 (4, '95) 667-681.

A Trajanic funerary relief in the Museo Capitolino in Rome, known as the Testamentum Relief, depicts the members of a Roman household (a matron, a slave, and a father represented by his portrait) in the act of mourning a young man. Comparison with *kline* sculptures, funerary reliefs of craftsmen, and shield portraits suggest a social background for the family among freedmen in Rome and Ostia in the early 2nd century A.D. The relief indicates that the family properly honored its dead by commemorating them with works of art, which effectively transformed the dead into ancestors.—D.J.H.

1144. W. G. Dever, "The Death of a Discipline," *BibArchRev* 21 (5, '95) 50-55, 70.

American Syro-Palestinian and biblical archaeology are moribund disciplines, and Middle Eastern archaeologists feel like the last members of an endangered species. The sad fact is that American institutions of so-called higher learning simply do not consider the study of the archaeology of ancient Palestine significant or worthy of support.—D.J.H.

1145. E. Eshel and A. Kloner, "ʾwsṭrqwn ʾrmy wbw msmk myšwʾyn ʾdmy mmršh mšnt 176 lpny h˝s wzyqtw laktûbbâ hyhwdyt (An Aramaic Ostracon of an Edomite Marriage Document from Maresha, Dated 176 B.C.E.)," *Tarbiz* [Jerusalem] 63 (4, '94) 485-502.

An Aramaic ostracon discovered in 1993 at Maresha documents a marriage contract written in the Edomite community in the 2nd century B.C., thereby filling a gap in our knowledge of Aramaic marriage contracts. Several expressions in the Maresha marriage contract indicate great similarity between the formulas of the Jewish *kĕtûbbâ* and the customs prevailing in Palestine in the Second Temple period—even among non-Jewish communities.—D.J.H.

1146. J. D. Evans, "Ancient Coins from The Drew Institute of Archaeological Research Excavations of Caesarea Maritima, 1971-1984," *BibArch* 58 (3, '95) 156-166.

Analysis of the approximately 2,300 identifiable coins excavated at Caesarea Maritima between 1971 and 1984 sheds light on the economy of the city and region. The article correlates the coins with the history of the city from the 4th century B.C. to the 7th century A.D. with the help of photographs, maps, and charts. The great bulk of the coins found at Caesarea date to the 4th and 5th centuries A.D. The economic boom in Byzantine Palestine during the 6th and 7th centuries A.D. is reflected in the large number of coins from this period.—D.J.H.

1147. M. D. Lemonick, "Are the Bible's Stories True?" *Time* [New York] December 18 ('95) 62-69.

Some of the Bible's most familiar names, places, and events are being seen in a new light thanks to a flood of recent discoveries. Archaeologists are always seeking new evidence that might help resolve still-unanswered questions. The discussion is primarily concerned with OT topics. [In the same issue (p. 70) J. Elson considers archaeology and the NT's "unsolved mysteries."]—C.R.M.

1148. J. Lund, "A synagogue at Carthage? Menorah-lamps from the Danish excavations," *JournRomArch* 8 ('95) 245-262.

The article presents and discusses a group of twelve teracotta menorah lamps with representations of nine-, seven-, and five-branched candlesticks found between 1975 and 1984 during the Danish excavations in Carthage. All presumably were made in Northern Tunisia from the late 4th to the 6th century A.D., and were perhaps associated with a synagogue.—D.J.H.

1149. A. Marzano and D. Soren, "Splendor of Lepcis. A Roman Emperor's Dream City Emerges from the Sands," *Archaeology* [Boston] 48 (5, '95) 30-41.

Under Septimius Severus (A.D. 193-211) Lepcis Magna on the coast of present-day Libya grew into an important port city. Its principal buildings and monuments included a colonnaded street, basilica, a new forum, nymphaeum, tetrapylon, theater, and "hunting baths." Photographs and plans accompany the report.—D.J.H.

1150. C. V. Walthew, "Roman Basilicas: A Progress Report," *Classics Ireland* [Dublin] 2 ('95) 133-149.

This report on a research project concerning Roman basilicas from the late republican and early imperial periods discusses their measurements and architectural plans along with other aspects of their design, construction, and functions.—D.J.H.

1151. Z. Weiss, "Trbwt hpnʾy hrwmyt whšpʿth ʿl yhwdy ʾrṣ-yśrʾl (Roman Leisure Culture and Its Influence upon the Jewish Population in the Land of Israel)," *Qadmoniot* 28 (1, '95) 2-19.

On the basis of research on ancient monuments, archaeological excavations, and pertinent literary evidence, the article examines the presence of Roman leisure culture in the land of Israel and its influence on the Jewish population there. It first discusses the architecture and decoration of Romans theaters, as well as the kinds of performances presented in them. Next it treats hippodromes and stadiums in the Herodian and Roman periods, and describes the athletic competitions and horse races that were held in them. Then it deals with the amphitheaters and the gladitorial contests that took place in them, and concludes with general observations about Roman leisure culture and the local Jewish population.—D.J.H.

1152. L. WEXLER AND G. GILBOA, "A Signet Ring from the Apollonia-Arsuf Excavations," *TelAviv* 21 (2, '94) 288-291.

The signet ring from Apollonia that is described in this article comprises design motifs used in jewelry and clay utensils found in contexts of the Late Roman period and beyond. It dates to the 4th-5th century A.D.—D.J.H.

Archaeology, §§ 40-1183, 1191, 1223, 1282.

Dead Sea Scrolls

1153. M. G. ABEGG, "The Messiah at Qumran: Are We Still Seeing Double?" *DeadSea Disc* 2 (2, '95) 125-144.

On the basis of L. Ginzberg's questionable reading of the "messiah" passages in *Damascus Document* and due to the plural form in 1QS 9:11 (*wmšyḥy ʾhrwn wyśrʾl*), most Qumran scholars began to read all messianic texts by expecting to find two messiahs. But much of what has been interpreted as evidence of a dual messianism is based on questionable readings of fragmentary texts (1QSa) or on interpreting existing texts on the basis of dual expectations (1QSb, 4Q175). There are, however, clear signs that the messianic picture was not so focused as to conclude that Qumran messianic hopes were only or always singular.—D.J.H.

1154. R. BAUCKHAM, "The Messianic Interpretation of Isa. 10:34 in the Dead Sea Scrolls, 2 Baruch and the Preaching of John the Baptist," *DeadSeaDisc* 2 (2, '95) 202-216.

A Jewish exegetical tradition that appears in the Dead Sea scrolls (see 4QpIsa^{a} [4Q161] 8-10 2-9; 4Q285 5 1-6) and in 2 *Baruch* (see chaps. 36–40) not only connected Isa 10:33-34 closely with 11:1-5 but also found a reference to the messiah in Isa 10:34 (*bʾdyr* = "by a powerful one"). This tradition of messianic interpretation of Isa 10:34 informs the preaching of John the Baptist as it appears in the Gospels (see Mt 3:10/Lk 3:9; Mk 1:7 parr.) and implies that John expected the coming of the Davidic messiah.—D.J.H.

1155. A. I. BAUMGARTEN, "Crisis in the Scrollery: A Dying Consensus," *Judaism* 44 (4, '95) 399-413.

The scholarly consensus that the Qumran scrolls were the writings of a single group (Essenes) who arose in opposition to the Maccabees has collapsed under the weight of the publication of more texts and further scholarly analysis. The existence of many new theories guarantees that extensive discussion will continue.—D.J.H.

1156. J. M. Baumgarten, "*ʾt hw hkwl—ʾwn hw hkwl:* A Reply to M. Kister," *JewQuart Rev* 84 (4, '94) 485-487.

The article responds to Kister's suggestions [§ 39-1782], in response to Baumgarten's study of 4Q266 [§ 37-1539], about the role of the priest in the confession of sins and about the identification of the divine name.—D.J.H.

1157. J. M. Baumgarten, "Liquids and Susceptibility to Defilement in New 4Q Texts," *JewQuartRev* 85 (1-2, '94) 91-101.

Both 4Q274 and 4Q284a pertain to the problem of juices exuding from ripened fruit and vegetables and their effect on susceptibility to impurity. Despite the fragmentary state of the texts, three principles (which are decidedly more severe than those that ultimately became normative in rabbinic Judaism) can be deduced: (1) Harvested fruits are made susceptible to impurity by juices oozing from them, regardless of the desires of their owner. As a consequence the workers who gather the fruit are required to be ritually clean. (2) Rain and dew falling upon harvested fruits also make them susceptible regardless of whether the precipitation was welcomed by the owner. However, water in pools attached to the ground does not make fruits susceptible and may in fact serve to protect them from contamination. It is likely that Qumran exegesis considered fruits which had been wetted to be susceptible even after the moisture had dried. (3) Foods in an open earthen vessel in a house which is unclean become unclean. For the more scrupulous even sealed vessels are not effective barriers against impurity. [The same fascicle (pp. 103-108) contains a response by I. Knohl, who concludes that the widespread use in Qumran literature of terms of concealment and disclosure vis-à-vis Torah and the law reflects that community's separatist nature and served its leaders in justifying and establishing the ever-widening gap between their community and the rest of Israel.]—D.J.H.

1158. J. M. Baumgarten, "The Red Cow Purification Rites in Qumran Texts," *JournJew Stud* 46 (1-2, '95) 112-119.

The article examines two Cave 4 fragments—4Q276 1 1-9 and 4Q277 1 1-13—pertaining to the *pārâ* ("red cow") ritual and evaluates their significance in the light of tannaitic sources. These texts amplify the Qumran concept of the *pārâ* ritual by emphasizing its priestly character and by insisting that the sprinkling be done by a mature priest.—D.J.H.

1159. O. Betz, "Peschermethode und Jesusroman," *QumranChron* 5 (1, '95) 23-30.

After considering what is old and new in B. Thiering's *Jesus & the Riddle of the Dead Sea Scrolls* [*NTA* 37, p. 157], the article criticizes her work under three headings: the false, allegorizing understanding of the Qumran concept of pesher; the allegorical misunderstanding of the Gospels; and the bitter fruits of pseudo-historical pesher-exegesis.—D.J.H.

1160. G. J. Brooke, "4Q253: A Preliminary Edition," *JournSemStud* 40 (2, '95) 227-239.

For the four fragments assigned to 4Q253 (otherwise known as Commentary on Genesis B), the article provides a general introduction (material description, script, orthography) as well as transcriptions, notes on readings, translations, and textual notes and comments. The quotation of Mal 3:16-18 in 4Q253 4 i 1-4 is important for understanding the text and interpretation of that biblical text.—D.J.H.

1161. G. J. Brooke, "The Thematic Content of 4Q252," *JewQuartRev* 85 (1-2, '94) 33-59.

After providing the Hebrew texts and a description of the six Hebrew fragments assigned to 4Q252, the article describes its content: the chronology of the flood, from Noah to Abraham, Abram chronology, Sodom and Gomorrah and the cleansing of the land, the binding of Isaac, Isaac's blessing of Jacob, Amalek, and blessings of Jacob. The compiler considered himself and his audience as under a divine blessing and having the right credentials to take up the promise of the land. This emphasis on the rightful possession of the land appears also in the exhortations in *Damascus Document.* [The same fascicle (pp. 61-79) contains a response by M. J. Bernstein in which he contends that 4Q252 should be read not as a Qumran text but rather as an exegetical text found at Qumran. Also included (pp. 81-90) is a response by I. Fröhlich, who contends that *Pesher Genesis* (4Q252) is arranged in consecutive series of contrasting traditions about sinners and righteous, and belongs to two genres—"narrative" on different themes in Genesis, and "exegesis" of biblical verses.]—D.J.H.

1162. G. J. Brooke and J. M. Robinson, "A Further Fragment of 1QSb: The Schøyen Collection MS 1909," *JournJewStud* 46 (1-2, '95) 120-133.

The revised form of the paper described in § 39-1764.—D.J.H.

1163. J. G. Campbell, "Essene-Qumran Origins in the Exile: A Scriptural Basis?" *JournJewStud* 46 (1-2, '95) 143-156.

After reviewing scholarly reconstructions of the foundation of the group behind the so-called sectarian Dead Sea scrolls, the article looks at the place of the exilic motif in such reconstructions (especially in *Damascus Document* 1–8 and 19–20), examines the role of Scripture in sectarian accounts of the community's origins, and considers the historicity of the exilic claim in these accounts. We should not exclude the possibility or even the likelihood that real events lie behind CD's descriptions of the community's exilic origin and its subsequent development in the 2nd century B.C. The role of Scripture in the portrayal of these events pertains primarily to religious rivalry during the author's own day.—D.J.H.

1164. J. Chmiel, "Christianity and Qumran," *QumranChron* 5 (1, '95) 46-54.

The article first calls attention to the connections made between Jesus and the Essenes in biographical novels from the 18th and 19th centuries. Then it proposes "intertextual hermeneutics" as a hermeneutical model for the comparative analysis of Qumran texts and the NT.—D.J.H.

1165. J. J. Collins, "'He Shall Not Judge by What His Eyes See': Messianic Authority in the Dead Sea Scrolls," *DeadSeaDisc* 2 (2, '95) 145-164.

After describing the emergence of messianism in the Hasmonean period, the article examines the evidence in the Qumran scrolls for the role of the Davidic messiah, the priestly messiah, and the messiah "whom heaven and earth obey," respectively. The messianic expectations of the Dead Sea sect reflect its priorities for the ordering of Jewish society. The royal messiah is to establish the kingdom of his people and destroy the sons of darkness. The eschatological priest, the messiah of Aaron, takes precedence, especially in his capacity as teacher.—D.J.H.

1166. E. M. Cook, "4Q246," *BullBibRes* 5 ('95) 43-66.

This study of the Aramaic "Son of God" text (4Q246) offers a new transcription, stichometric translation, and commentary. The poetic structure of the text and its affinity to Akkadian prophecies suggests that it portrays the "Son of God" as a negative figure. The most probable historical background is the Seleucid period, especially the struggle against Antiochus IV Epiphanes.—D.J.H.

1167. E. Cothenet, "Polémiques autour des documents de Qumrân," *EspVie* 105 (38, '95) 525-528.

The 1995 publication of the French version of R. H. Eisenman and M. Wise's *The Dead Sea Scrolls Uncovered* (1992) provides the occasion for a presentation and critical analysis of their views about the origins of the movement behind the scrolls, the messianism witnessed in the Qumran texts, and the origins of the church.—D.J.H.

1168. H. M. Cotton and J. C. Greenfield, "Babatha's *Patria:* Maḥoza, Maḥoz ʿEglatain and Ẓoʿar," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 107 ('95) 126-132.

Now that the Greek part of the Babatha archive has been published and more is known about the Semitic documents in it, it is possible to prove that Maḥoza and Maḥoz ʿEglatain are one and the same, and that there was no region called ʿEglatain. We must look for a place with climatic and water conditions similar to those prevailing in Ẓoʿar and ʿEin-gedi. The Ghor al-Ṣafi, south of the Dead Sea, with Wadi al-Ḥasa nearby, would fit Maḥoza/Maḥoz ʿEglatain admirably.—D.J.H.

1169. U. Dahmen, "Weitere Nachträge zur Qumran-Konkordanz," *Zeitschrift für Althebraistik* [Stuttgart] 8 (3, '95) 340-354.

This first installment in a further supplement [see § 36-1000] to K. G. Kuhn's *Konkordanz zu den Qumrantexten* (1960) takes account of many recently published manuscripts. It covers Hebrew words that begin with letters from *aleph* to *ṭeth.* [To be continued]—D.J.H.

1170. P. R. Davies, "Who Can Join the 'Damascus Covenant'?" *JournJewStud* 46 (1-2, '95) 134-142.

In *Damascus Document* we encounter a sect that acknowledges two boundaries: between itself and non-Jews, and between itself and other Jews. In addition to joining as a "proselyte," it was possible to be born or to marry into the sect. It is possible that in practice the Damascus sect admitted non-Jews to its ranks. There may have been at least one celibate group of the sect.—D.J.H.

1171. E. Eshel, "4QLev^{d}: A Possible Source for the Temple Scroll and *Miqṣat Maʿaśe ha-Torah,*" *DeadSeaDisc* 2 (1, '95) 1-13.

The version of Lev 17:1-12 in fragment 6 of 4QLev^{d} is in accord with the opinion later expressed by Rabbi Ishmael (see *Lev. Rabb.* 22:7) that the biblical text speaks about the slaughtering and eating of *ḥûllîn* (the "non-sacred" meat of sacrificial animals). We may assume that a version similar to 4QLev^{d} was used as a source by the authors of *Temple Scroll* (see 52:19-21) and 4QMMT (see B:25-28) who thought that Leviticus 17 forbids slaughtering *ḥûllîn* near the altar (of the tabernacle or the Temple).—D.J.H.

1172. C. A. EVANS, "A Note on the 'First-Born Son' of 4Q369," *DeadSeaDisc* 2 (2, '95) 185-201.

The "first born son" of 4Q369 in all probability is a Davidic and messianic figure. The text sheds light on an important aspect of Qumran's messianology and contributes to the debate concerning the reading of 1QSa 2:11 and to the meaning of 4Q246 and 4Q536. The fact that these texts (and 4Q174) speak of the messiah as being begotten of God or of being God's son does not mean that a miraculous birth was expected.—D.J.H.

1173. J. A. FITZMYER, "The Qumran Community: Essene or Sadducean?" *HeythJourn* 36 (4, '95) 467-476.

The evidence of the Qumran scrolls supports by and large the description of the Essenes provided by Josephus. One simply has to forget about the recent identifications of the Qumran community as Sadducean, since the evidence for it is not forthcoming. We know so little about the Sadducees that it is useless to try to impose their name on the Jews of Qumran.—D.J.H.

1174. M. GOODMAN, "A Note on the Qumran Sectarians, the Essenes and Josephus," *JournJewStud* 46 (1-2, '95) 161-166.

Josephus did not intend to encompass all varieties of contemporary Judaism in his set-piece description of the three αἱρέσεις. The variety within 1st-century Judaism was even greater than anyone could have known before the discovery of the Dead Sea scrolls. Thus the Essene hypothesis of Qumran origins is much less probable than is usually proposed.—D.J.H.

1175. R. S. HENDEL, "4Q252 and the Flood Chronology of Genesis 7-8: A Text-Critical Solution," *DeadSeaDisc* 2 (1, '95) 72-79.

The problem of the variant chronologies of Genesis 7–8 in 4Q252, the Masoretic text, the Septuagint, and *Jubilees* is a text-critical one, not the result of ancient exegesis or editorial revision. The variations between the numbers 17 and 27 in Gen 7:11; 8:4, 14 were caused by scribal lapses involving misdivision of words and haplography. Text-critical analysis yields a primary or archetypal set of readings in which Gen 7:11; 8:4, 14 all read "on the seventeenth day."—D.J.H.

1176. D. HOMBERGEN, "Jakobus de Rechtvaardige: een anti-Romeinse rebel? De 'Dead Sea Scrolls' en de 'Deception' (James the Righteous: an Anti-Roman Rebel? The 'Dead Sea Scrolls' and the 'Deception')," *NedTheolTijd* 49 (3, '95) 215-230.

In *The Dead Sea Scrolls Deception* (1991), M. Baigent and R. Leigh have wittingly twisted their sources in support of R. H. Eisenman's theory of James the Righteous as a Zealot opposition high priest who should be identified as the Teacher of Righteousness mentioned in the Dead Sea scrolls. Analysis of Hegesippus' account of James' murder in Eusebius (*Hist. eccl.* 2.23.4-24) shows that Baigent and Leigh have made a well considered attempt to mislead the general public.—D.J.H.

1177. B. ISAAC, "Tax Collection in Roman Arabia: A New Interpretation of the Evidence from the Babatha Archive," *Mediterranean Historical Review* [Tel Aviv] 9 (2, '94) 256-266.

Babatha's declaration of her property at Rabbath-Moab in A.D. 127 (P. Yadin 16) is unique because it is the only document of its kind (outside Egypt) that enables a precise reconstruction of the procedure followed by the inhabitants of a Roman province when they had to declare their landed property to the authorities for tax purposes. The document suggests a simple and crude process of tax payment that worked well for an empire that did not possess an elaborate state apparatus.—D.J.H.

1178. J. KAMLAH ET AL., "Dokumentation neuer Texte," *Zeitschrift für Althebraistik* [Stuttgart] 8 (3, '95) 317-339.

Prepared by Kamlah, A. Lange, M. Sieker, and K. F. D. Römheld, this installment [see § 39-1784] reports on recently discovered or recently published Semitic manuscripts, inscriptions, and related materials under five major headings: Iron Age I and II, the Babylonian-Persian period, the Hellenistic-Roman period, varia, and tools. A large part of the article (pp. 328-338) is devoted to texts from Qumran and environs.—D.J.H.

1179. M. KISTER, "Commentary to 4Q298," *JewQuartRev* 85 (1-2, '94) 237-249.

The article first comments on words and phrases in fragments of 4Q298 [see § 40-1188]. Then it traces the history of the formula "to do truth and righteousness and justice on the earth" in the self-definition of the Qumran sect.—D.J.H.

1180. M. KNOWLES, "The Dead Sea Scrolls Today," *TorontoJournTheol* 11 (2, '95) 217-219.

Descriptions and evaluations of O. Betz and R. Riesner, *Jesus, Qumran and the Vatican: Clarifications* (1994); and J. VanderKam, *The Dead Sea Scrolls Today* (1994). The two books present a well-rounded portrait of the history of Qumran scholarship and controversy up to the date of their publication.—D.J.H.

1181. M. LE MORVAN, "Qumran: the Site and its Function," *ScriptBull* 25 (2, '95) 44-54.

The article first describes the excavations at Qumran directed by R. de Vaux. Then it proposes four periods of occupation: Iron Age II (800-600 B.C.), the "religious community" settlement (ca. 160 B.C. to A.D. 68, with three phases: resettlement, development, final), Roman garrison (A.D. 68-ca. 86), and Bar Kokhba insurgents (A.D. 132-135). Finally it discusses theories about the nature of the site: military fortress, winter villa for the wealthy, commercial center, and religious settlement.—D.J.H.

1182. G. LOUGHLIN, "Holy Texts of Deception: Christian Gnosticism and the Writings of Michael Baigent and Richard Leigh," *NewBlackfr* 76 (894, '95) 293-305.

The plot of Baigent and Leigh's *The Dead Sea Scrolls Deception* (1991) repeats in broad outline the plot of their earlier book written with H. Lincoln, *The Holy Blood and the Holy Grail* (1982). Their works are a form of gnosticism, and thus deviations within Christian theology.—D.J.H.

1183. J. MAGNESS, "The Chronology of the Settlement at Qumran in the Herodian Period," *DeadSeaDisc* 2 (1, '95) 58-65.

Reconsideration of the archaeological and numismatic evidence at Qumran indicates that no period of abandonment followed the earthquake of 31 B.C. In 9/8 B.C. or some time thereafter, the settlement suffered a violent and apparently deliberate destruction by fire, causing the community to leave for a period lasting from one winter season to several years. Sometime early in the reign of Herod Archelaus the same population returned to the site, cleared it, and reoccupied it.—D.J.H.

1184. C. MARTONE, "Nuovi testimoni qumranici della *Regola della comunità*," *Henoch* 16 (2-3, '94) 173-187.

The article provides Hebrew texts, Italian translations, and commentaries for fragments of the Qumran *Community Rule* (corresponding to material in 1QS cols. 5 and 8-10) contained in 4Q256 and 4Q258. The texts were recently published by G. Vermes [§ 36-1013] and E. Qimron [in *Tarbiz* 60 ('91) 435-438].—D.J.H.

1185. C. MARTONE, "La *Regola di Damasco:* una regola qumranica *sui generis,*" *Henoch* 17 (1-2, '95) 103-115.

The article presents the Hebrew text, an Italian translation, and commentary for fragments 1 and 2 of the so-called *Rule of Damascus* in 4Q265 [see § 37-999]. It gives particular attention to the affinities with *Community Rule* (1QS) and *Damascus Document* (CD) as well as *Jubilees.*—D.J.H.

1186. B. NITZAN, "Harmonic and Mystical Characteristics in Poetic and Liturgical Writings from Qumran," *JewQuartRev* 85 (1-2, '94) 163-183.

The article examines two types of hymns from Qumran: the cosmological hymns that create an experience of harmony with the entire universe through the performance of God's law at the appointed time (4Q504 1-2 vii 4-9; 4Q511 1; 4QBerakot), and the liturgy that creates a mystic experience while symbolizing the acceptance by God of those hymns recited by his pure and perfect worshippers (*Songs of the Sabbath Sacrifice*). Both types were used to demonstrate the concept of the *yaḥad* circles concerning the worship of God. In reciting these hymns at their appointed times the earthly worshippers attained the experience of closeness to God through the correct performance of the law of his worship. [In a response (pp. 185-202) E. R. Wolfson reflects on the relation between the words "mystical" and "Qumran," and suggests that we refrain from using the term "mystical" to describe any of the Qumran texts.]—D.J.H.

1187. D. M. PATON, "An Evaluation of the Hypothesis of Barbara Thiering Concerning Jesus and the Dead Sea Scrolls," *QumranChron* 5 (1, '95) 31-45.

Thiering's reconstruction of Jesus' life on the basis of the pesharim and other Qumran documents requires that a large number of hypotheses about the Qumran texts and early Christianity be correct. But many of the steps in her argument are quite unconvincing and/or unproved and/or most unlikely. Therefore her reconstruction of Jesus' life has added essentially nothing to the centuries old quest for the historical Jesus.—D.J.H.

1188. S. PFANN, "4Q298: The Maskîl's Address to All Sons of Dawn," *JewQuartRev* 85 (1-2, '94) 203-235.

Written mainly in an Essene cryptic script, 4Q298 contains the words of the *maśkîl* to novices on the verge of becoming "sons of light." After reviewing previous work on 4Q298, the article deals with the manuscript's preservation and reconstruction, paleography, orthography, phonology, morphology, syntax, vocabulary, and function and content. Then it provides transcriptions, translations, and notes on the readings for the eight fragments in 4Q298. An addendum concerns cryptic signs in noncryptic texts.—D.J.H.

1189. E. QIMRON, "Further Observations on the Laws of Oaths in the Damascus Document 15," *JewQuartRev* 85 (1-2, '94) 251-257.

The article offers a new reading of the Hebrew text of CD 15:1-5, a new English translation, and a short discussion of the text's syntax, biblical roots (see Num 5:5-8; Lev 5:20-26), and content (prohibition of swearing by the name of God or its substitutes, adjuration in case of robbery or the like).—D.J.H.

1190. E. QIMRON, "ʿl 'qwrwt yhwšʿ' mqwmrʾn (4Q522) (Concerning 'Joshua Cycles' from Qumran)," *Tarbiz* [Jerusalem] 63 (4, '94) 503-508.

4Q522 8 ii does not concern the altar built on the Rock of Zion as E. Puech believes [§ 37-1560]. Rather, it is an elaboration of the book of Joshua in which Joshua prophesies David's conquest of Jerusalem and the establishment of the Temple, and explains why Joshua transferred the tabernacle to Shiloh.—D.J.H.

1191. R. REICH, "A Note on the Function of Room 30 (the 'Scriptorium') at Khirbet Qumran," *JournJewStud* 46 (1-2, '95) 157-160.

The suggestion made by P. Donceel-Voûte that Room 30 at Qumran and its furniture constituted a *triclinium* of the Hellenistic/Roman type is invalid. Until a more convincing suggestion is made, we should return to R. de Vaux's identification of Room 30 as the *scriptorium.*—D.J.H.

1192. L. H. SCHIFFMAN, "The Theology of the Temple Scroll," *JewQuartRev* 85 (1-2, '94) 109-123.

The article focuses on those theological aspects that *Temple Scroll* chooses to make explicit: the authority of the Law, the sanctity of the Temple resulting from God's name as seen in the opening passage, the conclusion to the sacrificial calendar, purity rationales, and reward and punishment. In the view of *Temple Scroll,* the motivation for all the purity laws was the idea of the temple as the place of God's dwelling from which sanctity radiates to the entire nation. [The same fascicle (pp. 125-128) contains a response by J. Milgrom, who contests Schiffman's identification of the *ʿyr hmqdš* with the sacred compound of the Temple (i.e. the Temple Mount). Also included is a response by J. C. VanderKam (pp. 129-135), who highlights a few of Schiffman's main points and notes some problems with his essay.]—D.J.H.

1193. E. SCHULLER, "The Cave 4 Hodayot Manuscripts: A Preliminary Description," *JewQuartRev* 85 (1-2, '94) 137-150.

Eight copies of *Hodayot* have been discovered at Qumran: 1QH^{a} (the large manuscript), 1QH^{b} (1Q35), and 4QH$^{a\text{-}f}$ (4Q427-432). After remarks about the current understanding of 1QH^{a}, the article describes each of the Cave 4 manuscripts with reference to their content and contribution to clarifying the arrangement of fragments. The Cave 4 manuscripts often serve to fill in lacunae in 1QH^{a}. Some Cave 4 manuscripts (4QH^{c}, perhaps 4QH^{f}, 4QH^{a}) may represent collections different from 1QH^{a}. [The same fascicle (pp. 151-155) contains a response by J. J. Collins and D. Dimant, who call attention to the divergent but overlapping texts found in 4Q427 7; 4Q491 11; and 4Q471b. Also included (pp. 157-161) is Dimant's synoptic comparison of these three texts.]—D.J.H.

1194. J. W. SEMMELINK, "Die verband tussen genade en werke in 1QS se reddingsbegrip (The relationship between faith and works in the soteriology of 1QS)," *SkrifKerk* 16 (1, '95) 102-124.

The article first analyzes the content and terminology in various passages pertinent to the theme of faith and works in the Qumran *Community Rule* (1QS 1:1-11; 1:18b–2:18; 2:25–3:12; 3:13–4:26; 5:1-20; 8:1-12; 9:8-11; 11:1-5). Then it relates the text's teaching to other theological themes, and concludes that salvation according to 1QS can be best described as "synergism" and that E. P. Sanders has understated the importance of "works." —D.J.H.

1195. R. C. STEINER, "The Heading of the *Book of the Words of Noah* on a Fragment of the Genesis Apocryphon: New Light on a 'Lost' Work," *DeadSeaDisc* 2 (1, '95) 66-71.

The words *ktb mly nwḥ* on a blackened fragment of *Genesis Apocryphon* near 5:29 are best understood as the heading of a book: "the Book of the Words of Noah." The title suggests that columns 5–17 of 1QapGen contain either a copy of the "lost" book of Noah, a summary of it, or excerpts from it. The book is related to *Jubilees* and *1 Enoch*, did not contain the account of Noah's birth (see *1 Enoch* 106–107), and cannot be viewed as Noah's testament (though it had elements of a testament).—D.J.H.

1196. S. TALMON, "Qumran Studies: Past, Present, and Future," *JewQuartRev* 85 (1-2, '94) 1-31.

The "community of the renewed covenant" at Qumran was a late 3rd- or early 2nd-century B.C. crystallization of a major socioreligious "movement" that emerged early in post-exilic Judaism and was prophetically inspired and inclined to apocalypticism. The sector living at Qumran was the spearhead of the "community" and was constituted as a "commune" of male members who resided at Qumran for a specified number of years. Their conceptual world involved self-identification as the sole legitimate representative of biblical Israel, concepts of the "living Bible" and "covenant," millenarian restoration hopes, messianism, a particular lifestyle, a special calendar, and a distinctive legal literature.—D.J.H.

1197. B. THIERING, "Pesher and Gospel," *QumranChron* 5 (1, '95) 13-22.

The "consensus" view about Qumran history, namely that the Teacher of Righteousness was a contemporary of a Hasmonean high priest, is one of the classical errors of scholarship. Rather, there are strong reasons to suppose a direct route from the Qumran pesharim to the Gospels. The pesher genre enabled the early Christians to write a new Scripture and to reveal their beliefs to an inner group while concealing them from outsiders. [The same fascicle (pp. 10-12) provides Z. J. Kapera's bibliography on Thiering's pesher technique and its relevance for understanding Jesus and the Gospels.]—D.J.H.

1198. J. H. TIGAY, "Examination of the Accused Bride in 4Q159: Forensic Medicine at Qumran," *Journal of the Ancient Near Eastern Society* [New York] 22 ('93) 129-134.

4Q159 8-10 represents the earliest known attempt in Jewish law to deal with the accusation against a bride (see Deut 22:13-22) in a way that from a medical viewpoint is more reliable than examination of a garment or cloth for blood, and thus is an early example of forensic medicine. The consistent reference to trustworthy, well regarded, prominent women examining accused brides and attesting to accidental damage to the hymen in sources from Israel, Transjordan, Provence, Italy, and Morocco over a span of two millennia makes the reading *wbqrwh [nšym] nʿmnwt* ("trustworthy women shall examine her") in 4Q159 8-9 virtually certain.—D.J.H.

1199. E. Tov, "Three Manuscripts (Abbreviated Texts?) of Canticles from Qumran Cave 4," *JournJewStud* 46 (1-2, '95) 88-111.

After general comments on the textual character and size of the Qumran Canticles manuscripts, the article provides editions of the three Cave 4 manuscripts: 4Q106 (= Cant 3:7–4:6; 4:7; 6:11?–7:7), 4Q107 (= Cant 2:9–3:2; 3[2]-5, 9-11, [4:1a]; 4:1b-3, 8-11a; 4:[11b]–5:1), and 4Q108 (= Cant 3:7-8). The shorter text of 4Q106 and 107 vis-à-vis other textual witnesses was apparently created consciously by the scribes or their predecessors, and not by scribal negligence.—D.J.H.

1200. E. Ulrich, "An Index of the Passages in the Biblical Manuscripts from the Judean Desert (Part 2: Isaiah-Chronicles)," *DeadSeaDisc* 2 (1, '95) 86-107.

After noting some corrections and refinements to the first installment [§ 39-1797], this installment lists the remaining OT passages that are preserved in the biblical manuscripts from Qumran and other sites in the Judean Desert.—D.J.H.

1201. S. White Crawford, "Three Fragments from Qumran Cave 4 and Their Relationship to the Temple Scroll," *JewQuartRev* 85 (1-2, '94) 259-273.

Identification of 4Q365 23 as well as fragments 2* and 3* with either 4QReworked Pentateuch or 11QTemple is still a matter of debate. Because of its biblical content, 4Q365 23 is better placed with 4QReworked Pentateuch. If frag. 2* is a piece of a second (or third) recension of *Temple Scroll* or part of a document like *Temple Scroll,* then frag. 3* (as well as the other fragments of 4Q365^a) probably belong to it as well. But since the fragments are so small, it is difficult to make a definitive statement.—D.J.H.

Dead Sea Scrolls, §§ 40-719–720, 744, 755, 1024, 1049, 1224, 1234, 1249, 1300.

Jewish World

1202. M. Bar-Ilan, "The Discovery of *The Words of Gad the Seer,*" *JournStudPseud* 11 ('93) 95-107.

The article first discusses *The Words of Gad the Seer* [see § 35-916] in relation to other Jewish books from Cochin in India. Then it reviews studies of it by S. Schechter and I. Abrahams, and concludes that the work can make important contributions to the study of the Jewish Pseudepigrapha.—D.J.H.

1203. C. Begg, "Ahaziah's Fall (2 Kings 1). The Version of Josephus," *Sefarad* 55 (1, '95) 25-40.

A comparison of the biblical story of Ahaziah's fall (2 Kgs 1:2-17a) according to the various ancient versions and Josephus' account of it in *Antiquities* 9:19-27 is divided into five parts: Ahaziah's fall and inquiry, Elijah's commission, king-messengers exchange, Ahaziah's triple mission, and Elijah before the king. Josephus' account stands as a generally faithful, straightforward retelling of the biblical story that, however, is not without some interesting peculiarities in matters of style, terminology, and content. Most noteworthy is Josephus' handling of the double angelic intervention in 2 Kgs 1:3, 15.—D.J.H.

1204. C. BEGG, "The Gedaliah Episode and Its Sequels in Josephus," *JournStudPseud* 12 ('94) 21-46.

The article compares Josephus' treatment of the episode of Gedaliah's governorship and its sequels in *Antiquities* 10:155-175 and in Jeremiah 40–41 (LXX 47–48; see also 2 Kgs 25:22-25[26]) in five steps: Nebuzaradan's arrangements (10:155-158), the Mizpah assemblies (10:159-163), Gedaliah warned (10:164-167), Gedaliah murdered (10:168-169), and sequels (10:170-175). The most noteworthy feature of Josephus' retelling of the Gedaliah episode is the additional material that he incorporates concerning its leading characters, at several points perhaps with reference to 1st-century A.D. events and characters of Josephus' own experience.—D.J.H.

1205. C. BEGG, "Hezekiah's Illness and Visit According to Josephus," *EstBíb* 53 (3, '95) 365-385.

This investigation of Josephus' retelling in *Antiquities* 10:24-35 of the episodes of Hezekiah's illness and the visit of the Babylonian envoys to him as related in 2 Kgs 20:1-19 and Isa 38:1–39:8 considers what biblical texts Josephus had available, how he dealt with the discrepancies in them, and what modifications he introduced and what effect these had on his portrayals of Isaiah and Hezekiah. Josephus' Hezekiah is considerably more sympathetic and admirable than his scriptural counterpart is. Although Josephus diminished somewhat the role of Isaiah, he accentuated his status as a true predictor.—D.J.H.

1206. C. BEGG, "Jehoshaphat at Mid-Career According to *AJ* 9, 1-17," *RevBib* 102 (3, '95) 379-402.

The study presents a detailed comparison between Josephus' account of Jehoshaphat "at mid-career" (*Ant.* 9:1-17) and the biblical *Vorlage* in 2 Chron 19:1-20, 30 (+ 20:35-37) as represented by MT, LXX, and *Targum of Chronicles.* The evidence suggests that Josephus knew 2 Chronicles 19–20 in a variety of text-forms. Four overlapping rewriting techniques (omissions, additions, rearrangements, modifications) generate a version of events in which Jehoshaphat's stature is consistently upgraded. In Josephus' portrayal Jehoshaphat becomes a much more significant ruler than in Kings, but also a significantly better one than in Chronicles.—C.R.M.

1207. C. BEGG, "Josephus and Nahum Revisited," *RevÉtudJuiv* 154 (1-2, '95) 5-22.

This comparative investigation of the "Nahum segment" in Josephus' *Antiquities* 9:239-242 is divided into three parts: introduction (9:239a), the "quotation" of Nah 2:9-14 (9:239b-241), and concluding notices (9:242). Josephus' text of Nah 2:9-14 seems to have been closer to the Masoretic version than to the Septuagint. Nevertheless, he freely abridged, rearranged, and modified the biblical sequence. As in the case of Jonah (see *Ant.* 9:208-214), Josephus' (highly selective) use of the biblical data on Nahum seems to have been motivated by a desire to please both his (Roman) Gentile readers and his Jewish co-religionists. For the former "Assyria" whose coming overthrow Nahum announced in the quotation of 2:9-14 would represent Parthia, whereas for the latter it would represent Rome.—D.J.H.

1208. C. Begg, "Josephus' Portrait of Jehoshaphat Compared with the Biblical and Rabbinic Portrayals," *BibNotiz* 78 ('95) 39-48.

After considering how Josephus in *Antiquities* 8:315–9:45 went about arranging and integrating the material on Jehoshaphat provided over the course of 1 Kgs 15:24–2 Kgs 3:27 and 2 Chronicles 17–20, the article calls attention to some noteworthy instances of Josephus' "rewriting" of his sources (additions, deletions, adaptations) as well as the (possible) reasons for and effects of these on his portrait of Jehoshaphat. Josephus' Jehoshaphat ends up as far more a model (Hellenistic) king—if less a believable one—than the Bible's highly ambiguous figure.—D.J.H.

1209. C. Begg, "Josephus' Version of David's Census," *Henoch* 16 (2-3, '94) 199-226.

This comparison of Josephus' version of David's census in *Antiquities* 7:318-334 with its biblical models in 2 Sam 24:1-25 and 1 Chr 21:1–22:1 (according to their major textual witnesses) is divided into five parts: background to census, the census, David's choice, the plague and David's appeal, and the threshing floor scene. Josephus' version of the census episode is more "transparent" and deliberately dramatic than its biblical sources are, while also being flatter and less theologically provocative than they are.—D.J.H.

1210. N. Calduch, "Ben Sira 2 y el Nuevo Testamento," *EstBíb* 53 (3, '95) 305-316.

The exhortation to disciples interested in wisdom in Sirach 2 constitutes a sapiential program. After an exposition of the passage, the article calls attention to its possible influences on and parallels with specific texts in John's Gospel (Sir 2:15/Jn 14:21-23), Hebrews (Sir 2:12a/Heb 12:12b), James (Sir 2:1-18/Jas 1:2-18), and 1 Peter (Sir 2:5/1 Pet 1:7).—D.J.H.

1211. J. Dines, "Imaging Creation: The Septuagint Translation of Genesis 1:2," *Heyth Journ* 36 (4, '95) 439-450.

The Septuagint translator of Gen 1:2 rendered *tohû wābohû* as ἀόρατος καὶ ἀκατασκεύαστος, *tĕhôm* as ἄβυσσος, and *mĕraḥepet* as ἐπεφέρετο. His chosen words (ἀόρατος and ἄβυσσος particularly) already carried their own resonances, and so when separated from the parent text led to new possibilities for interpretation both in Greek-speaking Judaism and in Christianity.—D.J.H.

1212. P. Faure, "La Sagesse et le Sage. Ben Sira 24, 30-34, II. Exégèse," *RevBib* 102 (3, '95) 348-370.

This installment [see § 39-1817] focuses on the relationship between Wisdom and the sage in the Syriac version of Sir 24:30-33 according to which the sage becomes aware that his attitude of contemplation and action imitates the movement of Wisdom. Through the Torah, understood as the revelation of God, Wisdom reaches the sage and vice versa. Wisdom is inherent to the Torah as water is inherent to the river; its actual communication is inherent to the sage's actions as actual irrigation is inherent to horticulture.—D.J.H.

1213. L. H. Feldman, "Josephus' Portrait of Ahasuerus," *AusBibRev* 42 ('94) 17-38.

What is most striking about Josephus' portrayal of Ahasuerus in *Antiquities* 11 is that there is not even a single hint in it that is negative. Josephus makes no mention of Ahasuerus' drunkenness, stresses his respect for law, blames his apparently capricious treatment of Queen Vashti on her insolence, and insists on the lawfulness of his relationship with Esther. Ahasuerus is glorified as the ideal ruler whose goal is peace and good government for his subjects.—D.J.H.

1214. A. FINKEL, "A Fresh Approach to Jewish-Christian Studies," *SIDIC* [Rome] 28 (2, '95) 6-14.

In Jewish-Christian studies it is necessary to recognize three distinct periods affecting the relations of biblically oriented traditions: Hebrew Bible, Pharisaic-rabbinic/early Christian, and talmudic/patristic. Each period is governed by its particular dynamics in view of the religious awareness expressed in praxis and thought.—D.J.H.

1215. R. L. GIESE, "Compassion for the Lowly in Septuagint Proverbs," *JournStudPseud* 11 ('93) 109-117.

Several verses in the Septuagint of Proverbs reveal a stronger component of compassion for the lowly than appears in their Hebrew counterparts. In 10:15 the translator removed an apparent determinism. In 3:27 a term for the poor was inserted into a command to offer assistance. In 13:11 and 17:5 (see also 28:22) lines were added to make additional appeals for compassion. In 22:9 and 14:21 the translator furthered the idea of sympathy for the poor by introducing an additional term for the poor, and his vocalization of 19:7 reveals the same concern.—D.J.H.

1216. D. GOODBLATT, "Suicide in the Sanctuary: Traditions on Priestly Martyrdom," *JournJewStud* 46 (1-2, '95) 10-29.

The article first examines the various reports about suicides by priests in the Jerusalem Temple area when Pompey conquered the Temple in 63 B.C. (Josephus) and when the Temple fell to the Romans in A.D. 70 (Josephus and Dio Cassius), as well as rabbinic traditions on mass suicides accompanying the destruction of the First and Second Temples. Then it explores the evidence for a Jewish doctrine that called for priests to die when the Temple is destroyed, and suggests that this doctrine can illuminate the story of the mass suicide on Masada.—D.J.H.

1217. G. HAMEL, "Taking the Argo to Nineveh: Jonah and Jason in a Mediterranean Context," *Judaism* 44 (3, '95) 341-359.

The author of Jonah used bits of the widely circulating tale of Jason and the Argonauts within the framework of his own Hebrew tradition. After summarizing the two stories, the article notes their common motifs: names, doves, Boreas the fleeing wind, sailors, sea-monsters, and the *qîqāyôn*. Then it discusses the function of the Greek motifs in Jonah and the echoes of Jason in the later iconography of Jonah. Jonah may be considered another chapter in the multisided Jewish resistance to and fascination with Hellenistic culture.—D.J.H.

1218. R. HANHART, "Der status confessionis Israels in hellenistischer Zeit," *ZeitTheolKirch* 92 (3, '95) 315-328.

In the Hellenistic period the name κύριος remained a designation for Israel's God; it was never the designation of a Hellenistic imperial god. The difference between Israel's faith and the Hellenistic supranational concept of the deity was the fact that Israel's monotheism was based in its faith in election: God's action in world history and with his people. The distinctive character of Israel's confession of faith in the one God can be grasped by analysis of the hymn to Zeus by the 3rd-century B.C. Stoic poet Cleanthes and of the sources pertinent to the Seleucid persecution of the Jewish religion under Antiochus IV Epiphanes (see 2 Macc 6:1-7; Daniel).—D.J.H.

1219. R. HAYWARD, "Pseudo-Philo and the Priestly Oracle," *JournJewStud* 46 (1-2, '95) 43-54.

Ps.-Philo shows high regard for the Urim and Thummim, and may understand it as the revelation of God. In contrast to other Second Temple writers, ps.-Philo dissociates the Urim and Thummim from the high priestly robes, perhaps in response to the Roman custody of the high priestly vestments in the 1st century A.D. He transfers the attributes of the precious stones in the high priest's breastplate to the set of stones miraculously brought to Cenez (see *Bib. Ant.* 26).—D.J.H.

1220. T. ILAN, "The Attraction of Aristocratic Women to Pharisaism During the Second Temple Period," *HarvTheolRev* 88 (1, '95) 1-33.

The study first adduces evidence (Josephus, *Ant.* 17:41-43; *t. Nid.* 5:2-3; *m. Soṭa* 3:4) which indicates that both within and outside Pharisaic circles the phenomenon of women who supported the movement apart from men was noticed and commented upon, mostly negatively. Next it discusses five women, either very wealthy or royal, who in varying degrees may have been attracted to Pharisaism. Finally, it asks what made Pharisaism attractive to women, particularly to wealthy women. It concludes that the status of the Pharisees as an opposition party during most of the Second Temple period may be the reason why the women supported them. The fact that the Jesus movement was also an opposition movement within 1st-century Judaism probably accounts for women's role in the formative stages of Christianity. An appendix treats the case of the Dead Sea sect.—C.R.M.

1221. T. ILAN, "Biblical Women's Names in the Apocryphal Traditions," *JournStudPseud* 11 ('93) 3-67.

The inventory of Jewish women's names in Palestine during the Second Temple and mishnaic periods [see § 34-935] can be supplemented from the practice of assigning names to nameless biblical heroines found in various Jewish, early Christian, and Muslim sources. The article discusses the traditions and the tradents (*Jubilees* and related works, ps.-Philo'*s Biblical Antiquities, b. B. Bat.* 91a, etc.), the names (historical names, biblical names, nonbiblical names), and the women (the twin wives of Cain, Abel, and Seth; Noah's wife; Abraham's mother; Lot's wife and daughters; etc.). Eight tables are included on pp. 48-64.—D.J.H.

1222. A. KAMESAR, "Philo and the Literary Quality of the Bible: A Theoretical Aspect of the Problem," *JournJewStud* 46 (1-2, '95) 55-68.

According to Philo, the Pentateuch could be evaluated from an aesthetic standpoint as a literary text. Philo was a true forerunner (at least on the theoretical level) of a phenomenon in the later history of Greco-Latin Bible interpretation that has been designated by E. Norden as attempts at making a τεχνικόν out of the ἄτεχνον. Philo endorsed a Stoic solution to the ancient problem of the τέλος of literature, whereby "enjoyment" and "benefit" are combined in an interdependent fashion (see *Quod deterius* 123-125).—D.J.H.

1223. H. C. Kee, "Defining the First-Century CE Synagogue: Problems and Progress," *NTStud* 41 (4, '95) 481-500.

On the Theodotus inscription from Jerusalem has been erected a highly dubious scholarly construct: the supposed architectural and institutional synagogue of the 1st century A.D. But examination of the ancient linguistic evidence for the term συναγωγή, the archaeological evidence for συναγωγή as a building, and the history of Palestinian Judaism after Hadrian suggest a mid- to late-3rd century A.D. date for the Theodotus inscription. The development in Jerusalem of facilities such as those described in the Theodotus inscription, including a place of study and guest accommodations for pilgrims, is completely plausible from the mid-2nd century A.D. onward. Thus the Theodotus inscription takes its place in the overall scheme of the evolution of the synagogue from voluntary gathering to institutionalized structure and organization, not as proof of the institutional and architectural form of the synagogue in Jesus' time but as a process taking place in the pre-Constantinian period.—D.J.H.

1224. M. A. Knibb, "Messianism in the Pseudepigrapha in the Light of the Scrolls," *Dead SeaDisc* 2 (2, '95) 165-184.

The article examines particular aspects of the interpretation of the messianic ideas contained in *Psalms of Solomon* 17 and 18, *1 Enoch* 37–71 and *4 Ezra, 2 Baruch,* and *Testament of Levi* 18, respectively, in the light of comparative material from Qumran. The evidence from Qumran relating to messianic expectation shows how varied the beliefs of early Judaism were.—D.J.H.

1225. C. H. Knights, "Towards a Critical Introduction to 'The History of the Rechabites,'" *JournStudJud* 26 (3, '95) 324-342.

History of the Rechabites (chaps. 8–10 of *Story of Zosimus*) was composed in Greek, in Palestine, by a Jew familiar with both rabbinic traditions and the Septuagint. Nothing in it argues for an early date. The biblical passages used in it include Jeremiah 35; Dan 10:2-3, 12; and the exodus story (but not 2 Kgs 10:15-16, 23; 1 Chr 2:55; 4:12; or Ezekiel 47). Its purpose was to argue that God answers truly faithful prayer, and that divine commands should be obeyed. It was inserted into *Story of Zosimus* because it calls the Rechabites "blessed," and because the Rechabites were seen as Jewish precursors of Christian monks by the Church Fathers.—D.J.H.

1226. K.-S. Krieger, "Pontius Pilatus - ein Judenfeind? Zur Problematik einer Pilatusbiographie," *BibNotiz* 78 ('95) 63-83.

After challenging the modern scholarly picture of Pontius Pilate as an enemy of Jews, the article reviews the pertinent sources in the writings of Josephus (*War* 2:169-177; *Ant.* 18:55-62), Philo (*Legatio ad Gaium* 299-306; 159-160), and Eusebius (*Hist. eccl.* 2.5.7), as well as the NT, coins, and archaeological evidence. If one discounts the tendentiousness of the sources, it appears that Pilate generally acted within the legal framework of his official *coercitio.*—D.J.H.

1227. J. R. Levison, "Inspiration and the Divine Spirit in the Writings of Philo Judaeus," *JournStudJud* 26 (3, '95) 271-323.

After observing that there is no consensus concerning the function of the divine spirit in Philo's view of inspiration, the article proposes a fresh approach with reference to Philo's work as an exegete of Scripture, his autobiographical accounts (ecstatic inspiration, the ascent of the rational mind, divine prompting and the rational mind), and his apologetic presentations (Moses and the gift of prophecy, Abraham and transformation by the divine spirit). Philo's unique conceptions of inspiration by the divine spirit arose from his commitment to the Torah, from his own experiences of the divine spirit, and from his endeavor to extol the virtues of Israel's ancestors.—D.J.H.

1228. J. R. LEVISON, "Judith 16:14 and the Creation of Woman," *JournBibLit* 114 (3, '95) 467-469.

The use of the Greek verb ᾠκοδόμησεν (= Hebrew *bānâ,* "build") in describing the creation of woman in Jdt 16:14c contains echoes of Ps 104(103 LXX):30a and Gen 2:22. The allusion to Gen 2:22 suggests that Jdt 16:13-17 may not be a later interpolation, for it suits well the emphasis on the defining role of a woman in Judith 8–16.—D.J.H.

1229. L. MAZOR, "The Septuagint Translation of the Book of Joshua," *BullIntOrgSeptCog Stud* 27 ('94) 29-38.

The Septuagint translation of the book of Joshua, the earliest textual witness of the book in its entirety, differs from the Masoretic Text in scope, order, and content. The only way to account for the connections and differences is to posit that the Septuagint and the Masoretic text shared a common source from which both eventually diverged and developed independently.—D.J.H.

1230. D. MCCRACKEN, "Narration and Comedy in the Book of Tobit," *JournBibLit* 114 (3, '95) 401-418.

Tobit is a comic narrator who, though pious, embodies the ludicrous through his limited perspective, a perspective that the third-person narrator and the reader transcend. The book of Tobit is comic because of its skillful creation of a comic world through its four essentially comic literary elements: its happy ending; its humorous episodes; its juxtaposition of perspectives in a way that subordinates misery and suffering to joy for all good people; and its protagonist and part-time narrator who, though a harmlessly excessive egoist and tribalist, is a good man and a proper representative of the people from the "good land" (14:4) who will become residents of a new Jerusalem.—D.J.H.

1231. W. O. MCCREADY, "'Sadducees and Ancient Sectarianism,'" *RelStudTheol* 12 (2-3, '92) 79-97.

The data on the Sadducees suggests that they were a Torah-devoted traditionalist element in ancient Palestinian society. As a small fraternity drawn from prominent, wealthy, and priestly circles, the Sadducees were actively involved in religious, social, and political facets of Jewish life. They considered Israel to be based constitutionally on the ways of their ancestors. The priesthood and their associates were to provide leadership in the organization of society as well as interpreting Scripture. In contrast to Palestinian parties and sects that viewed the Torah as inspirational and thus generated community texts, the Sadducees regarded the Torah as constitutional. Their energies were spent in the formation and maintenance of state and cult.—D.J.H.

1232. P. MÜLLER, "Weish 13,1-9 als 'locus classicus' der Natürlichen Theologie," *Münch TheolZeit* 46 (4, '95) 395-407.

Wis 13:1-9 has often been cited as a *locus classicus* for natural theology, i.e. that God can be known through human reason. After considering its context in the book of Wisdom, the article discusses its form (diatribe) and structure: thesis (13:1-2) and argumentative foundation (13:3-5), objection (13:6-7), and response (13:8-9). Then it deals with its presuppositions (God as creator, knowledge of God from nature) and significance for theology.—D.J.H.

1233. M. Mulzer, "Hebräische Tora in aramäischer Schrift? Zu §11 des Aristeasbriefes," *BibNotiz* 77 ('95) 32-33.

It is possible to discern in the passage about the script and language of the Jews in *Letter of Aristeas* 11 a reflection of the use of the Aramaic script for the Hebrew texts of the Torah.—D.J.H.

1234. D. C. Olson, "Recovering the Original Sequence of *1 Enoch* 91–93," *JournStud Pseud* 11 ('93) 69-94.

Examination of the Qumran Aramaic fragments and the Ethiopic versions of *1 Enoch* suggests that the most plausible arrangement of chapters 91–93 is the following: 91:1-10; 92:3–93:10; 91:11–92:2; 93:11-14. The original order was distorted by an error of page dislocation sometime in the course of the book's transmission. Once this is recognized, the original order can be easily recovered and many textual mysteries can be resolved.—D.J.H.

1235. J. C. O'Neill, "What is *Joseph and Aseneth* about?" *Henoch* 16 (2-3, '94) 189-198.

It is unlikely that *Joseph and Aseneth* is missionary literature directed to Gentiles since it demands such a massive knowledge of Jewish customs and traditions, and since Aseneth, a descendant of Dinah, is not a proselyte at all. Attention to the description of the state Aseneth was leaving and the state she was acquiring, the description of the food she is given by the archangel, and the force of her new name ("city of refuge") indicates that *Joseph and Aseneth* is about apostate Israel that is won back to God the Father by Joseph, who stands for the Messiah, the Son of God, who is the bridegroom to Israel, his bride, and who bestows the Holy Spirit on her. The book seems to be thoroughly Jewish and not Christian. Yet its Judaism is distinctive. It seems likely that this is the Judaism that we learn of in the Dead Sea scrolls and Philo's *De vita contemplativa.* It is possible that the beliefs and expectations of this group colored those of Jesus and his apostles.—C.R.M.

1236. B. Orchard, "Josephus and the Unnamed Priests of His Roman Mission," *DownRev* 113 (393, '95) 248-270.

Josephus in *Life* 13-16 describes his mission to Rome to free some unfortunate but deserving priest-prisoners. Paul and his companions are the only candidates whose known history agrees with the details of Josephus' account, a history in fact well known at the time to Jews in Rome (see Acts 28:17-31). This hypothesis affords a satisfactory explanation of Josephus' Roman mission and fits the data of his account and of Acts.—D.J.H.

1237. S. J. K. Pearce, "Flavius Josephus as Interpreter of Biblical Law: The Council of Seven and the Levitical Servants in *Jewish Antiquities* 4.214," *HeythJourn* 36 (4, '95) 477-492.

The primary purpose of this study is to show that certain "deviations" from biblical law in Josephus may be explained as being derived from other parts of Scripture. It focuses on Josephus' representation of the seven men appointed to "rule" in cities (*Ant.* 4:214; cf. Deut

16:18). The group of seven designated to rule is associated with pentateuchal traditions concerning Moses' devolvement of judicial and governing authority, suggesting that the seven were conceived as a fraction of the seventy (see Numbers 11; Exod 24:1, 9). A similar interpretative process is represented by Acts 6:1-6. There is no evidence, beyond the clearly idealizing accounts of Josephus and Acts, of a historical group of seven with governing functions in Jewish traditions of the Second Temple period. Josephus may have intended also to evoke the tradition of the Seven Sages to appeal to a popular non-Jewish tradition for apologetic purposes.—C.R.M.

1238. S. PEARCE, "Josephus as Interpreter of Biblical Law: The Representation of the High Court of Deut. 17:8-12 according to *Jewish Antiquities* 4.218," *JournJewStud* 46 (1-2, '95) 30-42.

Josephus' representation (see *Ant.* 4:218) of the high court of Deut 17:8-12 as composed by the high priest, the prophet, and the γερουσία should be understood not as reflecting the Sanhedrin of his own time but rather as an interpretive development from Scripture. In Josephus' reconstruction of the supreme judicial authority to replace that of Moses, the γερουσία represents the elders, the high priest the figure of Eleazar, and the "prophet" the figure of Joshua.—D.J.H.

1239. M. PUCCI BEN ZEEV, "Did the Jews Enjoy a Privileged Position in the Roman World," *RevÉtudJuiv* 154 (1-2, '95) 23-42.

Eighty years of epigraphical discoveries since J. Juster's treatment of Jewish rights in the Roman world (*Les Juifs dans l'Empire romain,* 1914) and contemporary research make fresh examination of the commonly accepted assumption that Jews enjoyed a privileged position in the Roman world mandatory. After identifying the privileges usually granted by the Romans to conquered peoples (fiscal, honorary, juridical), the study asks which of the Jewish rights mentioned by Josephus fit the category of privileges. Three particular cases are examined: the right to send money to the Temple of Jerusalem, the right of assembly, and exemption from the imperial cult. One can speak of a *privilegium* only with respect to the right of assembly. The Jewish position in the Roman world cannot automatically be considered a privileged one.—C.R.M.

1240. B. RENAUD, "Salomon, figure du Messie," *RevSciRel* 68 (4, '94) 409-426.

Due in part to the link with the Hebrew term *šālôm* ("peace"), Solomon emerged in post-exilic texts as the paradigm of peace (see 1 Chronicles 22; Psalm 127 [126]; Sir 47:12-22) and the personification of peace (see Psalm 72; Zech 9:9; Mic 5:4; Canticles), thus preparing for the appearance of the "prince of peace" (see Isa 9:5; Lk 1:78; Col 1:19-21; Eph 2:14-17).—D.J.H.

1241. C. RICCI, "L'affranchi imperial T. Flavius Euschemon et le *fiscus iudaicus,*" *RevÉtudJuiv* 154 (1-2, '95) 89-95.

The article first discusses the Latin dedicatory inscription in which Titus Flavius Euschemon is described as the *procurator ad capitularia Iudaeorum*—the chief administrator of the *fiscus iudaicus* instituted by the emperor Vespasian after the destruction of the Jerusalem Temple in A.D. 70. Then it considers the history of fiscal relations between Rome and the Jewish world, the meaning of the word *fiscus* and the reasons for the creation of a *fiscus iudaicus,* and the program of fiscal politics undertaken by the Flavian emperors and the means of realizing it.—D.J.H.

1242. J. RUBENSTEIN, "The Sadducees and the Water Libation," *JewQuartRev* 84 (4, '94) 417-444.

The consensus of scholarship believes that the Sadducees rejected the legitimacy of the Sukkot water libations, despite the fact that the pertinent rabbinic sources (see *m. Sukk.* 4:8 parr.) nowhere state this. The controversy about the libation may have arisen from a dispute concerning the place upon the altar where libations should be poured. It is also possible that the controversy centered on the legitimacy of bringing the water libations on the Sabbath rather than on the legitimacy of the libation per se.—D.J.H.

1243. T. J. SAPPINGTON, "The Factor of Function in Defining Jewish Apocalyptic Literature," *JournStudPseud* 12 ('94) 83-123.

The article explores three literary functions in the Jewish apocalypses: consolation/encouragement of the righteous (the future blessedness of the righteous and the condemnation of the wicked, the faithfulness and sovereignty of God, the orderliness of the cosmos, the experience of consolation and/or the glory of God), exhortation to continued obedience (the blessedness of the righteous and the condemnation of the ungodly, the orderliness of the cosmos, the example of the righteous), and admonition/rebuke of the unrighteous. The presence of these literary functions in all the apocalypses suggests that they are not merely characteristic but also definitional.—D.J.H.

1244. S. SCHWARTZ, "Language, Power and Identity in Ancient Palestine," *Past & Present* [Oxford] 148 ('95) 3-47.

In Palestine before Alexander (ca. 300 B.C.) Hebrew was commonly spoken by Israelites/Jews but played a negligible role in the construction of their group identity. From 300 B.C. to A.D. 70 Hebrew was no longer commonly spoken (having been replaced by Aramaic) but remained important because it was still the language of the Jerusalem Temple and of the Pentateuch, which had become the central symbols of Jewish corporate identity. After A.D. 70 Hebrew retained its evocative power but in the absence of a strong curatorial class lost much of its practical significance. In the Diaspora (before and after A.D. 70) Hebrew was of marginal importance because the Diaspora lacked a strong, Temple-based, curatorial tradition.—D.J.H.

1245. T. THATCHER, "Philo on Pilate: Rhetoric or Reality?" *RestorQuart* 37 (4, '95) 215-218.

The historical material in Philo's reference to Pontius Pilate's political activity in *Legatio ad Gaium* 299-305 is heavily filtered through the conventions of philosophical moral rhetoric. It is part of an appeal from the Jewish King Agrippia I to Gaius (276-329) about how an ideal emperor would treat the Jews and aimed to encourage Gaius to revise his policy. It should not be used to suggest that Pilate was too willful or malicious in his dealings with the Jews so as to be easily manipulated by them.—D.J.H.

1246. J. L. TRAFTON, "The *Psalms of Solomon* in Recent Research," *JournStudPseud* 12 ('94) 3-19.

After summarizing several aspects of earlier work on *Psalms of Solomon,* the article surveys research since 1977 according to the following categories: text, structure of the collection/hymnody, community, messianism and eschatology, righteousness, and relationship to Paul. Most of the elements of the earlier consensus (*Psalms of Solomon* as the work of several Jewish authors, opposed to the Hasmonean dynasty, who wrote in Hebrew in the 1st century B.C.) have persisted or have been confirmed by recent research. A comprehensive critical edition of the text, using both the Greek and Syriac, is clearly needed.—C.R.M.

1247. S. WEITZMAN, "The Song of Abraham," *HebUnCollAnn* 65 ('94) 21-33.

In light of the evidence provided by Philo (*De ebrietate* 105-107) and the rabbis, it is likely that the song of Abraham just before his vision of the heavenly throne in *Apocalypse of Abraham* 17 represents an apocalyptic rewriting of the patriarch's song as read into Gen 14:22.—D.J.H.

Jewish World, §§ 40-969, 1154.

Rabbinics

1248. P. S. ALEXANDER, "Bavli Berakhot 55a–57b: The Talmudic Dreambook in Context," *JournJewStud* 46 (1-2, '95) 230-248.

The rabbinic dreambook contained in *b. Berakot* 55a–57b consists of general pronouncements on the nature and significance of dreams, a list of objects or events and what they may portend if seen in dreams, and stories about the rabbis functioning as interpreters of dreams or consulting dream interpreters. The rabbinic dreambook is a relatively sophisticated example of the genre, and on the spectrum of early ὀνειροκριτικά should be located toward the scientific and technical end. It is historically part of rabbinic Judaism and contributes to our understanding of that phenomenon.—D.J.H.

1249. A. I. BAUMGARTEN, "Rabbinic Literature as a Source for the History of Jewish Sectarianism in the Second Temple Period," *DeadSeaDisc* 2 (1, '95) 14-57.

In light of the Qumran discoveries the article investigates the reliability of rabbinic testimony for understanding three aspects of the history of Second Temple Jewish sectarianism: the halakic points under debate, the identity of the groups to which the legal opinions were attributed, and the motivations or ideologies of the various groups in the Second Temple period. The rabbinic evidence is quite secure on the first matter, relatively accurate on the second, and least reliable on the third.—D.J.H.

1250r. D. BOYARIN, *Carnal Israel. Reading Sex in Talmudic Culture* [*NTA* 38, p. 316].

M. PESKOWITZ, "Imagining the Rabbis: Daniel Boyarin and 'Israel's' Carnality," *RelStud Rev* 21 (4, '95) 285-286, 288-290.—This is the first book on the Talmud with greater attachments to the interpretive practices of "cultural studies" than to the inheritance of the *Wissenschaft des Judentums* and its late 20th-century proponents. It is at its best not when tying together loose ends and finding solutions, but when it shows how various religious cultures—rabbinic, Hellenistic Jewish, and Christian—attempted to tie loose ends together. It can be read successfully not only by scholars but also by undergraduates.—D.J.H.

1251. S. P. Brock, “A Palestinian Targum Feature in Syriac,” *JournJewStud* 46 (1-2, ’95) 271-282.

Phraseology of Palestinian Jewish origin in the Peshitta like *ʾetgli ʿal* ([God] “was revealed over”) became familiar to Syriac exegetical tradition at a very early stage, thanks to the prominent presence in the early Syriac-speaking Christian community of Jewish converts who at some time had connections with Palestinian circles out of which the Palestinian Targum tradition emerged.—D.J.H.

1252. G. Bronstein, “Familia en el judaísmo y en la tradición judía,” *Revista Teológica Limense* [Lima] 28 (2-3, ’94) 127-145.

The article surveys the biblical tradition of marriage (based especially on the OT patriarchal narratives) and discusses the Jewish halakah concerning marriage and family. After treating terminology and related topics, it describes Jewish marriage rituals, and closes with observations on polygamy and monogamy and on divorce.—D.J.H.

1253. J. Chmiel, “Genisa — verborgenes Erbe. Die Kairoer Genisa und die Genisot der neuzeitlichen Synagogen,” *AnalCracov* 26 (’94) 169-172.

After describing the traditional function of the *gĕnîzâ* in Jewish synagogues, the article calls attention to the important materials discovered in the 1890s in the Cairo Geniza and reflects on possible contributions to the “hidden legacy” of Judaism that might come from the *gĕnîzôt* of modern European synagogues.—D.J.H.

1254. M. Cohen, “‘Torah’ dans les Pirqey Àbot,” *MélSciRel* 52 (3-4, ’95) 322-332.

The predominant understanding of the term *tôrâ* in tractate *ʾAbot* is not the “Law” or the precepts of the Mosaic code, but rather the study and teaching that contribute to the expansion of the religious code (*talmûd tôrâ*). This view of *tôrâ* as synonymous with *hôkmâ* helps to explain the maxim of Simeon the Just in *m. ʾAbot* 1:2 and its relation to the doctrinal controversy reported in *ʾAbot deRabbi Nathan*.—D.J.H.

1255. N. de Lange, “Hebrew/Greek Manuscripts: Some Notes,” *JournJewStud* 46 (1-2, ’95) 262-270.

The article deals with Jewish manuscripts written in a combination of Hebrew and Greek, in which the Greek is written in Hebrew characters. Comments on these texts are arranged under four headings: Bible, liturgy, theology, and philology.—D.J.H.

1256. L. Derousseaux and J. Bernard, “Bilan de l’équipe de recherche sur ‘Judaïsme et christianisme des origines’: méthodologie pour l’analyse d’une rupture,” *MélSciRel* 52 (3-4, ’95) 301-321.

The article first explains various aspects of the project undertaken by a research team at Lille: the method of working, the objective (clarifying the relations between Judaism and early Christianity), pertinent sources, questions, the research calendar, and so forth. Then with reference to the saying of Simeon the Just in *m. ʾAbot* 1:2, it reports on several lectures about topics raised by the maxim and related matters.—D.J.H.

1257. G. Glazov, “The Invocation of Ps. 51:17 in Jewish and Christian Morning Prayer,” *JournJewStud* 46 (1-2, ’95) 167-182.

The connotation of the invocation in the context of rabbinic debates about the need to frame prayers with petitions, about fluency and concentration, and about the need to join *Tefillah* and *Ge'ullah,* as well as the liturgical-mystical targumic connotation assigned to the phrase "opening the mouth" in prayer give the invocation of Ps 51:17 ("Lord, open my lips") before the Eighteen Benedictions such specific meanings and explain the Jewish origin of each one of the elements sufficiently enough that arguments about Hellenistic or Christian influences begin to seem superfluous.—D.J.H.

1258. A. GOSHEN GOTTSTEIN, "Four Entered Paradise Revisited," *HarvTheolRev* 88 (1, '95) 69-133.

The article offers an alternative interpretation of the story of the four who entered *pardēs* (or the orchard) to the mystical approach proposed by C. R. A. Morray-Jones [§§ 38-916, 1521]. After discussing methodological problems, it deals with the earliest sources (*m. Ḥag.* 2:1; *t. Ḥag.* 2:1-7), the need for reading the story in the context of the Tosefta, the problem of genre, orchard parables in rabbinic literature, the parabolic dimension of the *pardēs* story, traditions about three sages (constructing the typological list), and the "mystical collection" (historical reality and ideological tendency). It concludes with responses to Morray-Jones and reflections on the significance of the story for the history of Jewish mysticism.—D.J.H.

1259. M. J. HELLER, "Designing the Talmud: The Origins of the Printed Talmudic Page," *Tradition* 29 (3, '95) 40-51.

What makes the Talmud unique among the first printed Hebrew and Latin books was the adoption of a fixed pagination. The article traces the development of the content and format of the talmudic page from the earliest printed versions in the late 15th century to the 19th century. The accepted page remains essentially unchanged from editions of the Talmud printed in Italy in the first half of the 16th century.—D.J.H.

1260. M. S. JAFFEE, "Writing and Rabbinic Oral Tradition: On Mishnaic Narrative Lists and Mnemonics," *Journal of Jewish Thought & Philosophy* [New York] 4 (1, '94) 123-146.

This exploration of the interpenetration of oral and written modalities focuses on three texts from the Mishnah: narrative and song in *m. Tamid* 3:7 ff., list-making in *m. ʿErubin* 10:10-14, and the complex mnemonic in *m. Pesaḥim* 2:5-6. The aural/oral tracts inscribed in the mishnaic texts reflect written forms of composition and transmission. What rabbinic disciples encountered as "oral tradition" was the performative embodiment of memorized rabbinic manuscript.—D.J.H.

1261. J. NEUSNER, "Was Rabbinic Judaism Really 'Ethnic'?" *CathBibQuart* 57 (2, '95) 281-305.

Distinguishing the ethnic from the religious aspect of "Israel" for the documents of the dual Torah defies the evidence. There is no ethnic Israel that is distinct from a religious Israel. For rabbinic Judaism "Israel" forms a category that is *sui generis,* supernatural; entering "Israel" by coming under the wings of the Shekinah bears nothing in common with joining an ethnic group. This thesis is developed according to the following outline: Who is an Israelite?; What is Israel?; Israel and God; Israel in the Mishnah; Israel in the Talmud of the Land of Israel and related midrashic compilations; Israel in rabbinic Judaism and in the system of Paul; and the source of an ethnic classification of Israel (Paul's system read in the light of the later separation of Judaism from Christianity).—D.J.H.

1262. M. R. Niehoff, "The Return of Myth in Genesis Rabbah on the Akeda," *JournJew Stud* 46 (1-2, '95) 69-87.

Genesis Rabbah on Genesis 22 draws a decidedly mythological picture of the Aqedah when it suggests that Abraham resigned himself only unwillingly to the notion of a substitute for his son, and insists that true devotion to God must be shown by actually offering up Isaac. Moreover, it presents the Aqedah in the context of intricate family relationships, stressing the dialectics between father and son. The "oedipal" dimension is highlighted by the midrashic image of Isaac and Ishmael competing for physical injuries, especially circumcision and sacrifice, which are desired as clear tokens of succession.—D.J.H.

1263. M. Perani and G. Stemberger, "Nuova luce sulla tradizione manoscritta della *Tosefta:* i frammenti rinvenuti a Bologna," *Henoch* 16 (2-3, '94) 227-252.

The discovery of two whole bifolios from a medieval Tosefta manuscript recently made in the Bologna state archive (MS Hebr. frgs. 14 and 375) sheds new light on the textual tradition of the work. The bifolios contain *t. Yoma* 1:10–2:12; *t. Roš Haššana* 2:3-16; and *t. Megilla* 1:11–2:16. The Bologna Tosefta fragments reflect an ancient Palestinian tradition related to (but better than) the Vienna manuscript.—D.J.H.

1264. F. H. Polak, "'The Restful Waters of Noah': *my nḥ—my mnḥwt,*" *Journal of the Ancient Near Eastern Society* [New York] 23 ('95) 69-74.

The connections between the name "Noah" and expressions of stability and "rest" are made explicit by some rabbinic comments on the derivation of the name. The polarity of the Flood's vehemence and the notion of "rest" is not only fundamental to the structure of the biblical narrative but also a permanent feature from the prebiblical Akkadian epic to the innerbiblical (see Isa 54:9; Ps 23:2) and postbiblical literature.—D.J.H.

1265. J. Rovner, "Rhetorical Strategy and Dialectical Necessity in the Babylonian Talmud. The Case of Kiddushin 34a–35a," *HebUnCollAnn* 65 ('94) 177-231.

The *sugya* in *b. Qiddušin* 34a–35a deals with the exemption of women from generic time-bound commandments, including morning and evening prayers, and wearing phylacteries. After an introduction to rhetorical strategy in the Babylonian Talmud, the article considers the arguments of the *sugya,* the commandments selected for inclusion, the midrashic background (tannaitic sources, Talmud Yerushalmi), and the redactional strategy of the text in the Babylonian Talmud (grounding the basic exemption, the "exceptions list" and the generation of argumentation).—D.J.H.

1266. A. Samely, "Stressing Scripture's Words: Semantic Contrast as a Midrashic Technique in the Mishnah," *JournJewStud* 46 (1-2, '95) 196-229.

The article examines the evidence in the Mishnah for the midrashic technique of exploring the "literal" meaning of biblical words by using other words as semantic contrast. After reflecting on the nature of semantic contrast (choosing one word to the exclusion of others), it considers what Scripture excluded (contrast-midrash in the Mishnah), complex contrast constructions (other reformulations of semantic exclusivity), and cases of contrast midrash in the Mishnah. An appendix (pp. 226-229) provides a list of midrashic contrast-units in the Mishnah.—D.J.H.

1267. M. L. SATLOW, "'Wasted Seed,' the History of a Rabbinic Idea," *HebUnCollAnn* 65 ('94) 137-175.

The idea that the nonprocreative emission of semen is condemned is limited to the redactorial strata of the Babylonian Talmud. Whereas for the Palestinian rabbis (like their non-Jewish counterparts) sexual self-control and procreation (and not semen per se) were areas of concern, later Babylonian rabbis may have assumed that semen possesses special powers. This thesis is developed through a close reading of *b. Niddah* 13a-b, examination of other occurrences of the idea in rabbinic literature, and comparison with nonrabbinic sources.—D.J.H.

1268. P. SCHÄFER, "The Magic of the Golem: The Early Development of the Golem Legend," *JournJewStud* 46 (1-2, '95) 249-261.

The article traces the history of the Golem figure from Psalm 139:16, through rabbinic literature and the *Sefer Yeṣirah,* to the Ashkenazi Hasidim of the 12th and 13th centuries. The midrash largely supports the interpretation of the *gôlem* as the yet unfolded embryo. By relating it exclusively to Adam, the midrash underlines the notion of humankind as collective. But one passage in the Babylonian Talmud (*b. Sanh.* 65b) mentions the creation of an artificial man and thus is an important link in the development of the Golem legend.—D.J.H.

1269. S. STERN, "The Concept of Authorship in the Babylonian Talmud," *JournJewStud* 46 (1-2, '95) 183-195.

The Babylonian Talmud's flexible treatment of attributions may have been due to a flexible concept of authorship. After considering the concept of authorship from an anthropological perspective, the article examines early rabbinic attitudes toward individual authorship, shared authorship, and collective tradition. Then it shows how the Bavli's ambivalent notion of authorship involves a dynamic blurring of the concepts of individual authorship and anonymous tradition.—D.J.H.

1270. L. TEUGELS, "Midrasj in, en, op de bijbel? Kritische kanttekeningen bij het onkritische gebruik van een term (Midrash in and on the Bible?)," *NedTheolTijd* 49 (4, '95) 273-290.

After discussing the term "midrash," the article considers the use and misuse of the term in OT and NT exegesis, as well as in popularizing biblical studies in the Netherlands. Biblical scholars need to engage in detailed and serious study of the rabbinic texts if they are to use the rabbinic midrashim properly and fruitfully in their work. They should realize that "midrash" is a very specific rabbinic way of dealing with Scripture and that an "extended" use of the term is more often than not inaccurate.—D.J.H.

1271. D. ZUCKER, "Jonah's Journey," *Judaism* 44 (3, '95) 362-368.

Although in early rabbinic texts Jonah is criticized for his actions, the later midrashim ignore his repression of prophecy and present him in a positive light (perhaps to counter his co-option by the early church). The article examines the haggadic sources about Jonah under ten headings, concluding that even though the rabbinic Jonah may be flawed, he has many redeeming virtues.—D.J.H.

Rabbinics, §§ 40-948, 967.

1272. E. Baynham, "Who put the 'Romance' in the Alexander Romance?: The Alexander Romances within Alexander Historiography," *Ancient History Bulletin* [Calgary] 9 (1, '95) 1-13.

This investigation of the relation of the early Alexander Romance recensions to historical traditions focuses on the various versions of Alexander's taming of his horse Bucephalas and of his meeting with the Indian king Porus. Despite the exaggerations that one expects with any literature that is apparently a mixture of oral or local folklore and literary elements, as well as the opportunities for distortion, interpolation, and contamination that must occur when so many redactions are being made, the early Alexander Romance traditions nevertheless at times remain surprisingly homogeneous. They have a place within Alexander historiography.—D.J.H.

1273. C. J. Classen, "Rhetoric and Literary Criticism: Their Nature and Their Functions in Antiquity," *Mnemosyne* [Leiden] 48 (5, '95) 513-535.

Ancient Greek and Roman authors of rhetorical handbooks spend little time on general reflections. In developing their rules and formulating their precepts, they accept the criteria and follow the standards that others or they themselves have observed in literary masterpieces. Literary critics, on the other hand, when evaluating works of literature make extensive use of the standards and categories developed by rhetoricians. While literary criticism and rhetoric were closely connected, their functions differed fundamentally. Insofar as literary experience and insight of the past could be classified and formulated as rules, they found their way into the rhetorical handbooks. But the development of literary taste and the maintenance of high standards of literary criticism were achieved not through the codification and transmission of precepts but through the ever new study and appreciation of actual literature.—C.R.M.

1274. F. E. Cranz, "Quintilian as Ancient Thinker," *Rhetorica* 13 (3, '95) 219-230.

Quintilian worked with an exhaustive dualism of *res* and words; there are no meanings. For him, *res* spans both what is outside the mind and what is taken into the mind, so that there is no medieval-modern trichotomy of words, meanings, and things. For Quintilian, the purpose of mind is to receive the outside world into itself, and this world in the mind is the self, whereas in the medieval-modern context the primary function of mind or self is to create meanings in the mind so as to think about things outside the mind. [The same fascicle contains five articles on the historical influence of Quintilian by J. O. Ward (pp. 231-284), S. I. Camporeale (pp. 285-300), P. France (pp. 301-321), H. Schanze (pp. 323-336), and J. Kraus (pp. 337-343).]—D.J.H.

1275. M.-P. Delaygue, "Les Grecs connaissaient-ils les religions de l'Inde à l'époque hellénistique?" *Bulletin de l'Association Guillaume Budé* [Paris] 54 (2, '95) 152-172.

Information about India that circulated in Greece increased considerably during the Hellenistic period. Nevertheless, those Greeks who remained in Athens did not know the religions of India apart from Brahmanism, and that only imperfectly. Their contemporaries in India did experience the Indian religions, and particularly at Gandhara there were conversions to Buddhism.—D.J.H.

1276. H. I. Flower, "*Fabulae Praetextae* in context: when were plays on contemporary subjects performed in Republican Rome?" *ClassQuart* 45 (1, '95) 170-190.

Fabulae praetextae on contemporary themes were written for a particular patron on a specific occasion, probably special *ludi*. Their meaning and importance were inextricably connected to the spectacle in the context of the immediate political climate, and this helps to explain their ephemeral interest and the few fragments quoted by later authors. Their purpose was directly connected with explaining a vow taken by a general in battle. The vow would later be fulfilled either by votive games or by the dedication of a temple, at which a *praetexta* could recall the circumstances of the promise, the character of the general, and his relationship with the gods.—D.J.H.

1277. T. K. Hubbard, "Intertextual Hermeneutics in Vergil's Fourth and Fifth Eclogues," *ClassJourn* 91 (1, '95) 11-23.

This examination of two significant tissues of allusion in Vergil's *Eclogues* (to Catullus 64 in *Ecl.* 4 and to the proem of Lucretius 5 in *Ecl.* 5) suggests that we need to move beyond a model of interpretation that relies on one-dimensional constructions of allusive significance and univocal concepts of authorial intention. We see in these texts at least three levels of allusive hermeneutics at play simultaneously: (1) a naive reading of the text, (2) an allusive reading, and (3) an ironic reading of the allusion. Through measured deployment of hermeneutic indeterminacies, Vergil created in *Eclogue* 4 a text that could survive the subsequent twists and turns of history. Partisans of various stripes would be free to identify the mystery child as they wished, and read the praise either as straightforward encomium or as an allusive ambiguation of the hegemonic discourses of power. The Vergilian allusions hedge the political program that each eclogue appears on the surface to endorse, and should encourage some revaluation of many common assumptions about the political intent of Vergil's *Eclogues* as a whole.—C.R.M.

1278. S. R. Joshel, "Female Desire and the Discourse of Empire: Tacitus's Messalina," *Signs* 21 (1, '95) 50-82.

This examination of Tacitus' account of Valeria Messalina (*Annals* 11) approaches his Messalina as a fiction for the terms through which the Romans experienced their own present and its history. Modern historians' attempts to define Messalina's agency as a historical figure cannot escape Tacitus' construction of her excessive desire, her violence, and her ambiguous voice that moves the narrative but is essentially mute. As a unified agent this Messalina is a pretense. She functions as a sign in a Roman imperial discourse. As such, woman figures empire good and bad, present and past. The discourse of empire that employs woman as sign leaves its mythic mark. It culturally produces woman as a creature whose desires are inordinately large and dangerous: Let loose, they overwhelm and violate men.—C.R.M.

1279. D. Konstan, "Patrons and Friends," *ClassPhilol* 90 (4, '95) 328-342.

This paper first shows that however much the ancients discussed the problem of friendship between people of different social status and power, they understood by friendship something quite different from relations of domination and dependency. Thus friendship was not entirely assimilable to the structure of clientage, and when the two coexisted there was always a certain tension between them. This left room for appeals to the nature of friendship as a means of exposing the coercive aspects of contemporary patron-client relationships. The second part of the paper examines two cases in which this latter strategy is applied by Romans poets (Juvenal, *Sat.* 5; Horace, *Epist.* 18). To be a friend meant to engage in an elective and mutual relationship based on altruistic generosity that transcended differences of status. The idea of friend was never reduced to that of patron or client.—C.R.M.

1280. A. Meredith, "Stoicism: a practical path to goodness," *Month* 255 (9-10, '95) 359-362.

The primary aim of Stoicism was the well-being (εὐδαιμονία) of the individual in a largely foreign world, and it translated that well-being in terms of virtue. Stoicism was a practical philosophy that stressed the discovery and acceptance of one's limits, as well as the importance of action.—D.J.H.

1281. P. Rose, "Cicero and the Rhetoric of Imperialism: Putting the Politics Back into Political Rhetoric," *Rhetorica* 13 (4, '95) 359-399.

Cicero's speeches on behalf of Pompey's special command against Mithradates (*Pro lege Manilia,* 66 B.C.) and in favor of extending Caesar's command in Gaul (*De provinciis consularibus,* 56 B.C.) contributed substantially to the empowerment of the two great imperialist generals who destroyed the Roman republic. Applying a Marxist reading particularly indebted to P. Macherey, the article explores the internal contradictions of these texts as pointers to the contradictions of late republican society that constituted the very conditions of possibility for Cicero's political participation.—D.J.H.

1282. J. Siat, "La pensée philosophique dans les inscriptions funéraires païennes d'Italie au début de l'ère chrétienne," *RevSciRel* 68 (4, '94) 427-446.

After considering the origin of the philosophical influences on pagan funerary inscriptions in Italy at the beginning of the Christian era, the article discusses some of the representations of the human condition in the inscriptions: duality, Epicurean views, and philosophy and death. Then it treats philosophical attitudes toward death in them: *carpe diem,* living according to reason, living in serenity, the afterlife of the philosophers, and living or dying.—D.J.H.

1283. J. P. Small, "Artificial Memory and the Writing Habits of the Literate," *Helios* 22 (2, '95) 159-166.

No classical society was ever fully literate in the sense of being able not just to write well but to retrieve well. An understanding of both natural and artificial memory is essential to a fuller understanding of classical antiquity. The essay discusses the actual mechanics (and complications) of reading and writing in antiquity (both activities engaged in without the aid of a table; *scriptura continua*), classical training in mnemotechnics, and the ancient concept of accuracy as "gist." Writers in antiquity did not organize their excerpts by sorting them on the ground or on the table but by arranging them in their heads. Once we understand that the ancient standard of accuracy is gist, we can also understand why the ancients would so willingly rely on their memories for retrieval. [The same issue presents sketches of recent work on memory in humanistic research by J. Tatum (pp. 151-155) and the cognitive sciences by Small (pp. 156-158) as well as Tatum's treatment (pp. 167-174) of memory as a process of deliberate reconstruction of the past in *Odyssey* 23.]—C.R.M.

1284. R. STEWART, "Domitian and Roman Religion: Juvenal, *Satires* Two and Four," *Transactions of the American Philological Association* [Atlanta] 124 ('94) 309-332.

In *Satire* 2 Juvenal deals with Domitian's claim as censor to have restored the morals of the state. While the appeal to political traditions undermines traditional morality, a travesty of traditional rituals that guaranteed the domestic prosperity of the Roman state exposes political hypocrisy. Ritual hypocrisy provides a commentary on domestic policy. Similarly in *Satire* 4 Juvenal contrasts the cult of Vesta and religious rituals that guaranteed military enterprises with Domitian's leadership of war and religion. Ritual parody uncovers the pretense of religious scruple and traditional martial values. The allusions to ritual traditions in both satires appeal to a presumed standard with which to evaluate Domitian's political behavior.—D.J.H.

1285. R. ZANZARRI, "Cicerone, Plutarco, Apuleio sul 'divino'. Tre trattati quasi analoghi," *EuntDoc* 48 (2, '95) 233-250.

The article first considers Cicero's approach to religion as seen in his *De natura deorum* and other works in the context of various philosophical treatments of religion (Stoic, Epicurean, Academic). Then it describes and compares the interpretations of the "god" or δαίμων of Socrates given by Plutarch and Apuleius.—D.J.H.

The Early Church

1286. F. BOVON, "Miracles, magie et guérison dans les Actes apocryphes des apôtres," *JournEarlyChristStud* 3 (3, '95) 245-259.

This investigation of the place of miracle stories in the apocryphal Acts of the apostles contends that their function may be correctly defined only by their interaction with three other motifs: the word of the apostles, the sacraments, and martyrdom. After surveying the miracles of the apostles in the apocryphal Acts (victory over evil, variety of miracles, varied scope of the accounts, diverse images of the apostle), it reviews the place of the word, the sacraments, and martyrdom. These four poles (miracle, proclamation, sacrament, martyrdom) form a system that may not be subdivided. Together they convey the conviction that behind this world exists a divine world which alone is truly of value.—C.R.M.

1287. J. M. CANAL, "Versión latina A 'James' del Protoevangelio de Santiago," *Marianum* 56 (1-2, '94) 17-69.

The main part of this article (pp. 35-69) presents the Latin text of *Protevangelium of James* according to the Arundel manuscript (British Library, Arundel 404 [14th century] fol. 1-14), with brief notes at the foot of the pages. The introduction discusses the work of M. R. James on the text, the sources and related writings, the nature and origin of the text, and the designation of it as Latin version A "James" after M. R. James.—D.J.H.

1288. P. W. DUNN, "L'image de Paul dans les 'Actes de Paul,'" *FoiVie* 94 (4, '95) 75-85.

In order to assess the claim that the image of Paul in *Acts of Paul* is non-Pauline, the study examines seven features of that document's portrait of Paul: Paul the general, Hebrew convert, preacher, martyr, kind man, ascetic, and divine man. The author of *Acts of Paul* found inspiration for the representation of Paul in the Pauline letters. The transformation of a 1st-century Paul into a Paul of the 2nd century is completely understandable and pardonable in view of the changed circumstances.—C.R.M.

1289. C. A. Gieschen, "The Seven Pillars of the World: Ideal Figure Lists in the Christology of the Pseudo-Clementines," *JournStudPseud* 12 ('94) 47-82.

The author(s) of the Pseudo-Clementines adapted a portion of defined lists of ideal figures utilized in reviews of sacred history in Wisdom literature to be an element in the Christology of the True Prophet. This genre and the seven pentateuchal figures designated as "pillars" (Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses) gave the True Prophet additional historical grounding. The union of Wisdom/Spirit and Angel of the Lord mediator traditions is especially important for understanding the relation between the True Prophet and the pillars. This listing genre functioned as a visible Jewish Christian polemic against Marcionite, gnostic, Pauline Christian, and other groups.—C.R.M.

1290. E. Junod, "L'Église des premiers siècles fut-elle une 'minorité religieuse?'" *Supplément* [Paris] 194 ('95) 74-93.

The article first questions whether the modern term "minority" is applicable to the identity and mentality of early Christianity. Then it distinguishes three stages in the quest for Christian identity during the first three centuries A.D.: the emergence of Christians from the shadows, various approaches to Christian identity (a third type of humanity—*tertium genus,* a higher philosophy, the true religion), and the establishment of the age of unity (one God, one emperor, one empire).—D.J.H.

1291. A. Kirkland, "The beginnings of Christianity in the Lycus valley. An exercise in historical reconstruction," *Neotestamentica* 29 (1, '95) 109-124.

On the basis of Revelation 1–3, Philemon, Colossians, and various passages in Eusebius' *Ecclesiastical History* it is possible to construct an internally consistent picture of the beginnings of Christianity in the Lycus Valley. The foundation of the church at Laodicea may have been due to Philemon; that at Hierapolis, to the daughters of Philip; that at Colossae, to Epaphras. Laodicea was the place where the first Deuteropauline letter (Colossians) was written, where the first martyr bishop (Sagaris) was killed, and where the first council of some Asian churches on the Quartodeciman issue was held. During the 2nd century the church of Hierapolis came to the fore, particularly in the persons of its bishops Papias and Claudius Apolinarius.—D.J.H.

1292. J. M. Lieu, "The Race of the God-Fearers," *JournTheolStud* 46 (2, '95) 483-501.

While modern scholarship has sought to identify the historical bearers of the epithet "God-fearers," in the texts it belongs to a rhetoric of claims and counter-claims. After summarizing the main elements that constitute the modern debate about the God-fearers (noting the absence in Acts of the terms used in inscriptions [θεοσεβής, θεοσεβεῖς] and the lack of epigraphical evidence for the terms used in Acts [οἱ φοβούμενοι τὸν θεόν, οἱ σεβομένοι τὸν θεόν]), the article explores the use of the term "God-fearing" (θεοσεβής) in literary sources. Both the idea of Christians as a race (γένος) and an emphasis on their "fear of God" (θεοσέβεια) seem to have emerged widely in the middle of the 2nd century. To claim successfully to be "God-fearing" offered Christians a defense against charges both of impiety and atheism and of superstition. It also allowed an assertion of Christian monotheism and rejection of idolatry, which, although inherited from its Jewish antecedents, implicitly or explicitly denied that Jews or anyone else could also claim the epithet.—C.R.M.

1293. A. McGowan, "'First Regarding the Cup . . .': Papias and the Diversity of Early Eucharistic Practice," *JournTheolStud* 46 (2, '95) 551-555.

Irenaeus' quotation (*Adv. haer.* 5.33.3-4) of Papias' depiction of eschatological plenty, which seems to allude to the eucharistic elements of wine and bread, may be added to the apparent witnesses to a cup-bread order for the Eucharist found in *Didache* 9–10 and 1 Cor 10:16.—C.R.M.

1294. A. M. Serra, "Alle origini della letteratura assunzionista. Uno studio di Frédéric Manns," *Marianum* 56 (1-2, '94) 291-309.

Based on Manns's *Le récit de la Dormition de Marie* (1989), this article discusses the text of MS Vat. grec. 1982 and other versions of the work, the literary structure, redaction and tradition, the convergence of symbols, theology (Christology, Mariology, ecclesiology), and date of composition. The principal contribution of Manns's work has been to clarify the Jewish cultural matrix of this and other works about Mary's passing.—D.J.H.

1295. W. Speyer, "Die Kirchenschriftsteller und die Juden," *IntKathZeit/Communio* 24 (3, '95) 225-233.

Whereas Paul, the Evangelists, and the author of Hebrews focused on Jesus as the Messiah promised in the OT and his Davidic sonship, early Christian writers of the 2nd and 3rd centuries stressed other titles (Son of God, Son of Man) and promoted the Pauline thesis that faith in Jesus abrogates the Mosaic ceremonial laws. A decisive change in Christian-Jewish relations occurred with the new political situation brought about in the 4th century by Constantine and Theodosius I.—D.J.H.

Early Church, §§ 40-821, 931, 1070.

Gnosticism

1296. W. A. Löhr, "La doctrine de Dieu dans *La lettre à Flora* de Ptolémée," *RevHistPhil Rel* 75 (2, '95) 177-191.

After some observations on Ptolemy himself, the article first examines the theology of *Letter to Flora* and critiques G. Quispel's reading of it in the context of the Valentinian system. Then it proposes that *Letter to Flora* be interpreted as an exegesis of the OT Law dependent on both a Platonizing theology and Marcionite doctrine. Finally, it compares the resultant characterization with Irenaeus' report on the Valentinian system in *Adv. haer.* 1.1-9. Ptolemy emerges as a skilled and conscientious exegete. He adopted Marcion's solution to the problem of the OT Law in a nuanced sense and attempted to modify it by the introduction of Platonic conceptions.—C.R.M.

1297. G. Lüdemann, "The History of Earliest Christianity in Rome: I. Valentinus and Marcion. II. Ptolemaeus and Justin," *Journal of Higher Criticism* [Madison, NJ] 2 (1, '95) 112-141.

An English version of an article that originally appeared in *Zeitschrift für die neutesta-*

mentliche Wissenschaft [§ 24-673]. This investigation of notable figures in the history of early Christianity at Rome concludes that Marcion separated from the Roman congregation of his own accord and confronted it with his own church. Valentinus remained within the Roman congregation and worked as an admired teacher in a school setting. In the same setting and at the same time, Justin and Ptolemaeus taught in Rome and shared a strong opposition to Marcion.—C.R.M.

1298. G. J. Riley, "A Note on the Text of *Gospel of Thomas* 37," *HarvTheolRev* 88 (1, '95) 179-181.

Examination of the photographs of *Gospel of Thomas* supports the continuation of Logion 37 as "then you will come to" rather than as "then you will see." Jesus tells the disciples that when the body is removed from the soul at death (like clothing from a body), then "you will come to the son of the Living One and you shall not fear."—D.J.H.

1299. R. A. Segal, "Gnosticism, ancient and modern," *ChristCent* 112 (32, '95) 1053-1056.

The thinkers most credited with the application of the label "gnostic" to modernity have paralleled but not equated the ancient outlook with the modern one. After commenting on the views of H. Jonas, E. Voegelin, and C. G. Jung on gnosticism, the article briefly reviews the recent books by J. Singer, G. Filoramo, and I. P. Couliano. It concludes that Singer, Filoramo, Couliano, and their predecessors single out different aspects of both gnosticism and modernity, and, by evaluating ancients through modern eyes, they project onto gnosticism their own hopes, anxieties, and convictions.—C.R.M.

1300. B. Thiering, "The Date and Unity of the Gospel of Philip," *Journal of Higher Criticism* [Madison, NJ] 2 (1, '95) 102-111.

There are important passages in *Gospel of Philip* that cannot be dated after A.D. 70 (e.g. 51:29–52:24). Moreover, the apparent disunity of the successive sayings may come from our lack of information about the sense that connects them. A mission to Gentiles initiated by a group derived from Qumran using Eden themes, with the promise of salvation as a return to Eden, may well lie behind the Eden language in *Gospel of Philip* 73:8–74:12.—C.R.M.

Gnosticism, §§ 40-754, 1014.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

H.-J. BECHTOLDT, *Die jüdische Bibelkritik im 19. Jahrhundert* (Stuttgart—Berlin—Cologne: Kohlhammer, 1995, DM 128) ii and 485 pp. Bibliography. Indexed. ISBN: 3-17-013914-2.

Prepared as a doctoral dissertation under the direction of G. Mayer and accepted in 1995 by the department of Evangelical theology at the Johannes Gutenberg Universität in Mainz, this investigation of Jewish biblical criticism in the 19th century first considers the historical foundations of the Jewish Reform movement as well as the role of the rabbinical seminaries (in Breslau and Berlin) and their founders. Then it focuses on the contributions of five major figures: Leopold Zunz as the founder of the "Wissenschaft des Judentums," David Einhorn, Abraham Geiger, Kaufmann Kohler, and David Hoffmann. Particular attention is given to the relation of these Jewish interpreters to the dominant Protestant biblical scholarship of the time and its value for understanding Christian-Jewish relations.

Bericht der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1992 bis 1994 (Münster: Hermann Kunst-Stiftung, 1995, paper) 97 pp. Bibliography.

This fascicle [see *NTA* 36, p. 409] contains articles by W. Richter on the lectionary notations of the palimpsest MS 0233, A. Juckel on the history of the revision of the Syriac Harklean version, and H. Strutwolf on methodology in evaluating citations of the NT in patristic works. Also included are a memorial tribute by E. Lohse on K. Aland (1915-94), a report on the activities of the institute from 1992 to 1994, memorial notes on M. Black and L. Leloir, and other information.

E. BEST, *Interpreting Christ* (Edinburgh: T&T Clark, 1993, paper $24.95) vii and 203 pp. Indexed. ISBN: 0-567-29215-0.

The ten essays gathered in this volume concern Scripture, tradition, and the canon of the NT [§ 24-1]; interpreting the NT and interpreting Christ [§ 25-769]; the literal meaning of Scripture, the historical-critical method, and the interpretation of Scripture [§ 26-395]; defining the central message of the NT (1986); exorcism in the NT and today [§ 22-95]; the interpretation of tongues [§ 20-542]; the commentators and the Gospels [§ 13-94]; fashions in exegesis with reference to Eph 1:3 (1987); Paul and Thecla; and how the early Christians explained Jesus' significance—"made to measure, or off the peg?" Best is emeritus professor of divinity and biblical criticism at the University of Glasgow.

Biblia de América. Traducción íntegra de los textos originales con introducciones, notas, mapas, cronología y vocabulario bíblico (Madrid: Casa de la Biblia, 1994) xiii and 1981 pp., 37 maps, chart. Co-editions by Verbo Divino (ISBN: 84-7151-996-8) and others.

The fruit of a project begun in 1982, this volume presents Spanish translations of each biblical book, along with introductions, explanatory notes, maps, a chronological table, and a forty-page biblical dictionary. The Gospels and Acts were prepared by S. Guijarro (Matthew); F. P. Herrero (Mark); D. Mínguez, L. F. García-Viana, and Guijarro (Luke-Acts); and F. F. Ramos (John). The remaining books were prepared by M. Salvador (Pauline letters, James, 1–2 Peter, Jude, Revelation), G. Pérez (Pastorals), G. Mora and L. Rubio (Hebrews), and Ramos (1–3 John).

Biblical Archaeology Review/Bible Review 20-Year Index (1975-1994) (Washington, DC: Biblical Archaeology Society, 1995, paper) 121 pp. ISBN: 1-880317-40-0.

This index to *Biblical Archaeology Review* (1975-94) and *Bible Review* (1985-94) is divided into three parts: title index (pp. 3-26), author index (pp. 27-59), and subject index (pp. 61-121). The listings include articles, book reviews, significant letters to the editor, and sidebar articles. The information is presented on four-column pages.

D. A. BLACK, *Linguistics for Students of New Testament Greek. A Survey of Basic Concepts and Applications* (2nd ed.; Grand Rapids: Baker, 1995, paper $11.99) xviii and 216 pp. Bibliographies. Indexed. LCN: 95-15091. ISBN: 0-8010-2016-6.

The first edition of this explanation of the basic principles of linguistics for students of NT Greek was described in *NTA* 32, p. 361. The second edition includes a new chapter on the place of discourse analysis (textlinguistics) in NT exegesis as illustrated with reference to Philippians and updated bibliographies that enable readers to appreciate the recent surge of interest in biblical linguistics. Black is also the author of *Learn to Read New Testament Greek. Expanded Edition* (1994).

W. R. BODINE (ED.), *Discourse Analysis of Biblical Literature. What It Is and What It Offers,* SBL Semeia Studies (Atlanta: Scholars Press, 1995, cloth $44.95, paper $29.95) x and 264 pp. Bibliographies. Indexed. LCN: 94-27542. ISBN: 0-7885-0010-4 (cloth), -0011-2 (paper).

After Bodine's eighteen-page introduction to the nature and value of discourse analysis of biblical literature, this volume offers two analyses of OT texts: R. E. Longacre on building for the worship of God (Exod 25:1–30:10), and D. M. Carr on Isa 40:1-11 in the context of the macrostructure of Second Isaiah. Next it provides three papers on theory: R. Buth on functional grammar of Hebrew and Aramaic (an integrated textlinguistic approach to syntax), K. E. Lowery on the theoretical foundations of Hebrew discourse grammar, and T. Meltzer on stylistics for the study of ancient texts (wanderings in the borderlands). Then it presents two essays on grammar: C. L. Miller on discourse functions of quotative frames in biblical Hebrew narrative, and D. M. Gropp on progress and cohesion in biblical Hebrew narrative. Also included is Lowery's 41-page classified discourse analysis bibliography.

J. BRECK, *The Shape of Biblical Language. Chiasmus in the Scriptures and Beyond* (Crestwood, NY: St. Vladimir's Seminary Press, 1994, paper $16.95) x and 387 pp. Bibliography. Indexed. LCN: 94-30129. ISBN: 0-88141-139-6.

Breck, professor of NT at St. Vladimir's Orthodox Theological Seminary, first explains the basic features of Hebrew poetry and focuses on the concentric parallelism that characterizes chiasmus. Then he considers various passages in the Synoptic Gospels (narratives and discourses), John's Gospel, and the Pauline epistles to illustrate the authors' use of chiastic structuring and its importance for interpreting the meaning of the text. Finally he traces the persistence of chiasmus from intertestamental Jewish texts down to the present. He concludes with reflections on the laws of chiasmus and on the hermeneutical principles or insights that can be derived from the study of chiasmus that directly serve the task of exegesis.

W. BRUEGGEMANN ET AL., *Texts for Preaching. A Lectionary Commentary Based on the NRSV. Year A* (Louisville, KY: Westminster John Knox, 1995, $32) ix and 589 pp. Indexed. LCN: 93-8023. ISBN: 0-664-21927-6.

The commentary for the lectionary readings for Year B (Mark) was described in *NTA* 38, p. 274, and the one for Year C (Luke) was noticed in *NTA* 39, pp. 311-312. For Year A (Matthew) the studies of the OT texts and Psalms were written by Brueggemann and J. Newsome. B. Gaventa was the author of the commentaries on the Epistles, and C. Cousar prepared the discussions of the Gospel texts. Each also contributed introductory essays.

J. M. CABALLERO CUESTA, *Hermenéutica y Biblia* (Estella [Navarra]: Verbo Divino, 1994, paper 1,500 Ptas) 256 pp. ISBN: 84-7151-961-5.

Cabellero, professor of biblical studies on the theological faculty at Burgos, first considers 20th-century developments in hermeneutics in modern philosophy and in Catholic biblical and theological studies. Then he describes and assesses five exegetical methods: the historical-critical method, structural and semiotic analysis, sociological analysis, materialist interpretation, and psychological interpretation. Finally he reflects on ways of integrating the new methods in the literary, historical, and theological study of the Bible. A fifty-page appendix traces the development of biblical interpretation in the Catholic church from Pope Leo XIII's *Providentissimus Deus* (1893) to the Pontifical Biblical Commission's document on "The Interpretation of the Bible in the Church" (1993).

J. CAMERY-HOGGATT, *Speaking of God. Reading and Preaching the Word of God* (Peabody, MA: Hendrickson, 1995, paper $16.95) ix and 277 pp., 14 figs. Indexed. LCN: 95-42127. ISBN: 1-56563-172-2.

Camery-Hoggatt, associate professor of NT at Southern California College in Costa Mesa and author of *Irony in Mark* (1992), first stresses the need to recognize the strengths and limitations of the interpretive paradigm one is using, and argues that there is a clear and direct connection between a reader-oriented paradigm and the preacher's concern for the rhetorical structure of the sermon. Then with the help of information about language developed in the cognitive and social sciences, he presents a working paradigm of exegesis that respects and replicates the readerly activities that the writer assumed his readers would use. Finally he demonstrates the practical character of this approach to biblical interpretation, with direct and clear implications for constructing sermons.

D. A. CARSON AND J. D. WOODBRIDGE (EDS.), *Hermeneutics, Authority, and Canon* (Grand Rapids: Baker, 1995, paper $24.99; Carlisle, UK: Paternoster) xii and 468 pp. Indexed. LCN: 95-14093. ISBN: 0-8010-2050-6 (B), 0-85364-716-X (P).

The first edition of this complement to *Scripture and Truth* (1983) was described in *NTA* 31, p. 89. The nine papers contained in it are by Carson on recent developments in the doctrine of Scripture, K. J. Vanhoozer on the semantics of biblical literature (truth and Scripture's diverse literary forms), M. Silva on the place of historical reconstruction in NT criticism, C. L. Blomberg on the legitimacy and limits of harmonization, D. J. Moo on the problem of *sensus plenior,* J. M. Frame on the Spirit and the Scriptures, Woodbridge on misconceptions about the impact of the "Enlightenment" on the doctrine of Scripture, G. W. Bromiley on the authority of Scripture according to K. Barth, and D. G. Dunbar on the biblical canon. The editors have provided a two-page preface to the new edition.

S. L. COX, *Essentials of New Testament Greek. A Student's Guide* (rev. ed.; Nashville, TN: Broadman & Holman, 1995, paper $14.99) ix and 269 pp. Bibliography. ISBN: 0-8054-1096-1.

Intended to accompany T. Sawyer's revision of R. Summers's *Essentials of New Testament Greek* [*NTA* 40, p. 330], this workbook is designed to aid the student of NT Greek in learning the matrix of grammar rather than only translating passages. The goal is to develop competency in translation and in understanding grammatical principles. The thirty-one lessons are keyed to the chapters in the textbook: the letters and sounds of Greek, pronunciation and accents, verbs—present active indicative, and so forth. Cox is assistant professor of NT and Greek at Mid-America Baptist Theological Seminary in Memphis, TN.

I. V. CULLY, *The Bible in Christian Education* (Minneapolis, MN: Fortress, 1995, paper $11) vi and 154 pp. Indexed. LCN: 95-3486. ISBN: 0-8006-2806-3.

After explaining how the Bible is the foundation for Christian education, this volume outlines scholarly (textual, literary, and other) approaches to biblical study and explores the theological understandings of the Bible necessary for thoughtful study (revelation, authority, inspiration). Then it deals with general methods of Bible study and with teaching the Bible to children, youth, and adults, respectively. Finally it treats the Bible in worship, spiritual development, and Christian living. Cully is professor emeritus of religious education at Lexington Theological Seminary in Kentucky.

M. K. Cunningham, *What is Theological Exegesis? Interpretation and Use of Scripture in Barth's Doctrine of Election* (Valley Forge, PA: Trinity Press International, 1995, paper $10) 95 pp. Bibliography. Indexed. LCN: 95-6389. ISBN: 1-56338-115-X.

Based on a doctoral dissertation directed by H. Frei and accepted by Yale University, this investigation of Barth's exegesis and its importance for theology focuses on his handling of certain NT predestinarian texts within his doctrine of election in *Church Dogmatics* II/2. After discussing in detail his reading of Eph 1:4 with reference to Johannine texts, it compares his exegetical strategies with those of representative professional NT scholars, sketches the broader hermeneutical context in which to understand the internal logic of Barth's exegesis in contrast to that of the historical critics, and identifies the theological achievements of Barth's distinctive exegesis and draws conclusions about the relation between Scripture and theology in his thought. Cunningham concludes that Barth's interpretation, though not "historical," deserves to be taken seriously as theological exegesis with its own internal logic and integrity.

B. de Margerie, *An Introduction to the History of Exegesis.* Vol. 1, *The Greek Fathers,* trans. L. Maluf (Petersham, MA: Saint Bede's Publications, 1994, paper $19.95) xii and 288 pp. Indexed. LCN: 94-31340. ISBN: 1-879007-05-3.

The English version of de Margerie's *Introduction à l'histoire de l'exégèse. I: Les Pères grecs et orientaux* [*NTA* 25, p. 188], this volume considers the exegetical methods and achievements of Justin, Irenaeus, Clement of Alexandria, Origen, Athanasius, Ephraem, the Antiochian school, John Chrysostom, Gregory of Nyssa, and Cyril of Alexandria, respectively. Also included are a six-page preface by I. de la Potterie and a 25-page general introduction. The volume on Augustine in the English version was described in *NTA* 38, p. 275.

A. Destro and M. Pesce, *Antropologia delle origini cristiane,* Quadrante 78 (Rome—Bari: Laterza, 1995, paper 29,000 L) xv and 243 pp. Bibliography. Indexed. ISBN: 88-420-4728-7.

After an introduction to the anthropology of the proto-Christian writings, this volume deals with church and polis and with discipleship and relationship: the ἐκκλησία vis-à-vis "those outside"; conflicts in integration—the early church and the Jewish community in the polis; and relationship, discipleship, and movement in John's Gospel. Then it treats performances and systems of classification: exorcism, magic, and the public activity of preachers; ritual structure and narrative; and comparison and classification of cultures. Destro is professor of cultural anthropology, and Pesce is professor of the history of Christianity at the University of Bologna.

J. D. Douglas, (ed.), *Twentieth-Century Dictionary of Christian Biography* (Grand Rapids: Baker, 1995, $24.99; Carlisle, UK: Paternoster) 439 pp. LCN: 95-91. ISBN: 0-8010-3031-5.

This volume presents brief biographies of over seven-hundred men and women who have influenced church history in the late 19th and 20th centuries. They include theologians, missionaries, pastors, evangelists, musicians, authors, artists, political leaders, educators, and administrators. In the biblical field there are articles on W. F. Albright, W. F. Arndt, W. Barclay, W. Bousset, F. F. Bruce, R. Bultmann, F. C. Burkitt, H. J. Cadbury, S. J. Case, R. H. Charles, O. Cullmann, A. Deissmann, M. Dibelius, C. H. Dodd, G. R. Driver, B. S. Easton, E. E. Ellis, G. D. Fee, E. J. Goodspeed, J. R. Harris, A. M. Hunter, G. Kittel, R. Kittel, J. Knox, G. E. Ladd, K. Lake, R. H. Lightfoot, A. F. Loisy, J. G. Machen, T. W. Manson, S. Mathews, B. M. Metzger, J. Moffatt, G. F. Moore, S. Mowinckel, E. A. Nida, A. S. Peake, O. Piper, W. M. Ramsay, J. A. T. Robinson, H. H. Rowley, W. Sanday, E. J. Schürer, A. Schweitzer, A. Souter, N. B. Stonehouse, B. H. Streeter, V. Taylor, M. C. Tenney, C. C. Torrey, G. E. Wright, and T. Zahn.

J. Drechsel et al. (eds.), *Brunnen Bibel Lexikon* (Giessen: Brunnen, 1995, DM 39.80) 443 pp. Illustrated. ISBN: 3-7655-5438-3.

The German version of *New Concise Bible Dictionary* [*NTA* 34, p. 381], which in turn was based on the revised edition of J. D. Douglas et al. (eds.), *New Bible Dictionary,* this volume discusses in ca. 2,000 articles arranged in a double-column format biblical events, people, places, animals, plants and trees, beliefs, and customs.

J. Ebach and R. Faber (eds.), *Bibel und Literatur* (Munich: Fink, 1995, paper DM 48) 304 pp. ISBN: 3-7705-2974-X.

With particular attention to OT texts and motifs, this volume presents fifteen essays on the Bible and literature under three headings: historical-theoretical reflections (four papers), "stations" of modern reception of the Bible (eight), and the Bible as literature (three). The contributors include H. Cancik on the function of the Jewish Bible for writing early Christian history in antiquity; Faber on theology of Hellenistic, Christian, and Jewish provenience in W. Benjamin's Kafka-studies; H. Münkler on Moses, David, and Ahab as biblical figures in modern political theory; E. Drave on structures of Jewish biblical interpretation in T. Mann's *Joseph und seine Bruder*—the example of Abraham; and Ebach on the book of Ruth as political literature.

Des femmes aussi faisaient route avec Lui. Perspectives féministes sur la Bible, Sciences bibliques 2 (Montreal—Paris: Médiaspaul, 1995, paper $26.95 Can.) 230 pp. ISBN: 2-89420-310-1.

The nine papers presented in this volume are by É. J. Lacelle on feminist readings and perspectives in theology, O. Genest on feminist theories in biblical interpretation, A. da Silva on the condition of women in Mesopotamian and biblical literature, J.-J. Lavoie on the women in Song of Songs, A. Myre on the NT in the *Women's Bible Commentary,* J.-F. Racine on three approaches to the situation of women in Q (H. Taussig, L. Schottroff, A.-J. Levine), M. Gourgues on who is the misogynist—Paul or certain Corinthians (1 Cor 14:33b-36), M. Girard on love-submission as the Christian ideal for husband and wife in Eph 5:21-33, and G. Caron on the authority of the Bible in a time of feminist hermeneutics. J.-P. Prévost has provided a seven-page preface.

D. S. Ferguson, *Bible Basics. Mastering the Content of the Bible* (Louisville, KY: Westminster John Knox, 1995, paper $15.99) vii and 168 pp., fig., 10 maps, table. Bibliography. LCN: 95-11873. ISBN: 0-664-25570-1.

Ferguson, coordinator of the Office of Higher Education for the Presbyterian Church (USA), seeks to provide basic information about the people, places, events, and content of the books of the Bible. After directions for finding one's way into the Bible, he deals with the OT books (Pentateuch, Prophets, Writings) and the NT (Gospels, Acts and Pauline epistles, general epistles and Revelation). Also included are sample tests (pp. 92-147), maps and charts, and a suggested reading list.

Festschrift Günter Wagner, International Theological Studies: Contributions of Baptist Scholars 1 (Bern—Berlin—Frankfurt: Lang, 1994, paper $35.95) xviii and 251 pp., plate, 2 tables. Bibliographies. ISBN: 3-906752-07-0.

Of the fifteen articles honoring Professor Wagner, those most pertinent to the NT field are by P. Duprey on the Bible as the place of encounter between the churches and Christians, D. Hellholm on solving the structural problem in Mt 5:11-12, T. Lorenzen on resurrection and discipleship, W. Popkes on the "law of liberty" (Jas 1:25; 2:12), J. Reiling on the spiritual gifts according to 1 Cor 12:1-11, E. Schweizer on where we are today in life-of-Jesus research, M. Scott on the women of the Fourth Gospel as paradigms of discipleship or paragons of virtue, and J. M. Vincent on ὤφθη in 1 Cor 15:5 against the background of Ezekiel 1. Also included are a photograph of the honoree, a *tabula gratulatoria,* a statement by him on ecumenism, and a bibliography of his writings.

P. D. Gardner (ed.), *The Complete Who's Who in the Bible* (Grand Rapids: Zondervan, 1995, $24.99) xiii and 688 pp. LCN: 95-20865. ISBN: 0-310-49440-0.

This volume supplies basic information about all the people mentioned in the OT and NT.

Thus for each character there is at least a minimum entry giving the pertinent biblical references and a brief description of the person's role in the biblical narrative and relationship to other characters. Where two or three or more different characters bear the same name, they are listed as 1, 2, 3, etc. The contributors included C. Blomberg, D. Bock, R. Hess, S. J. Kistemaker, E. Merrill, M. Silva, A. Trites, and B. Winter. Gardner, formerly lecturer in NT at Oak Hill College in London, is now vicar of St. John the Baptist, Hartford, Cheshire, UK.

J. GOLDINGAY, *Models for Interpretation of Scripture* (Grand Rapids: Eerdmans, 1995, paper $20; Carlisle, UK: Paternoster) x and 328 pp. Bibliography. Indexed. LCN: 95-4957. ISBN: 0-8028-0145-5 (E), 0-85364-643-0 (P).

The companion to *Models for Scripture* [*NTA* 39, p. 493], this volume considers the task of interpreting and preaching Scripture with reference to four models for understanding Scripture: as witnessing tradition (interpreting narrative), as authoritative canon (interpreting Torah), as inspired word (interpreting prophecy), and as experienced revelation (interpreting apocalypse, testimony, and theological statement). Throughout his presentation the author uses texts from both the OT and the NT to illustrate various aspects of the interpretive and expository processes. Goldingay is principal of St. John's Theological College in Nottingham, UK.

J. B. GREEN (ED.), *Hearing the New Testament. Strategies for Interpretation* (Grand Rapids: Eerdmans, 1995, paper $25; Carlisle, UK: Paternoster) xvi and 444 pp. Bibliographies. Indexed. LCN: 95-17637. ISBN: 0-8028-0793-3 (E).

The twenty essays in this volume illustrate various approaches to NT interpretation with reference to particular texts (Lk 3:1-20; Jn 4:1-42; 1 Cor 11:2-34; Jas 4:13–5:6; Revelation 5): Green on the challenge of hearing the NT, A. C. Thiselton on NT interpretation in historical perspective, B. Chilton on traditio-historical criticism and study of Jesus, S. C. Barton on historical criticism and social-scientific perspectives in NT study, R. Bauckham on the relevance of extracanonical Jewish texts to NT study, L. C. A. Alexander on the relevance of Greco-Roman literature and culture to NT study, B. D. Ehrman on textual criticism of the NT, M. Turner on modern linguistics and the NT, Green on discourse analysis and NT interpretation, J. L. Bailey on genre analysis, R. B. Hays and Green on the use of the OT by NT writers, M. A. Powell on narrative criticism, C. C. Black on rhetorical criticism, E. V. McKnight on presuppositions in NT study, K. J. Vanhoozer on the reader in NT interpretation, J. R. Levison and P. Pope-Levison on global perspectives on NT interpretation, S. M. Schneiders on feminist hermeneutics, R. W. Wall on reading the NT in canonical context, S. E. Fowl on the relation of the NT to theology and ethics, and Green on the practice of reading the NT.

R. A. HARRISVILLE AND W. SUNDBERG, *The Bible in Modern Culture. Theology and Historical-Critical Method from Spinoza to Käsemann* (Grand Rapids: Eerdmans, 1995, paper $20) xi and 282 pp. Indexed. LCN: 95-21724. ISBN: 0-8028-0873-5.

After a chapter on the "war of the worldviews," Harrisville, professor emeritus of NT, and Sundberg, professor of church history at Luther Seminary in St. Paul, MN, present analyses of the principal figures whose ideas represent major movements in the history of the historical criticism of the Bible: B. Spinoza (the emergence of rationalist biblical criticism), H. S. Reimarus (pressing the rationalist attack), F. Schleiermacher (formation of the liberal Protestant position), D. F. Strauss (the Bible as myth), F. C. Baur (historical criticism in the shadow of idealism), J. C. K. von Hofmann (the Bible as salvation history), E. Troeltsch (the power of historical consciousness), J. G. Machen (the fundamentalist defense), R. Bultmann (biblical scholarship in crisis and renewal), and E. Käsemann (biblical theology under the cross). They conclude with observations on two traditions of historical criticism (Enlightenment, Augustinian).

Holy Bible. Contemporary English Version (New York: American Bible Society, 1995) xvii and 1566 pp., 16 maps, table.

Described as "user friendly" and "mission driven," this contemporary English version of the Bible tries to capture the spirit of the King James Version while giving particular consideration to the needs of the hearer. It seeks to present a natural word order: "They said, 'Sir, we remember what that liar said while he was still alive. He claimed that in three days he would come back from death'" (Mt 27:63). It also aims at an appealing style: "Look how the wild flowers grow! They don't work hard to make their clothes. But I tell you that Solomon with all his wealth wasn't as well clothed as one of these flowers" (Lk 12:27). In addition to the translations there are brief introductions, notes and cross-references below, a mini-dictionary for the Bible, a chronological table, and maps. The project was carried out under the direction of B. M. Newman, senior translation officer for the American Bible Society.

An Independent Study Guide to Reading Greek (Cambridge, UK—New York: Cambridge University Press, 1995, paper $22.95) xi and 346 pp. LCN: 94-26432. ISBN: 0-521-47863-4.

Reading Greek is a language course in ancient Greek produced by the Joint Association of Classical Teachers and published by Cambridge University Press. This independent study guide is intended to help those who are learning Greek on their own or with only limited access to a teacher. Thus it provides notes on the Greek texts that appear in the *Text* volume and translations of all the texts; answers to the exercises in the *Grammar, Vocabulary, and Exercises* volume; and cross-references to the relevant 5th-century B.C. background in *The World of Athens.* After preliminary information about the Greek language, it presents the pertinent material in nineteen sections: the insurance fraud, the glorious past, Athens and Sparta, lawlessness in Athenian life, "Socrates corrupts the young," and so forth. The principal authors are J. Cohen, C. Handley, J. Morwood, and J. Neville.

Integrity of Heart, Skillfulness of Hands. Biblical and Leadership Studies in Honor of Donald K. Campbell, ed. C. H. Dyer and R. B. Zuck (Grand Rapids: Baker, 1994, $21.99) 373 pp., frontispiece. LCN: 94-180. ISBN: 0-8010-3027-5.

This *Festschrift* honoring Professor Campbell on his resignation in 1994 as president of Dallas Theological Seminary consists of sixteen essays in biblical studies ("integrity of heart") and eleven essays on Christian leadership ("skillfulness of hands"). The articles most pertinent to NT study are by D. E. Malick on a literary approach to the birth narratives in Lk 1–2, Zuck on how Jesus responded to questions, J. D. Pentecost on the apostles' use of Jesus' predictions of judgment on Jerusalem in A.D. 70, R. A. Pyne on dependence and duty—the spiritual life in Galatians 5 and Romans 6, D. L. Bock on the "new man" as community in Colossians and Ephesians, W. G. Johnson on whether James gives believers a pattern for dealing with sickness and healing, J. R. Slaughter on Peter's instructions to husbands in 1 Pet 3:7, J. F. Walvoord on the new covenant, M. L. Bailey on dispensational definitions of the kingdom, and S. D. Toussaint on the contingency of the coming of the kingdom. A photograph of the honoree and a biographical introduction by H. G. Hendricks are included.

N. KING, *Setting the Gospel Free* (Pietermaritzburg: Cluster, 1995, paper R30) 142 pp. ISBN: 1-875053-03-4.

Developed from lectures given in South Africa in 1993, this volume seeks to illustrate how to read the Bible through the eyes of the poor. The major topics are how a biblical story works (Mk 10:17-31), the irrelevance of the well-to-do, the beatitudes, reading the passion narratives, the ambiguity of resurrection, women in the NT, and building the body of Christ in a multiracial society. Also included are "forethoughts" on "away with solemnity" and "back to the text," an introductory chapter on whether God is at work in "this country" today, and a conclusion on why read the Bible in "this country" today. King, a Jesuit priest, is dean and lecturer in biblical studies at Saint Joseph's Theological Institute in Cedara.

J. R. KOHLENBERGER, E. W. GOODRICK, AND J. A. SWANSON, *The Exhaustive Concordance to the Greek New Testament* (Grand Rapids: Zondervan, 1995, $49.99) xv and 1056 pp. LCN: 95-42793. ISBN: 0-310-41030-4.

Based on *The Greek New Testament* (4th ed., 1993), this concordance is divided into two major parts: the main concordance (pp. 1-1032); and the index of articles, conjunctions, particles, prepositions, and pronouns (pp. 1033-1056). A typical entry in the main concordance consists of a heading (the Goodrick/Kohlenberger number [see *NTA* 35, p. 93], the Greek word, frequency count, list of related words, special phrase index) and the context lines (book-chapter-verse reference, context for the indexed word, indication of textual variants). The main concordance indexes 76,509 UBS^4 references and 76,479 NIV references to 5,407 Greek words. The second index consists of 61,504 UBS^4 references and 61,452 NIV references to 26 highly frequent Greek words.

J. KREMER, *Die Bibel beim Wort genommen. Beiträge zu Exegese und Theologie des Neuen Testaments,* ed. R. Kühschelm and M. Stowasser (Freiburg—Basel—Vienna: Herder, 1995, DM 88) 496 pp. Bibliographies. Indexed. ISBN: 3-451-23649-4.

This collection of twenty-two articles by Kremer published between 1973 and 1993 is divided into four sections: Gospels and Acts (nine), Paul's letters (five), themes of NT theology (four), and developments in understanding Scripture (four). The topics include Jesus' saying about "new and old" in Mt 13:52 (1974), "Son of God" in Lk-Acts (1991), the parable of the merciful father in Lk 15:11-32 (1990), Jesus' promise of the Spirit and the place of Jn 16:13 in Jesus' life (1977), Acts 2:1-13 and what happened at Pentecost [§ 18-173], the meaning of the parousia statements in 1 Thessalonians (1974), the Lord's words and Paul's word as the word of God in the light of 2 Cor 12:9-10 (1989), who Jesus really was [§ 36-673], conflicts and conflict resolution in the primitive church and early Christianity (1993), the history of biblical interpretation as a help for dealing with the Bible today (1993), and Vatican II's Constitution on Divine Revelation and biblical scholarship (1993). A bibliography of Kremer's major publications between 1956 and 1994 is included. Kremer recently retired after many years of service as professor of NT on the Catholic theological faculty at the University of Vienna.

KWOK PUI-LAN, *Discovering the Bible in the Non-Biblical World,* Bible & Liberation (Maryknoll, NY: Orbis, 1995, paper) xvi and 136 pp. Bibliography. Indexed. LCN: 95-10028. ISBN: 0-88344-997-8.

Kwok Pui-Lan, who teaches at the Episcopal Divinity School in Cambridge, MA, attempts to dialogue with the Bible from multiple perspectives as an Asian woman theologian. After a prologue and an introduction, she sets the historical and theological contexts for approaching the Bible from the perspective of Asian women: discovering the Bible in the nonbiblical world; the Bible, the critic, and the theologian; and developing a dialogical model of interpretation. Then she examines four issues that are important in Asian feminist hermeneutics: orality and textuality in biblical interpretation, multifaith hermeneutics, postcolonial criticism, and racism and ethnocentrism in feminist biblical interpretation.

J. T. LIENHARD, *The Bible, the Church, and Authority. The Canon of the Christian Bible in History and Theology* (Collegeville, MN: Liturgical Press, 1995, paper $9.95) xi and 108 pp. Bibliography. LCN: 94-44771. ISBN: 0-8146-5536-X.

Based on the Tuohy lectures given in 1992-93 at John Carroll University in Cleveland, this volume takes up the origins of the Christian Bible and its meaning for the church today, and seeks to elaborate a Catholic understanding of the complex relations among the Bible, the church, and authority. Its seven chapters deal with seven questions: pillar of stone or shifting sand? (the "problem" of the Bible); Jewish Scriptures or Old Testament? (the church's first Bible); living Lord or steadfast word? (the emergence of the NT); comely king or snarling dog? (the struggle to interpret the Bible); to follow Augustine or Jerome? (the Catholic and Protestant Old Testaments); words of God or human words? (inspiration, inerrancy, and the canon of Scripture); and Holy Bible or holy church? (the NT canon in recent theology). Lienhard is chair of the department of theology at Fordham University in New York.

E. H. LOVERING (ED.), *Society of Biblical Literature 1995 Seminar Papers,* SBL Seminar Papers 34 (Atlanta: Scholars Press, 1995, paper $25) ix and 721 pp. Bibliographies. ISBN: 0-7885-0156-9.

This volume presents forty-one papers prepared for discussion at the 1995 meeting of the Society of Biblical Literature in Philadelphia. Papers pertaining to the NT and its world include S.-K. Wan on Abraham and the promise of the Spirit (Galatians and the Hellenistic-Jewish mysticism of Paul); C. A. Evans on early rabbinic sources and Jesus research; D. J. Verseput on the Davidic Messiah and Matthew's Jewish Christianity; J. J. Rousseau on the impact of the Bethsaida finds on our knowledge of the historical Jesus; J.-P. Ruiz on Rev 4:8-11 and 5:9-14 as hymns of the heavenly liturgy; B. E. Bowe on *1 Clement* 59:3–61:3 as epistolary prayer; R. A. Argall on revelation, creation, and judgment in *1 Enoch* and Sirach; R. Valantasis on the nuptial chamber revisited—*Acts of Thomas* and cultural intertextuality; J. A. Overman on Matthew's parables and Roman politics; T. Elgvin on wisdom, revelation, and eschatology in an early Essene writing; E. Birnbaum on what Philo means by "seeing God"; G. E. Sterling on Philo and Greek-speaking Judaism beyond Alexandria; and P. W. Meyer and J. D. G. Dunn on Pauline theology.

B. L. MACK, *Who Wrote the New Testament? The Making of the Christian Myth* (San Francisco: HarperCollins, 1995, $24) ix and 326 pp., 2 maps. Bibliography. Indexed. LCN: 95-8937. ISBN: 0-06-065517-8.

After a prologue on the mystique of Sacred Scripture, this volume discusses Jesus and the Christ: clashing cultures, teachings from the Jesus movements (Q, pronouncement stories, *Gospel of Thomas,* miracle stories, the pillars in Jerusalem), and fragments from the Christ cult (Christ myth, ritual meal, Christ hymn). Next it deals with Christ and the hinge of history: Paul and his gospel (1–2 Thessalonians, Galatians), Paul's letters to Greeks and Romans (1–2 Corinthians, Romans, Philemon, Philippians), Gospels of Jesus the Christ (Mark, Matthew, Luke), visions of the cosmic Lord (John, Colossians, Ephesians, Hebrews, Revelation), and letters from the apostles (Pastorals, Catholic epistles). Then it treats history and the Christian myth: inventing apostolic traditions (Acts, *Didache, 1 Clement,* Ignatius), claiming Israel's epic (Marcion, Valentinus, Justin Martyr), and creating the Christian Bible (canons, Mishnah, Eusebius, Jerome). Also included are an epilogue on the fascination of the Bible and three appendixes (on early Christian literature, the contents of Q, and the pronouncement stories in Mark). Mack, professor of NT at the School of Theology at Claremont, is the author of *A Myth of Innocence* (1988) and *The Lost Gospel* (1993).

O. MAINVILLE, *La Bible au creuset de l'histoire. Guide d'exégèse historico-critique,* Sciences bibliques 1 (Montreal—Paris: Médiaspaul, 1995, paper $24.95 Can.) 151 pp. Bibliographies. Indexed. ISBN: 2-89420-294-6.

After discussing the texts of the OT and NT (direct and indirect witnesses), this guide to the historical-critical exegesis of the Bible explains and illustrates the nature, practice, and value of textual criticism, source criticism, literary genre criticism, the comparative method, the history of tradition, and redaction criticism, respectively. The appendixes deal with (1) the principal abbreviations and Latin terms used in the critical apparatus, and (2) key terms. Mainville is professor of NT exegesis on the theological faculty at the Université de Montréal.

A. MILAVEC, *Exploring Scriptural Sources* (Kansas City, MO: Sheed & Ward, 1994, paper $19.95) xix and 202 pp. Bibliographies. LCN: 94-25512. ISBN: 1-55612-706-5.

After a preface for adult learners and observations on why propaganda need no longer pass for history, this volume presents eight case-studies that consider theological issues in light of biblical resources: how conservative Peter became the daring innovator, how Jesus came to be chosen as high priest, the transformation effected by ordination, when Jesus sided with women, whether the Twelve fancied themselves as bishops, collaboration as the hallmark of Peter's authority, the transforming effected by baptism, and thy kingdom come and/or going to heaven. An appendix deals with Paul's practice of honoring women. Milavec is professor of church history and historical theology within the Lay Pastoral Ministry Program at Mount St. Mary's Seminary of the West in Cincinnati, OH.

B. R. MOORE, *Doublets in the New Testament* (Dallas, TX: Summer Institute of Linguistics, 1993, paper $3.25) 67 pp. ISBN: 0-88312-617-6.

In this book "doublet" refers to sets of two or more words or constructions that occur together and are so redundant in context that for translation purposes they must be rendered as a single term plus possible modifying concepts such as intensity. The first part of the book concerns the semantic classification of doublets, their purpose, formal classification, identification, and rendering. The second part (pp. 18-67) provides a list of doublets from Mt 2:2 ("ruler . . . govern") to Rev 22:13 ("Alpha . . . Omega . . . //first . . . last//beginning . . . end"). The book is a revision of an article published in *Notes on Translation* 43 (1972).

M. MORGEN, *Le Nouveau Testament. Clés de lecture,* Parcours: la bibliothèque de formation chrétienne (Paris: Centurion, 1989, paper; Montreal: Éditions Paulines, $14.95 Can.) 106 pp. ISBN: 2-227-30144-9 (C), 2-89039-025-X (EP).

Morgen, professor of NT on the Catholic theological faculty at Strasbourg and author of *Premiers témoins: le Nouveau Testament* (1984), first explains the nature and content of the NT with reference to its historical setting, major figures, and the first Christian communities. Then she considers why the NT was written: to proclaim Jesus' death and resurrection, to encourage Christians and to strengthen their growing but still fragile faith, and to define Christian identity. Finally she discusses how the NT was written (the active remembering of Jesus' words, the literary genre of Gospel) and the methods employed in NT exegesis.

The New Testament and Psalms. A New Inclusive Version, ed. V. R. Gold et al. (New York—Oxford: Oxford University Press, 1995, $14.95) xxii and 535 pp. ISBN: 0-19-528418-6.

Using the New Revised Standard Version as the starting point, this English translation of the entire NT and the OT Psalms attempts to replace or rephrase all gender-specific language not referring to particular historical individuals, all pejorative references to race, color, or religion, and all identifications of persons by their physical disability alone, by means of paraphrase, alternative renderings, and other acceptable means of conforming the language of the work to an inclusive idea. And so it translates Mk 14:36a as follows: "He said, 'Abba, Father-Mother, for you all things are possible.'" And it renders Jn 3:16 in this way: "For God so loved the world that God gave God's only Child, so that everyone who believes in that Child may not perish but may have eternal life." The editorial committee consists of Gold, T. L. Hoyt, S. H. Ringe, S. B. Thistlethwaite, B. H. Throckmorton, and B. A. Withers.

P. R. NOBLE, *The Canonical Approach. A Critical Reconstruction of the Hermeneutics of Brevard S. Childs,* Biblical Interpretation 16 (Leiden—New York—Cologne: Brill, 1995, 165 gld. or $106.50) ix and 381 pp. Bibliography. Indexed. LCN: 95-25291. ISBN: 90-04-10151-9.

The revised and expanded version of a doctoral dissertation directed by G. I. Davies and submitted to the University of Cambridge in 1991, this volume seeks to assess the viability of Childs's canonical approach "on its own terms" and to suggest how certain weaknesses that emerge from this assessment might be overcome. After describing Childs's methodology and the development of his work and identifying some problems internal to his program, it deals with the following issues: reference, fact, and interpretation; historical methodology; traditions and the final form; author, reader, and context; philosophical and canonical hermeneutics; hermeneutics and objectivism; the illumination by the Spirit; and canonical exegesis. Finally it offers a critical reconstruction of Childs's program. Noble concludes that Childs has made a contribution to biblical studies of the highest significance, both in raising many fundamental methodological issues and in reorienting historical and exegetical work toward an important set of new questions.

Ouvrir les Écritures. Mélanges offerts à Paul Beauchamp à l'occasion de ses soixante-dix ans, ed. P. Bovati and R. Meynet, Lectio Divina 162 (Paris: Cerf, 1995, paper 220 F) 435 pp., frontispiece. Bibliography. ISBN: 2-204-05231-0.

In addition to an introductory essay by P. Ricoeur and concluding essay by J. Guillet, this *Festschrift* honoring Professor Beauchamp on his 70th birthday contains eight papers on OT topics, five on NT topics, and eight on other topics. The papers most pertinent to the NT field are by J. Delorme on Mk 1:21-28, C. Focant on Mk 2:1–3:6, V. Fusco on apocalyptic and eschatology according to J. Carmignac, Y. Simoens on the eucharistic anointing and the nuptial Supper according to Mk 14:1-31, A. Vanhoye on the shadow and the image (Heb 10:1), and P.-M. Beaude on rabbinic Judaism and Christianity as two models of fulfillment. The other contributors include N. Lohfink, A.-M. Pelletier, M. Fang, P. Gisel, and F. Marty. Also included are a photograph of the honoree and list of his publications from 1962 to 1995.

L. SCHOTTROFF, *Lydia's Impatient Sisters. A Feminist Social History of Early Christianity*, trans. B. and M. Rumscheidt (Louisville, KY: Westminster John Knox, 1995, $29) xvi and 298 pp. Bibliography. Indexed. LCN: 95-20339. ISBN: 0-664-22072-X.

The English version of *Lydias ungeduldige Schwestern* [*NTA* 39, p. 131], this volume first discusses the historical method and hermeneutics of feminist social history. Then with respect to specific NT texts it deals with the everyday life of women, the critique of patriarchy and the power to become a new being, and the liberating praxis of women and men. D. Soelle has provided a three-page foreword.

L. SCHOTTROFF, S. SCHROER, AND M.-T. WACKER, *Feministische Exegese. Forschungserträge zur Bibel aus der Perspektive von Frauen* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1995, paper DM 39.80) xi and 262 pp. Bibliographies. Indexed. ISBN: 3-534-12070-1.

In the first part of this volume (pp. 3-79) Wacker discusses the historical, hermeneutical, and methodological foundations of feminist exegesis. In the second part (pp. 83-172) Schroer sketches a feminist reconstruction of the history of ancient Israel with reference to hermeneutics, history, and theology. In the third part (pp. 175-248) Schottroff outlines a feminist reconstruction of the history of early Christianity under the following headings: the NT as a source for the history of women, concepts of the history of early Christianity viewed from a feminist-theological perspective, feminist reception and critique of NT theology, and the practice of feminist interpretation of the NT.

M. SILVA, *Biblical Words and Their Meaning. An Introduction to Lexical Semantics* (rev. ed.; Grand Rapids: Zondervan, 1994, paper $19.99) 224 pp. Indexed. LCN: 94-22633. ISBN: 0-310-47981-9.

The revised and expanded version of a work published in 1983 [*NTA* 27, p. 325], this volume first deals with historical semantics: etymology, semantic change and the role of the

Septuagint, and semantic change in the NT. Then it treats descriptive semantics: some basic concepts, sense relations, and determining meaning. The new edition features Silva's eighteen-page essay on recent developments in semantics, and K. H. Jobes's article on distinguishing the meaning of Greek verbs in the semantic domain for worship [§ 36-1137]. Silva is professor of NT at Westminster Theological Seminary in Philadelphia.

M. SIMONETTI, *Biblical Interpretation in the Early Church. An Historical Introduction to Patristic Exegesis,* trans. J. A. Hughes, ed. A. Bergquist and M. Bockmuehl (Edinburgh: T&T Clark, 1994, $35.95) ix and 154 pp. Bibliography. Indexed. ISBN: 0-567-09557-6.

The English version of *Profilo storico dell'esegesi patristica* (1981), this historical survey of patristic exegesis unfolds in five chapters: Scripture in the church of the 1st and 2nd centuries, Scripture in the Alexandrian milieu, the high point of exegetical literature in the East, exegetical activity in the West, and exegetical literature from the 5th to the 6th century. An appendix provides observations on the theological interpretation of Scripture in the patristic period. Simonetti teaches at the University of Rome and the "Augustinianum" in Rome.

R. S. SUGIRTHARAJAH, (ED.), *Voices from the Margin. Interpreting the Bible in the Third World* (2nd ed.; Maryknoll, NY: Orbis, 1995, paper $21; London: SPCK) ix and 484 pp. Indexed. ISBN: 1-57075-046-7 (O), 0-281-04895-9 (S).

The first edition of this work was described in *NTA* 36, p. 106. This substantially revised edition includes fifteen new articles among its thirty-four chapters. The material appears under five headings: using the Bible—reading strategies and issues (five); reuse of the Bible—subaltern readings (nine); the exodus—one narrative, many readings (six); the text and the texts—multi-faith readings (eight); and people as exegetes—popular readings (six).

R. SUMMERS, *Essentials of New Testament Greek,* rev. T. Sawyer (Nashville, TN: Broadman & Holman, 1995, $24.99) viii and 200 pp., plate. Indexed. LCN: 94-45852. ISBN: 0-8054-1001-5.

This revised edition of the textbook for introductory NT Greek (first published in 1950) in the tradition of A. T. Robertson is divided into thirty-one chapters: letters and sounds of Greek, pronunciation and accents, verbs—present active indicative, nouns—second declension, and so forth. The vocabularies in this edition include every word used fifty times or more in the Greek NT. Approximately three hundred sentences from the Greek NT are included, with quotations from each of the NT books. Several topics that were treated only briefly or not at all in the original book are covered in the revised edition: transliteration, the importance of word order, elision in prepositions, particles and proclitics, conjunctions, future participles, second aorist passive participles, the accusative as the subject of the infinitive, pluperfect tense, conjugation of οἶδα, prominent numerals, and adverbs. Sawyer is professor of religion at Mars Hill College in North Carolina.

Tempelkult und Tempelzerstörung (70 n. Chr.). Festschrift für Clemens Thoma zum 60. Geburtstag, ed. S. Lauer and H. Ernst, Judaica et Christiana 15 (Bern—Berlin—Frankfurt: Lang, 1995, paper $38.95) 265 pp. ISBN: 3-906753-46-8.

Prepared as a *Festschrift* in honor of Professor Thoma on his 60th birthday, the seven papers in this volume are by T. Willi on Christian prayer in the light of Jewish praxis, S. Rosenkranz on paradise and the Temple in early Jewish writings, W. Wuellner on the pre-Christian Paul and rhetoric, P. Dschulnigg on the destruction of the Temple in the Synoptic Gospels, J. Neusner and Thoma on the Pharisees before and after the destruction of the Temple in A.D. 70, R. Brändle on the effects of the destruction of the Jerusalem Temple on John Chrysostom and other Church Fathers, and J. Maier on the Second and Third Temples.

Texts and Contexts. Biblical Texts in Their Textual and Situational Contexts. Essays in Honor of Lars Hartman, ed. T. Fornberg and D. Hellholm (Oslo—Copenhagen—Stockholm: Scandinavian University Press, 1995, 700 NKr or $98) xxix and 1070 pp., frontispiece. Bibliographies. Indexed. ISBN: 82-00-22446-5.

The first part of this *Festschrift* honoring Professor Hartman on his 65th birthday treats biblical texts in their textual contexts: intratextual relations (thirteen papers), and intertextual relations (twelve). The second part concerns biblical texts in their situational contexts: biblical texts and their historical background (seventeen), and history of interpretation and present-day hermeneutics (ten). The contributors include D. A. Hagner on imminence and parousia in Matthew's Gospel, A. Yarbro Collins on establishing the text of Mk 1:1, H. Thyen on Jn 21 and the beloved disciple, J. Jervell on the apostolic decree in Lukan theology, F. Siegert on the macrosyntax of Hebrews, N. A. Dahl on benediction and congratulation, B. A. Pearson on *1 Enoch* in *Apocryphon of John,* H. W. Boers on a context for interpreting Paul, H. D. Betz on Paul's "second presence" in Colossians, J. A. Fitzmyer on the Palestinian background to "Son of God" as a title for Jesus, J. J. Collins on the referential background of 4QAaron A, S. Freyne on Jesus and the urban culture of Galilee, E. Larsson on the resurrection of Jesus and the rise of Christology, G. Theissen on the life-setting of the topos ἅπαντα κοινά in Acts 2:44 and 4:32, H. Räisänen on Romans 9–11 and the "history of early Christian religion," W. A. Meeks on the temporary reign of the Son (1 Cor 15:23-28), A. J. Malherbe on Paul's self-sufficiency (Phil 4:11), B. Olsson on social-scientific criticism of 1 Peter, F. Bovon on Jesus' missionary speech as interpreted in patristic commentaries and apocryphal narratives, H. Riesenfeld on a basic code in the NT, B. Lategan on the function of biblical texts in a modern situational context, and J. Pathrapankal on apostolic commitment and "remembering the poor" (Gal 2:10). A photograph of the honoree and a selected bibliography of his publications from 1963 to 1995 (compiled by Fornberg) are included.

P. TRIBLE, *Rhetorical Criticism. Context, Method, and the Book of Jonah,* Guides to Biblical Scholarship: Old Testament Series (Minneapolis, MN: Fortress, 1994, paper $13) xii and 264 pp. Indexed. LCN: 94-34616. ISBN: 0-8006-2798-9.

Trible, professor of Sacred Literature at Union Theological Seminary in New York and author of *God and the Rhetoric of Sexuality* (1978) and *Texts of Terror* (1984), first explains rhetorical criticism: its background, basic concerns, and relation to other historical and literary approaches to biblical study. Then after offering guidelines for beginning, she illustrates the method with reference to the book of Jonah, and concludes with guidelines for the continuing use of the method. The two appendixes concern (1) the structure of the book of Jonah and (2) technical terms used in association with rhetorical criticism.

J. TRUBLET (ED.), *La Sagesse biblique. De l'Ancien au Nouveau Testament. Actes du XV^{e} Congrès de l'ACFEB (Paris, 1993),* Lectio Divina 160 (Paris: Cerf, 1995, paper 245 F) 617 pp. Bibliography. Indexed. ISBN: 2-204-05153-5.

The twenty-one papers prepared for the 1993 meeting of the Association catholique française pour l'étude de la Bible in Paris appear under four headings: OT (ten); intertestamental literature (one); NT (six); and patrology, theology, and liturgy (four). The papers most pertinent to the NT field are by P. Beauchamp on medical argumentation and resurrection in the book of Wisdom, D. Noël on soteriology in the book of Wisdom, A.-M. Pelletier on Wisdom and the feminine, D. Devauchelle on the originality of late Egyptian wisdom (4th century B.C. to 1st century A.D.), C. Perrot on the sages and wisdom in ancient Judaism, J.-N. Aletti on wisdom in the NT—the state of the question, M. Trimaille on Jesus and wisdom in Q, J. Schlosser on Jesus the sage and his views on humankind according to Mark, Aletti on wisdom and mystery according to Paul, M. Morgen on sapiential traditions in the background of Jn 3, and É. Cothenet on wisdom in the letter of James. Trublet has provided a nine-page introduction.

K. van der Toorn, B. Becking, and P. W. van der Horst (eds.), *Dictionary of Deities and Demons in the Bible (DDD)* (Leiden—New York—Cologne: Brill, 1995, 225 gld. or $128.75) xxxvi and 906 pp. Bibliographies. Indexed. LCN: 95-11503. ISBN: 90-04-10313-9.

Most of the articles in this dictionary of more than four-hundred gods and demons whose names are mentioned in the Bible consist of four sections: name and function; identity, character, and role in the culture of origin; role and nature in the Bible; and pertinent bibliography. The contributors include L. J. Alderink (Demeter, Nike, Stoicheia), D. E. Aune (Archai, Archon, Hera, Heracles), H.-D. Betz (Authorities, Dynamis, Legion), C. Breytenbach (Hypsistos, Nomos, Satan), J. J. Collins (Daniel, Gabriel, Liers-in-wait, Prince, Saints of the Most High, Watcher), M. de Jonge (Christ, Emmanuel, Heaven, Sin, Thrones), J. E. Fossum (Dove, Glory, Simon Magus, Son of God), B. Lang (Wisdom), M. Mach (Jeremiel, Michael, Raphael, Uriel), L. H. Martin (Fortuna, Hermes, Tyche), G. W. E. Nickelsburg (Son of Man), M. F. G. Parmentier (Mary), C. Rowland (Enoch), D. T. Runia (Logos), J. W. van Henten (Angel II, Archangel, Dragon, Mastemah, Python, Roma, Ruler cult, Typhon), van der Horst (Anake, Chaos, Dike, Dominion, etc.), and D. Zeller (Jesus, Kyrios).

H.-R. Weber, *The Book that reads me. A Handbook for Bible Study Enablers* (Geneva: WCC Publications, 1995, paper SFr 9.95 or $7.95) xv and 61 pp. ISBN: 2-8254-1164-7.

This guide was originally prepared by a Bible study enablers' training course organized in 1995 by the World Student Christian Federation and the Ecumenical Institute of the World Council of Churches in Bossey, Switzerland. After an eight-page introduction, it deals with the Bible as oral tradition, the Bible as a literary document, the Bible as drama, the Bible as the visible word, and meditation on the Bible. Weber, director of biblical studies for the World Council of Churches from 1971 to 1988, is also the author of *Experiments with Bible Study* (1981).

GOSPELS—ACTS

W. S. Allen and E. C. Jacobs, *The Coming of the King James Gospels. A Collation of the Translators' Work-in-Progress* (Fayetteville, AR: University of Arkansas Press, 1995, cloth $50, paper $30) x and 420 pp., 12 figs. LCN: 94-34592. ISBN: 1-55728-327-3 (cloth), -345-1 (paper).

In 1604 King James I of England commissioned a new Bible translation to replace the 1568 Bishops' Bible. The result was the King James or Authorized Version of 1611. The process involved the revision of the 1602 edition of the Bishops' Bible undertaken by teams or companies of scholars and churchmen. This volume presents the annotated version of the texts of the four Gospels in the Bishop's Bible made by the "Oxford New Testament Company." The collation of the Bodleian manuscript produced by Allen allows the user to study simultaneously the text of the Bishops' Bible, the revisions suggested by the Oxford company, and the beginnings of the King James version. Also included are a 28-page essay by Jacobs on the coming of the King James Gospels and a 27-page introduction by Allen on how to read the collation.

A. Barr, *A Diagram of Synoptic Relationships* (2nd ed.; Edinburgh: T&T Clark, 1995, $34.95) 18 pp., large folding diagram. ISBN: 0-567-09724-2.

First published in 1938, this diagram of Synoptic relationships uses various colored blocks and lines to illustrate the relative length of the three Gospels, the large proportion of Markan matter included in Matthew and Luke, their omissions of Markan sections, their adherence to or deviation from Markan order, the distribution of Markan matter in Matthew and Luke, the extent and connection of non-Markan matter in Matthew and Luke, the proportion and distribution of matter peculiar to each Gospel, and so forth. There are four columns: Matthew in relation to Mark, Mark, Luke, and Matthew in relation to Luke. The booklet accompanying the chart contains a preface and introduction by A. Barr, and a new ten-page introduction by J. Barr (the son of A. Barr). The diagram and booklet come in a plastic wallet with two pockets.

R. BAUCKHAM (ED.), *The Book of Acts in Its Palestinian Setting,* The Book of Acts in Its First Century Setting 4 (Grand Rapids: Eerdmans, 1995, $37.50; Carlisle, UK: Paternoster) xiv and 526 pp., frontispiece, fig., 2 maps, table. Indexed. LCN: 95-12881. ISBN: 0-8028-2436-6 (E), 0-85364-566-3 (P).

The fifteen articles in this volume are by T. Rajak on the location of cultures in Second Temple Palestine—the evidence of Josephus; D. W. J. Gill on Acts and Roman policy in Judea; M. Hengel on the geography of Palestine in Acts [see § 28-1005]; M. H. Williams on Palestinian personal names in Acts; S. Mason on chief priests, Sadducees, Pharisees, and Sanhedrin in Acts; R. Riesner on synagogues in Jerusalem; D. A. Fiensy on the composition of the Jerusalem church; W. Reinhardt on the population size of Jerusalem and the numerical growth of the Jerusalem church; D. K. Falk on Jewish prayer literature and the Jerusalem church in Acts; J. Murphy-O'Connor on the Cenacle—topographical setting for Acts 2:44-45; B. Capper on the Palestinian cultural context of the earliest Christian community of goods; E. Bammel on Jewish activity against Christians in Palestine according to Acts; S. Légasse on Paul's pre-Christian career according to Acts; J. Schwartz on Peter and ben Stada in Lydda; and Bauckham on James and the Jerusalem church. The previous three volumes in the project have been described in *NTA* 38, p. 300; and 39, pp. 137-138, 328.

K. BERGER, *Wer war Jesus wirklich?* (Stuttgart: Quell, 1995, paper DM 29.80) 229 pp. Indexed. ISBN: 3-7918-1950-X.

Described as an "anti-Jesus books Jesus book," this volume considers the identity of Jesus in the light of claims made in the recent flood of Jesus books. After discussing some approaches to Jesus, it deals with the human Jesus, Jesus as God, the Jesus of the extra-canonical Gospels, Jesus in Jerusalem, and the truth. Berger, professor of NT at the University of Heidelberg, is the author of *Psalmen aus Qumran* (1994) and *Theologiegeschichte des Urchristentums* (1994).

W. BERSCHIN AND T. KLÜPPEL, *Der Evangelist Markus auf der Reichenau,* Reichenauer Texte und Bilder 4 (Sigmaringen: Thorbecke, 1994, paper DM 16) 88 pp., 9 plates. Bibliography. ISBN: 3-7995-0404-4.

Part of a series concerned with texts and other valuable materials from the island monastery of Reichenau, this volume provides three texts associated with the Evangelist Mark. After an introductory essay by Berschin on Mark at Reichenau, it presents editions of the three texts with the Latin text and German translation on facing pages: *De miraculis et virtutibus Sancti Marci evangelistae; Metrum de miraculis Sancti Marci;* and Abbot Bern's first sermon on Mark. The first two texts are presented by Klüppel, and the third by Berschin.

H. D. BETZ, *The Sermon on the Mount. A Commentary on the Sermon on the Mount, including the Sermon on the Plain (Matthew 5:3–7:27 and Luke 6:20-49),* ed. A. Yarbro Collins, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 1995, $72) xxxvii and 695 pp. Bibliographies. Indexed. LCN: 95-5123. ISBN: 0-8006-6031-5.

Betz, professor of NT at the University of Chicago and author of commentaries on Galatians (1979) and 2 Corinthians 8–9 (1985) in the Hermeneia series, describes the Sermon on the Mount/Plain as a summary of what the Jesus movement regarded as the essentials for disciples to know and always bear in mind. He regards the Sermon on the Mount as intended for the instruction of converts from Judaism and the Sermon on the Plain for those coming from a Greek background. In his 88-page general introduction he deals with approaching the text, the major problems of research in historical perspective, literary composition, literary genre, and literary function. His exposition of the Sermon on the Mount

(Mt 5:3–7:27) appears according to the following outline: the beatitudes (5:3-12), the commission (5:13-16), the hermeneutical principles (5:17-20), the antitheses (5:21-48), the cultic instruction (6:1-18), the conduct of daily life (6:19–7:12), the eschatological warnings (7:13-23), and the parable of the two builders (7:24-27). His treatment of the Sermon on the Plain (Lk 6:20b-49) follows this outline: the beatitudes and the woes (6:20b-26), rules for the conduct of the disciples (6:27-45), and the parable of the two builders (6:46-49). Betz presented some of his ideas on the topic in *Essays on the Sermon on the Mount* (1985).

M. Bockmuehl, *This Jesus. Martyr, Lord, Messiah* (Edinburgh: T&T Clark, 1994, paper $19.95) xi and 242 pp. Bibliography. Indexed. ISBN: 0-567-29250-9.

Bockmuehl, university lecturer in divinity and a fellow and tutor at Fitzwilliam College, Cambridge, seeks to affirm a view of Jesus of Nazareth that relates with integrity both to historical scholarship and to orthodox Christian faith. His presentation takes the form of answers to the following questions: Which Jesus? Where did Jesus come from? Was Jesus the Messiah? Why did Jesus predict the Temple's destruction? Did Jesus fail? Was Jesus a Christian? How did Jesus pray? Why was Jesus exalted to heaven? The author concludes that it can be both valid and plausible to regard Jesus of Nazareth as giving rise to the faith of the church.

G. Bornkamm, *Jesus von Nazareth,* Urban-Taschenbücher 19 (15th ed.; Stuttgart—Berlin—Cologne: Kohlhammer, 1995, paper DM 22) 222 pp. Bibliography. Indexed. ISBN: 3-17-013896-0.

Based on the 10th edition (1975) of Bornkamm's classic study of Jesus, this new edition includes an updated bibliography (compiled by W. Stegemann). The paperback edition of the English version was described in *NTA* 40, p. 139.

P. Bossuyt and J. Radermakers, *Témoins de la Parole de la Grâce: Lecture des Actes des Apôtres.* Vol. 1, *Texte;* vol. 2, *Lecture continue,* Collection de l'Institut d'Études Théologiques 16 (Brussels: Institut d'Études Théologiques, 1995, paper 1,680 BFr or 280 FF) 115 pp., 781 pp. Indexed. ISBN: 2-930067-15-2. Distributed by Brepols.

The authors' two-volume work on Luke's Gospel, entitled *Jésus, Parole de la Grâce selon saint Luc,* was described in *NTA* 27, pp. 92-93. The first volume in this work presents a structured translation of Acts designed to bring out the nuances of Luke's language and compositional techniques, as well as an eleven-page "questionnaire" to introduce one to the reading of Acts. The second volume provides an 87-page general introduction to Acts (author and book, redaction, meaning of the work, great themes) and a "continuous reading" of the text according to the following general outline: prologue (1:1-3) and the witnesses in Jerusalem (1:4–8:1), from Jerusalem to Caesarea—the growth of the word (8:1–11:18), the work of grace to Antioch (11:19–15:35), the word from city to city (15:36–21:14); and the prisoner of grace (21:15–28:31). For each of the major sections, the authors treat the context of the chapters, composition and structure, individual pericopes, central message, and theological conclusions.

G. A. Boyd, *Cynic Sage or Son of God?* (Wheaton, IL: Victor Books, BridgePoint, 1995, paper $15.95) 416 pp. Bibliography. Indexed. LCN: 95-8773. ISBN: 1-56476-448-6.

With reference to the works of J. D. Crossan and B. L. Mack, this volume offers a systematic critique of their historical thesis (the Cynic-sage thesis for describing the historical Jesus) with an apologetic objective (by offering counter-arguments that favor the evangelical perspective that the NT portraits of Jesus as the Son of God are rooted in reliable history). The first part of the book concerns itself with the background, exposition, and critique of the foundational features of the Cynic-Jesus thesis: the background to the Cynic thesis, the case for it, and a critique of its foundations. The second part criticizes the use of the biblical data by Crossan and Mack, and argues that there are solid historical grounds for accepting the NT's portrait of Jesus as the Son of God: Paul and the historical Jesus, Mark and the historical Jesus, and the early church and the historical Jesus. Boyd is professor of theology at Bethel College and preaching pastor at Woodland Hills Church in St. Paul, MN.

W. BRAUN, *Feasting and social rhetoric in Luke 14,* Society for New Testament Studies Monograph Series 85 (Cambridge, UK—New York: Cambridge University Press, 1995, $49.95) xii and 221 pp. Bibliography. Indexed. LCN: 95-42704. ISBN: 0-521-49553-9.

Based in part on a doctoral dissertation presented to the University of Toronto in 1993, this volume argues that the Pharisaic dinner episode in Lk 14:1-24 is a skillfully crafted rhetorical unit in which Jesus presents an argument for Luke's vision of a Christian society, and that this argument was directed primarily at the wealthy urban elite who most needed transformation of character and values. After reflecting on how to read Lk 14, stating assumptions, and offering a preliminary reading, it deals with the text according to the following outline: Jesus as a healer of craving desire (14:1-6), uncommon "symposium rules" (14:7-11, 12-14), and the big dinner (14:15-24)—aspects of Lukan performance. Then it treats some general issues: the conversion of a wealthy householder; forms, genres, and composition; composition as argumentation—the rhetoric of Lk 14; and closure (and openings).

R. BULTMANN, *Geschichte der synoptischen Tradition,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 29 (10th ed.; Göttingen: Vandenhoeck & Ruprecht, 1995, cloth DM 115, paper DM 78) x and 452 pp. Indexed. ISBN: 3-525-53109-5 (cloth), -53110-9 (paper).

The main part of this volume (pp. 1-408) presents a reprint of the second, revised edition (1931) of Bultmann's classic study of the history of the Synoptic tradition (1921). This edition also contains a new 44-page appendix by G. Theissen that surveys research on the Synoptic tradition and form criticism since Bultmann. After discussing five basic assumptions of classical form criticism, Theissen considers the discussion about form-critical theory and methodology, research on the small forms (sayings, parables, apophthegms, miracle stories, the passion narrative), and research on the formation of the tradition (pre-Synoptic collections, Q, the Gospel).

J. T. CARROLL AND J. B. GREEN, *The Death of Jesus in Early Christianity* (Peabody, MA: Hendrickson, 1995, $24.95) xviii and 318 pp. Bibliography. Indexed. LCN: 95-4951. ISBN: 1-56563-151-X.

After a chapter on the Gospels and the death of Jesus in recent study, this volume considers Jesus' death in the Gospels of Mark ("truly this man was God's Son"), Matthew ("his blood be on us and on our children"), Luke ("he saved others; let him save himself"), and John ("when I am lifted up from the earth . . ."). Then it deals with Paul's theology of the cross ("nothing but Christ and him crucified"), as well as Jesus' death in other NT books (Hebrews, 1 Peter, and Revelation) and in extracanonical passion narratives (by R. E. Van Voorst). Finally it treats historical and theological issues: the historical meaning of the cross (why crucifixion?), who was responsible for Jesus' death (the cross and "anti-Judaism" in early Christianity), the role of the OT in the Gospel passion narratives (by J. Marcus), Jesus' death and the meaning of discipleship (by D. Senior), and Jesus' death and the meaning of the atonement. Carroll is associate professor of NT at Union Theological Seminary in Richmond, VA. Green is associate professor of NT at the American Baptist Seminary of the West and the Graduate Theological Union in Berkeley, CA.

D. R. CARTLIDGE AND D. L. DUNGAN, *Documents for the Study of the Gospels* (rev. ed.; Minneapolis, MN: Fortress, 1994, paper $16) xiii and 298 pp. Bibliography. LCN: 93-42366. ISBN: 0-8006-2809-8.

The first edition of this anthology of ancient texts pertaining to study of the Gospels was described in *NTA* 24, p. 298. An earlier form was noticed in *NTA* 17, p. 248. The material in this revised and enlarged version appears under three general headings: the Christian savior;

Greek, Jewish, and Roman parallels illustrating the milieu of the Gospels (prefaces, birth and youth, teachings, miracles, sacraments, apocalyptic predictions, martyrdom, ascensions and epiphanies); and Greek and Jewish "Gospels." Cartlidge is professor of religion at Maryville College in Maryville, TN, and Dungan is professor of religion at the University of Tennessee in Knoxville.

J. H. CHARLESWORTH, *The Beloved Disciple. Whose Witness Validates the Gospel of John?* (Valley Forge, PA: Trinity Press International, 1995, $30) xxv and 481 pp. Bibliography. Indexed. LCN: 95-549. ISBN: 1-56338-135-4.

Charlesworth, professor of NT language and literature at Princeton Theological Seminary, argues that the beloved disciple in John's Gospel can be identified with the disciple named Thomas. After an introduction to the problem, he provides an exegesis of the passages in John's Gospel that mention the beloved disciple, reviews the suggestions made by scholars about the identity of the beloved disciple, offers fresh insights suggesting that Thomas is the beloved disciple, considers evidence and speculations as to who is not the beloved disciple, explores the relation between the beloved disciple and "the other," discusses the Johannine school and the school of Thomas, treats the beloved disciple and Peter, and deals with *Gospel of Thomas* and Thomas as the beloved disciple.

S. CHOW, *The Sign of Jonah Reconsidered. A Study of Its Meaning in the Gospel Traditions,* Coniectanea Biblica, New Testament Series 27 (Stockholm: Almqvist & Wiksell, 1995, paper) 244 pp., 5 figs., table. Bibliography. Indexed. ISBN: 91-22-01695-3.

Accepted in 1995 as a doctoral dissertation by the theological faculty at the University of Uppsala, this volume investigates the meaning of the sign of Jonah in Matthew, Luke, and Q from the perspectives of religio-historical and exegetical (narrative, redaction) study, with references to archaeological evidence. After introducing the problem and the methodology, it discusses Jonah in Jewish tradition, analyzes the NT "sign of Jonah" texts (Mt 12:15-50; Lk 11:14-36; Q), and considers Jonah in early Christian writings and artifacts. Chow concludes that Q understood the sign of Jonah as representing the coming of the Son of Man in the parousia, Matthew took it as pointing to Jesus' death and resurrection, and Luke connected it with the preaching of the church. He also notes that the Matthean interpretation has dominated in church history and life.

A. J. CONYERS, *The End. What Jesus* Really *Said About the Last Things* (Downers Grove, IL: InterVarsity, 1995, paper $9.99) 151 pp. LCN: 95-32672. ISBN: 0-8308-1617-8.

Taking Jesus' eschatological discourse in Mark 13 as the focal text, Conyers, who teaches at the George W. Truett Theological Seminary in Waco, TX, seeks to recover for thoughtful readers something of the directness and practicability that was once found in Mark 13 and its NT parallels. After reflecting on facing the question of the end, he deals with what Jesus really said about the last things according to the following outline: not one stone left, the way of the kingdom, the time of the kingdom, the coming judgment, the false messiah, the Holy Spirit and the last days, remembrance of things to come, the crisis of the end time and the crisis of our time, and keeping watch (spiritual initiative and world crisis).

J. G. COOK, *The Structure and Persuasive Power of Mark. A Linguistic Approach,* SBL Semeia Studies (Atlanta: Scholars Press, 1995, cloth $44.95, paper $29.95) xvii and 384 pp., 5 figs. Bibliography. LCN: 95-8489. ISBN: 0-7885-0027-9 (cloth), -0028-7 (paper).

The revision of a doctoral dissertation directed by W. Beardslee and D. Hellholm and completed in 1985 at Emory University in Atlanta, this volume reviews certain problems in Markan interpretation (structure, messianic secret, genre) from a linguistic viewpoint, explains the text-linguistic method (semantics, pragmatics, and structure) used in the work, offers a linguistically oriented structural outline of Mark's Gospel, and relates the governing speech act to the exegesis, genre, and messianic secret motif of Mark's Gospel. Cook concludes that the governing speech act in Mark's Gospel encourages the reader to accept the text as good news. V. K. Robbins has provided a five-page foreword.

S. L. COX, *A History and Critique of Scholarship Concerning the Markan Endings* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $109.95) x and 275 pp. Bibliography. Indexed. LCN: 93-33176. ISBN: 0-7734-2380-X.

Based on a doctoral dissertation directed by D. Garland and presented to Southern Baptist Theological Seminary, this volume surveys and evaluates scholarly views on the problems associated with the ending of Mark's Gospel. After an introduction to the problem, it discusses precritical positions on the ending of Mark's Gospel, scholars who support the longer ending, theories on the endings of Mark other than the short and longer ending, and the short ending. Cox concludes with proposals for further research on the topic. The appendixes concern (1) the Fathers' use of the longer ending, and (2) authors/works that have sentences ending in γάρ.

G. DAUTZENBERG, *Studien zur Theologie der Jesustradition,* Stuttgarter Biblische Aufsatzbände 19 (Stuttgart: Katholisches Bibelwerk, 1995, paper DM 79) xi and 423 pp. Bibliography. Indexed. ISBN: 3-460-06191-X.

The seventeen essays collected in this volume concern Mark's Gospel in the history of early Christian theology [§ 21-735], the development of the kingdom-of-God proclamation in the early Christian mission (1979), whether the prohibition of swearing in Mt 5:33-37 and Jas 5:12 is an example of Jesus' Torah critique [§ 26-91], Psalm 110 in the NT (1983), "Son of God" in Mark's Gospel, criticism of and obedience to the Law in the Jesus tradition (1986), the kingdom of God and redemption (1987), Mt 5:43c and the ancient tradition of Jewish misanthropy (1988), Mk 4:1-34 as teaching about the kingdom of God [§ 34-1153], Mk 15:39 and 14:61-62 as two different "compendia" of Markan Christology (1989), the saying about the world-wide proclamation of the gospel in Mk 13:10 and its prehistory (1989), Jesus and the Temple according to Mt 17:24-27 (1991), the Torah of the Son of Man [§ 36-1240r], the conflict regarding Jesus' trial from the Jewish side (1992), Jesus and the Torah [§ 36-927], Elijah in Mark's Gospel (1992), and the place of W. Baldensperger in life-of-Jesus research. Dautzenberg is professor of NT at the Julius Liebig-Universität in Giessen.

P. T. D'HOLBACH, *Ecce homo! An Eighteenth Century Life of Jesus. Critical Edition and Revision of George Houston's Translation from the French,* ed. A. Hunwick, History of Religions in Translation 1 (Berlin—New York: Mouton de Gruyter, 1995, cloth DM 118, paper DM 68) xiii and 343 pp. Bibliography. Indexed. LCN: 95-16826. ISBN: 3-11-014521-9 (cloth), -014520-0 (paper).

The life of Jesus entitled *Ecce homo!,* written by the atheist Baron d'Holbach, was published anonymously in 1770 in French. In 1799 George Houston translated the text into English. The work presents events contained in the Gospels from a rationalist, free-thinking perspective. It depicts Jesus as one who had a normal birth, staged his "miracles," and was an unrealistic visionary. In his 37-page introduction Hunwick situates the work in the context of late 18th-century French intellectual life, and describes the circumstances of the book's publication and the responses that it elicited. In the main part of the volume, the editor provides a revision of Houston's translation carried out with close reference to the French original, along with explanatory notes.

J. T. DILLON, *Jesus as a Teacher: A Multidisciplinary Case Study* (Bethesda, MD: International Scholars Publications, 1995, cloth $64.95, paper $44.95) ix and 211 pp., 17 tables. Bibliography. Indexed. LCN: 94-2168. ISBN: 1-883255-75-9 (cloth), -74-0 (paper).

Dillon, professor of education at the University of California at Riverside, approaches the question of Jesus as a teacher from the double perspective of research on Jesus and on teaching. After reflecting on Jesus the teacher (Who was Jesus?), he deals with the substance of his teaching (What did Jesus teach, and why?), the circumstances of his teaching (Where and when did Jesus teach?), the correspondents of his teaching (Who were the people taught by Jesus?), the conduct of his teaching (How did Jesus teach by actions?), the language of his teaching (How did Jesus teach by words?), the result in learning (Who learned what from the teaching?), and the quality of his teaching (How good a teacher was Jesus?). The appendix deals with the study of Jesus as a teacher. Dillon concludes that though Jesus cannot be shown to be a successful and effective teacher, he was nonetheless a demonstrably good one.

E. DREWERMANN, *Das Matthäusevangelium.* Zweiter Teil, *Mt 8,1–20,19. Bilder der Erfüllung* (Solothurn—Düsseldorf: Walter, 1994, DM 78) 648 pp., 4 plates. Bibliography. ISBN: 3-530-16892-0.

The first volume [see *NTA* 38, p. 118] in this three-volume project dealt with methodological and introductory issues, and provided expositions of the pericopes in Mt 1:1–7:29. The second volume presents a nine-page introduction, a translation of Mt 8:1–20:19, and expositions of the individual pericopes in this section under three general headings: the miracles of healing and the commission of the disciples (8:1–11:30), against the teaching of the "Pharisees" and Sadducees (12:1–15:39), and the way to the passion (16:1–20:19). Drewermann's commentary on Mark's Gospel was described in *NTA* 33, p. 106; and 34, p. 245.

M. DUMAIS, *Le Sermon sur la Montagne. État de la recherche, Interprétation, Bibliographie* (Paris: Letouzey et Ané, 1995, paper 199 F) 331 pp. Bibliographies. ISBN: 2-7063-0199-6.

The expanded and updated version of the article published in *Supplément au Dictionnaire de la Bible* (Tome XII, fasc. 68 and 69, cols. 699-938), this volume first deals with general matters pertaining to the Sermon on the Mount: history of interpretation, problems (theological, historical and literary, new questions), the literary problem of the two versions (Mt 5–7; Lk 6:20-49), the sermon in its Gospel context, structure and literary genre, and background. Then it deals with the interpretation of the individual sections: the audience (Mt 5:1-2; 7:28-29; Lk 6:20a; 7:1), the beatitudes (Mt 5:3-12; Lk 6:20b-26), the salt of the earth and light of the world (Mt 5:13-16), and so forth. A chapter on Christian existence according to the Sermon on the Mount is included. É. Cothenet has provided a four-page preface. Dumais is professor of NT at the Université Saint-Paul in Ottawa and a member of the Pontifical Biblical Commission.

P. EDMONDS, *Three Portraits of Jesus and other Gospel portraits. A study guide for Matthew, Mark and Luke* (Gweru, Zimbabwe: Mambo, 1994, paper) viii and 135 pp. Illustrated. ISBN: 0-86922-582-0.

After reflecting on presuppositions for Gospel study and using the "day at Capernaum" (Mk 1:29-39 parr.) as an entry point into the Gospels, this study guide for the Synoptic Gospels investigates in turn how Mark, Matthew, and Luke each approach the person of Jesus, the disciple, and other characters ("heroes and heroines"), and concludes with a treatment of Jesus' preaching of the kingdom of God and how it was continued by the witnesses that he sent out. The appendix provides Catholic church documentation regarding the understanding of the Gospels. Edmonds is professor of NT at Hekima College in Nairobi.

F. A. EIGO (ED.), *New Perspectives on the Beatitudes,* Proceedings of the Theology Institute of Villanova University 27 (Villanova, PA: Villanova University Press, 1995, paper $8.95) xi and 221 pp. Indexed. LCN: 95-15812. ISBN: 0-87723-063-3.

After M. H. Crosby's introductory essay about new perspectives on the beatitudes and M. R. D'Angelo's paper on the beatitudes in their biblical contexts, this volume presents four treatments of particular beatitudes: D. P. Reid on those dealing with mourning and suffering (in light of the book of Revelation); S. Muto on those concerned with the poor in spirit and the pure of heart; M. A. Hinsdale on those who are declared blessed for being persecuted and for hungering and thirsting for justice (blessings for those breaking boundaries); and M. K. Hellwig on the blessedness of the meek, the merciful, and the peacemakers.

H. T. FLEDDERMANN, *Mark and Q. A Study of the Overlap Texts,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 122 (Leuven: Leuven University Press—Peeters, 1995, paper 1800 BFr) xi and 307 pp. Bibliographies. Indexed. ISBN: 90-6186-710-X (LUP), 90-6831-712-1 (P).

After reviewing research on textual overlaps between Mark's Gospel and Q, this volume examines the individual overlapping texts under the following headings: John and Jesus (Mk 1:2; 1:7-8 parr.), Beelzebul (Mk 3:22-27 parr.) and the unforgivable sin (Mk 3:28-30), the parable discourse (Mk 4:21, 22, 24cd, 25, 30-32 parr.), mission (Mk 6:7-13 parr.) and sign (Mk 8:11-13 parr.), Caesarea Philippi (Mk 8:34b, 35, 38 parr.), the discipleship discourse (Mk 9:37, 40, 42, 50a; 14:21 parr.), toward the passion (Mk 10:11-12, 31; 11:22-24; 12:38-39 parr.), and the eschatological discourse (Mk 13:11, 12, 21, 31, 35 parr.). Fleddermann concludes that in the overlap texts Mk is secondary to Q, that Mk reflects the redactional text of Q, that the differences stem from Markan redaction, and that therefore Mark knew and used final Q. Also included is a 45-page assessment of Fleddermann's work by F. Neirynck.

J. FUELLENBACH, *The Kingdom of God. The Message of Jesus Today* (Maryknoll, NY: Orbis, 1995, paper $19.95) xi and 340 pp. Bibliography. Indexed. LCN: 95-20982. ISBN: 1-57075-028-9.

After introductory reflections on the challenge of Jesus' message today, this volume considers the kingdom before Jesus: the national-political expectation, the apocalyptic expectation, the ethical expectation, the emerging content of the kingdom, and the kingdom of God in contemporary exegesis. Then it treats various aspects of the kingdom message of Jesus: language, basic characteristics, the future of evil and the question of eternal punishment, the Sermon on the Mount, religious and political character, salvation, salvation outside the church, defining the kingdom, the challenge, and already and not yet. Finally it deals with the kingdom and Jesus Christ: the person of Jesus, the Holy Spirit, the church, and the Lord's Prayer as a summary of the kingdom message. The volume is a completely new version of one published in 1987 in the Philippines.

B. R. GAVENTA, *Mary. Glimpses of the Mother of Jesus,* Studies on Personalities of the New Testament (Columbia, SC: University of South Carolina Press, 1995, $34.95) xiv and 164 pp. Bibliography. Indexed. LCN: 95-4424. ISBN: 1-57003-072-3.

Writing about Mary as a Protestant woman NT scholar, Gaventa first considers the historical, theological, and literary quests for Mary. Then she discusses how Mary has been portrayed in early Christian sources: threatened and threatening (Matthew's Gospel); disciple, prophet, and mother (Luke-Acts); Cana and the cross (John's Gospel); and a life of sacred purity (*Protevangelium of James*). Gaventa, professor of NT literature and exegesis at Princeton Theological Seminary, concludes that especially important for our times are the motifs of Mary as vulnerable, a reflective person, and a witness of Jesus. The appendix provides an English translation of *Protevangelium of James.*

J. A. GRASSI, *Rediscovering the Jesus Story: A Participatory Guide* (New York—Mahwah, NJ: Paulist, 1995, paper $12.95) ix and 218 pp. Bibliography. LCN: 95-22277. ISBN: 0-8091-3589-2.

Oriented toward use as an advanced high school or college text, this volume aims to help its readers to discover the Gospels anew by leading them into the Gospel texts, providing necessary background information, and giving suggestions for further study. It presents the Jesus story according to each Gospel (Mark, Matthew, Luke, John) by means of a brief introduction and an exposition of the text. Grassi is professor of religious studies at Santa Clara University in California.

D. A. HAGNER, *Matthew 14–28,* Word Biblical Commentary 33B (Dallas: Word, 1995, $28.99) xxxix and 529 pp. Bibliographies. Indexed. ISBN: 0-8499-1096-X.

The first volume in this commentary on Matthew's Gospel was described in *NTA* 38, p. 293. This volume comments on the second half of the Gospel according to the following outline: further ministry and confrontation with the religious authorities (14:1–16:20), the turning point—the announcement of the cross (16:21–17:27), the fourth discourse—life in the community of the kingdom (18:1-35), on the way to Jerusalem—increasing confrontation (19:1–20:34), the last days in Jerusalem (21:1–22:46), castigation of the scribes and Pharisees (23:1-39), the fifth discourse—the destruction of the Temple and the end of the world (24:1–25:46), and the story of Jesus' death and resurrection (26:1–28:20). For each pericope there is a bibliography, translation, textual notes, literary analysis, commentary, and explanation. Hagner is professor of NT at Fuller Theological Seminary in Pasadena, CA.

L. T. JOHNSON, *The Real Jesus. The Misguided Quest for the Historical Jesus and the Truth of the Traditional Gospels* (San Francisco: HarperCollins, 1996, $22) vii and 182 pp. Indexed. LCN: 95-19885. ISBN: 0-06-064177-0.

Johnson, professor of NT and Christian origins at the Candler School of Theology, Emory University, first offers critiques of the activities of the Jesus Seminar ("the good news and the nightly news") and of several recent books devoted to "the historical Jesus" (by B. Thiering, J. S. Spong, A. N. Wilson, S. Mitchell, M. J. Borg, J. D. Crossan, and B. L. Mack). Then after discussing the context of these works ("cultural confusion and collusion") and the limitations of history, he considers what is historical about Jesus, reflects on the real Jesus and the Gospels, and comments on critical scholarship and the church. Johnson concludes that the "real Jesus" inscribed literarily in the Gospels is the one who suffers in obedience to God and calls others to such suffering service in behalf of humanity.

I. H. JONES, *The Matthean Parables. A Literary and Historical Commentary,* Supplements to Novum Testamentum 80 (Leiden—New York—Cologne: Brill, 1995, 255 gld. or $164.75) ix and 602 pp. Bibliography. Indexed. LCN: 95-18707. ISBN: 90-04-10181-0.

Jones, principal of Wesley House at Cambridge, contends that research on the Matthean parables can shed new light on the structure, purpose, and genre of Matthew's Gospel as a whole. He argues that Matthew has provided in his images, metaphors, and parables a focus for distinctive expressions of Christian spirituality and so has moved into a genre without parallel in the history of literature. After establishing the need for a new attempt to define the genre of Matthew's Gospel, he examines what is meant by the term "parable" and summarizes the contribution made by the parables to the new attempt. Then he provides detailed exegetical studies of the individual Matthean parables according to the following outline: the summary parables, the chapter of parables, parables and Markan contexts, and the eschatological parables. The appendix treats the role of the genitive absolute.

J. P. KEENAN, *The Gospel of Mark. A Mahāyāna Reading,* Faith Meets Faith (Maryknoll, NY: Orbis, 1995, paper $24.95) viii and 423 pp. Bibliography. Indexed. LCN: 95-20341. ISBN: 1-57075-041-6.

Keenan, professor of religious studies at Middlebury College in Vermont and author of *The Meaning of Christ: A Mahāyāna Theology* (1989), first provides an overview of different interpretive approaches to Mark's Gospel and argues for the validity of viewing the text through the Mahāyāna Buddhist lens of "emptiness" and "dependent co-arising." Then he provides a pericope-by-pericope commentary on Mark's Gospel: wilderness and engagement (1:1-45), conflicts over traditions (2:1-28), the practice of the middle path (3:1-35), parabolic patterns of understanding (4:1-41), the differentiation of the two truths (5:1-43), the wisdom of non-discrimination (6:1-56), and so forth.

J. S. Kloppenborg (ed.), *Conflict and Invention. Literary, Rhetorical, and Social Studies on the Sayings Gospel Q* (Valley Forge, PA: Trinity Press International, 1995, paper $16) ix and 245 pp. Bibliography. Indexed. LCN: 95-24855. ISBN: 1-56338-123-0.

After a fourteen-page essay by Kloppenborg on recent studies on Q, this volume presents essays by J. L. Reed on the social map of Q, R. Horsley on social conflict in Q, and R. A. Piper on the language of violence and the aphoristic sayings in Q (see Q/Lk 6:27-36). Then there are articles by L. E. Vaage on composite texts and oral mythology (the case of the "sermon" in Q/Lk 6:20-49), S. Carruth on strategies of authority (a rhetorical study of the character of the speaker in Q/Lk 6:20-49), and R. C. Douglas on "love your enemies" (rhetoric, tradents, and ethos). The final four studies deal with John the Baptist in Q: W. Cotter on the function of John in Q ("Yes, I tell you, and more than a prophet"), P. J. Hartin on the rhetorical and compositional analysis of divine Sophia in Q ("Yet Wisdom is justified by her children"), W. Arnal on John the Baptist's preaching in Q/Lk 3:7-9 and 16-17 (redactional fabrication and group legitimation), and Vaage on Q and the "historical" John (more than a prophet, and demon-possessed).

J. S. Kloppenborg (ed.), *The Shape of Q. Signal Essays on the Sayings Gospel* (Minneapolis, MN: Fortress, 1994, paper $15) viii and 224 pp. Bibliography. Indexed. LCN: 93-28256. ISBN: 0-8006-2600-1.

After a 21-page introduction by Kloppenborg, this volume presents ten essays on the Sayings Gospel known as Q: R. Bultmann on what the Sayings Source reveals about the early church (1913); H. Koester on the Synoptic Sayings source and *Gospel of Thomas* [§ 13-100]; J. M. Robinson on Jewish Wisdom literature and the *Gattung Λόγοι Σοφῶν* (1971); D. Lührmann on Q in the history of early Christianity (1969); H. Schürmann on the Son of Man title in the Speech Source—its occurrence in closing and introductory expressions (1975); A. D. Jacobson on the literary unity of Q [§ 27-494]; D. Zeller on redactional processes and changing settings in the Q-material (1982); R. A. Piper on Mt 7:7-11/Lk 11:9-13—evidence of design and argumentation in the collection of Jesus' sayings (1982); Kloppenborg on the formation of Q and antique instructional genres [§ 31-561]; and M. Sato on the shape of the Q-source (1988).

W. J. Larkin, *Acts,* IVP New Testament Commentary (Downers Grove, IL—Leicester, UK: InterVarsity, 1995, $17.99) 422 pp. Bibliography. LCN: 95-12621. ISBN: 0-8308-1805-7 (USA), 0-85111-680-9 (UK).

After a 21-page general introduction to Acts (preaching Acts today, historical setting, text, theology), this volume presents an exposition of it first with reference to the Jerusalem church (its beginning [1:1–2:47], growth [3:1–9:31], and mission to the Gentiles [9:32–12:25]) and then with reference to the church in all nations (Paul's missionary journeys [13:1–21:16], Paul's Palestinian ministry [21:17–26:32], and Paul's journey to Rome [27:1–28:31]). Larkin, the author of *Culture and Biblical Hermeneutics* (1993), is professor of NT and Greek at Columbia Biblical Seminary and Graduate School of Missions in Columbia, SC.

W. L. Liefeld, *Interpreting the Book of Acts,* Guides to New Testament Exegesis 4 (Grand Rapids: Baker, 1995, paper $8.99) 141 pp. Bibliography. LCN: 95-46099. ISBN: 0-8010-2015-8.

The purpose of this book is to treat the general issues that arise from the study of Acts and to provide guidelines for interpreting the book. After a six-page general introduction, it deals with the purpose of Acts, the structure of Acts, narrative as theology, the speeches in Acts, major themes in Acts, the background of Acts, and the move from exegesis to application. Liefeld is distinguished professor emeritus at Trinity Evangelical Divinity School in Deerfield, IL.

G. LÜDEMANN, *Die Auferstehung Jesu. Historie, Erfahrung, Theologie* (Stuttgart: Radius-Verlag, 1994, DM 56) 275 pp. Bibliography. Indexed. ISBN: 3-87173-016-5.

The revised edition of the study of the literary evidence for and historical basis of Jesus' resurrection that was published first by Vandenhoeck & Ruprecht [*NTA* 38, p. 463]. The English version was described in *NTA* 39, pp. 325-326. Review articles on it were abstracted in §§ 39-120r, 773r-774r.

G. LÜDEMANN WITH A. ÖZEN, *Was mit Jesus wirklich geschah. Die Auferstehung historisch betrachtet* (Stuttgart: Radius-Verlag, 1995, paper DM 29.80) 139 pp. ISBN: 3-87173-033-5.

Intended for a general audience, this volume makes available the major positions and the textual analysis presented in Lüdemann's *Die Auferstehung Jesu* [*NTA* 38, p. 463; see 39, pp. 325-326]. After introducing the theme and dealing with 1 Cor 15:1-11, it considers the NT accounts of Jesus' death, burial, empty tomb, and resurrection appearances. Then it reflects on the origin and essence of early Christian resurrection faith, and on the early church's resurrection faith and us (or, Can we still be Christians?).

E. LYONS, *Jesus: Self-portrait by God* (New York—Mahwah, NJ: Paulist, 1995, paper $9.95) 206 pp. Bibliographies. Indexed. LCN: 95-12265. ISBN: 0-8091-3583-3.

After an introduction to thinking about Jesus today, this systematic theological treatment of the incarnation deals with the Gospels, the ordinariness of Jesus, the uniqueness of Jesus, and concluding questions (human and divine; Jesus without "God"). The three appendixes concern the nature of the Gospels, the virginal conception, and the "hypostatic" unity. Lyons, a priest of the archdiocese of Tuam in Ireland, has written the book especially for people who are wondering if the idea of incarnation can make sense today but are afraid to admit their problems regarding it.

E. P. MEADORS, *Jesus the Messianic Herald of Salvation,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 72 (Tübingen: Mohr-Siebeck, 1995, paper DM 118) xi and 387 pp. Bibliography. Indexed. ISBN: 3-16-146251-3.

The revised version of a doctoral dissertation directed by I. H. Marshall and presented to the University of Aberdeen in 1993, this volume argues that Q stands in close harmony with Mark's Gospel and is based on the teaching of the historical Jesus. After chapters on the study of Mark and Q and on the Q community hypothesis, it deals with Wisdom Christology in Q, Jesus the prophet in Q, Daniel and the conceptual background of Q, the Son of Man and the Q material, the kingdom of God in Q, the kingdom of God in Mark compared with Q, and whether Q is from a "second sphere" of Christianity. The appendixes concern (1) Q and discipleship in Acts, and (2) Paul and the Q material. Meadors contends that Q and Mark, rather than contradicting one another, collaborate in revealing important insights into the early church's understanding of Jesus' mission.

J. C. MELLON, *Mark As Recovery Story. Alcoholism and the Rhetoric of Gospel Mystery* (Urbana, IL—Chicago: University of Illinois Press, 1995, $26.95) xiii and 310 pp. Indexed. LCN: 94-24082. ISBN: 0-252-02165-7.

Mellon, associate professor of English at the University of Illinois at Chicago, seeks to interpret Mark's Gospel and other biblical texts according to typologies of alcoholism and recovery peculiar to today's Twelve-Step programs. After considering how the typologies of addiction and recovery might shape one's interpretive perspective, he discusses the Markan passion; Isaiah's Servant "drunkard"; the provenance, genre, and story of Mark; new wine at Pentecost; Markan sobriety emblems; and Johannine writings. Mellon concludes that the Markan memory of Jesus presents a primal scene of addiction and recovery, and that the insider audience of the Gospel is portrayed as a fellowship of ex-inebriate water drinkers whose spiritual praxis resembled that of today's Twelve-Step movement.

R. METZNER, *Die Rezeption des Matthäusevangeliums im 1. Petrusbrief. Studien zum traditionsgeschichtlichen und theologischen Einfluss des 1. Evangeliums auf den 1. Petrusbrief,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 74 (Tübingen: Mohr-Siebeck, 1995, paper DM 108) x and 340 pp. Bibliography. Indexed. ISBN: 3-16-146378-1.

The revised version of a doctoral dissertation directed by C. Wolff and accepted in 1994 by the theological faculty of the Humboldt-Universität at Berlin, this investigation of the influence of Matthew's Gospel on 1 Peter first examines particular passages: Mt 5:10 and 1 Pet 3:14; Mt 5:11-12 and 1 Pet 4:13-14; Mt 5:16 and 1 Pet 2:12; Mt 5:38-48 and 1 Pet 3:9 and 1:15-16; and 1 Pet 5:6-9 and Mt 4:1-11 and Mt 6:25-34. Then it considers the theological influence of Matthew's Gospel on 1 Peter in the following areas: the picture of Peter, ecclesiology, Christology, and eschatology. Finally it explores the likelihood that Matthew's Gospel influenced 1 Peter by studying the reception of the Gospel in the 1st and 2nd centuries. Metzner concludes that Matthew's Gospel directly influenced 1 Peter in many ways.

W. E. Mills, *The Gospel of John,* Bibliographies for Biblical Research, New Testament Series 4 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1995, $129.95) xxiv and 410 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2357-5.

This bibliography on John's Gospel provides an index to journal articles, essays in collected works, books and monographs, dissertations, commentaries, and encyclopedia and dictionary articles published in the 20th century through 1993 (with a few 1994 items included). It provides the bibliographic information under three main headings: citations by chapter and verse (nos. 1-2356), citations by subjects (nos. 2357-4392), and commentaries (nos. 4393-4581). An author index (pp. 377-410) is included. Mills's bibliography on Matthew's Gospel was described in *NTA* 39, p. 141.

W. E. Mills, *The Gospel of Mark,* Bibliographies for Biblical Research, New Testament Series 2 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1994, $129.95) xxv and 525 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2349-4.

This bibliography on Mark's Gospel provides an index to journal articles, essays in collections, books and monographs, dissertations, commentaries, and encyclopedia and dictionary articles published in the 20th century through 1992 (with a few items from early 1993). The focus is technical works of scholarship, though some items intended for a general audience have been included. The 5,554 entries appear in three major sections: citations by chapters and verse (nos. 1-3021), citations by subjects (nos. 3022-5396), and commentaries (nos. 5397-5554).

P. Moitel, *Des récits d'Évangile. Apprentissage d'une lecture,* Cahiers Evangile 93 (Paris: Cerf, 1995, paper 33 F) 68 pp. Bibliography. ISSN: 0222-9714.

The fruit of interdisciplinary conversations, this book explains and illustrates literary and historical approaches to reading Gospel texts. The passages chosen for analysis are the following: Jesus and Simon's mother-in-law (Mk 1:29-31), Jesus walking on the water (Mk 6:45-53), the Magi in search of the child (Mt 2:1-12), the encounter between Jesus and blind Bartimaeus (Mk 10:46-52), the encounter between Jesus and Zacchaeus the tax collector (Lk 19:1-10), and the wedding at Cana (Jn 2:1-11).

L. Morris, *The Gospel according to John,* New International Commentary on the New Testament (rev. ed.; Grand Rapids: Eerdmans, 1995, $42) xxii and 824 pp. Indexed. LCN: 95-17639. ISBN: 0-8028-2504-4.

The first edition of this commentary on John's Gospel was described in *NTA* 16, p. 241. Though it includes many minor changes and takes account of recent scholarship, the second edition takes up substantially the same position as the first edition did. After a 57-page introduction (authorship, date, purpose, history and theology, etc.), it deals with the Prologue (1:1-18), the beginning of Jesus' ministry (1:19-51), the signs and public discourses of the Christ (2:1–12:50), the farewell discourses (13:1–17:26), the crucifixion (18:1–19:42), the resurrection (20:1-29), the purpose of the Gospel (20:30-31), and the epilogue (21:1-25). Morris retired as principal of Ridley College in Melbourne in 1979.

H. Mynarek, *Jesus und die Frauen. Das Liebesleben des Nazareners* (Frankfurt: Eichborn, 1995, DM 32) 196 pp. ISBN: 3-8218-0991-4.

After an eleven-page introduction, this volume explores the question whether Jesus can be called "macho." Next it deals with the women whom Jesus really loved—even in a sensual, erotic way. Finally it argues that Jesus loved many women but did not love his mother. Mynarek concludes that, when measured by the church's ethical teachings, Jesus was an "immoral" person.

J. Neugebauer, *Die eschatologischen Aussagen in den johanneischen Abschiedsreden. Eine Untersuchung zu Johannes 13–17,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 140 (Stuttgart—Berlin—Cologne: Kohlhammer, 1995, paper DM 79) 190 pp. Bibliography. Indexed. ISBN: 3-17-013800-6.

The slightly revised version of a doctoral dissertation directed by L. Schenke and accepted in 1994 by the department of Catholic theology at the Johannes Gutenberg-Universität in Mainz, this volume seeks to identify and clarify the eschatological statements that appear in John 13–17. After a review of past research and methodological reflections (on narrative criticism and text linguistics), it discusses John 13–17 from the perspectives of cohesion (syntax and text grammar), coherence (thematic structure), intertextuality (relations to the Johannine corpus), semantics, situationality, and genres (testaments, prayer). Neugebauer concludes that John 13–14 and 15–16 are thematically parallel to each other with John 17 related to both, and that the eschatological statements are linked variously to the parousia (16:16-28), martyrdom (13:33–14:6), and the Easter appearances (14:18-23).

K. G. C. Newport, *The Sources and* Sitz im Leben *of Matthew 23,* JSNT Supplement Series 117 (Sheffield, UK: Sheffield Academic Press, 1995, £35 or $52.50) 205 pp. Bibliography. Indexed. ISBN: 1-85075-557-4.

Based on a doctoral dissertation directed by E. P. Sanders and accepted in 1988 by Oxford University, this volume argues that the bulk of Matthew 23 derives from one source, namely an early Jewish-Christian polemical tract (now Mt 23:2-31). After examining source-critical hypotheses about Matthew 23, it considers the life-setting of the text (within Judaism), argues that all references to religious practice and halakic discussion can be explained in terms of pre-A.D. 70 Judaism, provides a verse-by-verse exposition of the text, and examines the links of this chapter with the rest of the Gospel.

J. C. O'Neill, *Who Did Jesus Think He Was?,* Biblical Interpretation 11 (Leiden—New York—Cologne: Brill, 1995, 110 gld. or $71) vii and 238 pp. Bibliography. Indexed. LCN: 95-25113. ISBN: 90-04-10429-1.

O'Neill, professor of NT at New College, University of Edinburgh, contends that Jesus (like some other Jews of his time) believed that God was three in one and one in three, and that the eternal Son of God was to be born in order to live a fully human life and to die for the sins of the world. After considering a basic assumption in modern NT Christologies (that Jesus did not regard himself as the Messiah), he deals with Jewish messianic expectations before the fall of Jerusalem, the hidden messiah, the Teacher of Righteousness, the Trinity and the incarnation in the NT, the Trinity and the incarnation as Jewish doctrines, who Jesus thought he was, hints of the Messiah, and whether we can trust John's Gospel. He concludes that Jesus knew himself to be the Messiah and that his silence about it was a necessary part of his knowing that he was the Messiah.

C. R. Page, *Jesus & the Land* (Nashville, TN: Abingdon, 1995, paper $14.95) 201 pp. Illustrated. Bibliography. Indexed. LCN: 95-7415. ISBN: 0-687-00544-2.

This attempt at constructing the biography of Jesus seeks to recapture a sense of the historical Jesus based on recent discoveries and insights from the fields of archaeology, anthropology, Jewish history, historical geography, geology, and rabbinic studies. After a general historical overview, it covers the period from Jesus' birth to the beginning of his public ministry, looks at Jesus' Galilean ministry, and analyzes his Judean ministry and his death and burial. The epilogue deals with the resurrection of Jesus. Page, dean of the Jerusalem Center for Biblical Studies in Jerusalem, is the co-author (with C. A. Volz) of *The Land and the Book* (1993).

G. PARRINDER, *Son of Joseph. The Parentage of Jesus* (Edinburgh: T&T Clark, 1992, paper $17.95) ix and 129 pp. Indexed. ISBN: 0-567-29213-4.

Parrinder, emeritus professor of the comparative study of religions in the University of London and fellow of King's College, London, contends that the dominant biblical testimony is that Joseph, the carpenter, young husband of Mary, was the natural and legitimate father of Jesus, and that the "holy family" consisted of two parents and their seven or eight children. He further argues that belief in a virgin birth, in the sense of the perpetual virginity of Mary, is not mentioned in the Bible and appeared only in apocryphal writings from the 2nd century A.D. The body of the book deals with Jesus' father's line, annunciation and nativity according to Matthew and Luke, life at Nazareth, brother and sisters, Son of Joseph in John's Gospel, Son of Mary, Son of David, the Epistles, early humanism, apocryphal fantasies, the family misrepresented in art, Mary, Joseph, and the man Christ Jesus. For a review article, see § 37-1213r.

J.-M. POFFET ET AL., *Jésus et la Samaritaine (Jean 4,1-42),* Suppléments aux Cahiers Evangile (Paris: Cerf, 1995, paper 60 F) 132 pp., 3 figs. Bibliography. Indexed. ISSN: 0222-9706.

The volume presents texts (123 excerpts) and discussions pertaining to the interpretation of the dialogue between Jesus and the Samaritan woman in Jn 4:1-42. The material includes Jewish and rabbinic parallels, gnostic and patristic readings of the text, other interpreters (Thomas Aquinas, John Calvin, Theresa of Jesus, etc.), and a five-page discussion of how the text is approached in contemporary exegesis.

D. PRIEST (ED.), *The Gospel Unhindered. Modern Missions and the Book of Acts* (Pasadena, CA: William Carey Library, 1994, paper $7.95) x and 225 pp. Bibliography. LCN: 94-234588. ISBN: 0-87808-256-5.

Written by authors who have spent years ministering in other cultures, the fifteen chapters in this volume develop different mission themes from Acts: W. M. Smith on peace and hope to all, J. Morse on "in their own language," L. Griffin on spiritual formation as a missionary imperative, G. Johnson on the church participating in development, D. and S. Lall on persecution then and now, E. Giles on "after they had fasted and prayed," G. and W. Long on opening the doors of effective service, D. S. Tingle on no distinction between us and them, N. S. Morse on the many who believed, F. W. Norris on preaching to pagans (ambiguity and clarity), Priest on holding down two jobs, D. Free on leadership training leading to church planting, D. Lucas on new frontiers, C. Butler on turning them from the power of Satan to God, and A. W. Meece on whether Paul was a short-term missionary.

H. RÄISÄNEN, *The 'Messianic Secret' in Mark,* trans. C. Tuckett, Studies of the New Testament and Its World (Edinburgh: T&T Clark, 1995, paper $24.95) xvii and 289 pp. Bibliography. Indexed. ISBN: 0-567-29253-3.

The paperback edition of the English version [*NTA* 35, p. 106] of *Das 'Messiasgeheimnis' im Markusevangelium* [*NTA* 21, p. 90]. The work concerns methodological issues in the study of Mark's Gospel, the problem of the messianic secret and its most important solutions, the parable theory, the other themes, and interpreting the secret.

G. REIM, *Jochanan. Erweiterte Studien zum alttestamentlichen Hintergrund des Johannesevangeliums* (Erlangen: Verlag der Ev.-Luth. Mission, 1995, paper DM 90) xiii and 555 pp., plate, 2 figs., map. Bibliography. Indexed. ISBN: 3-87214-998-9.

The first part of this volume (pp. 1-315) appeared in the Society for New Testament

Studies Monograph Series in 1974 [*NTA* 18, p. 387]. The second part (pp. 317-555) consists of thirteen articles by Reim on the OT background of John's Gospel and related topics: Jn 9—tradition and contemporary messianic discussion [§ 23-518]; John's Gospel and synagogue worship [§ 27-998]; the Targums and John's Gospel [§ 27-987]; Jesus as God in the Fourth Gospel—the OT background [§ 28-981]; Jn 8:44—God's children and the devil's children [§ 29-591]; the Fourth Evangelist as representative of a Christian northern kingdom theology [§ 37-792]; Psalm 95 as the principle for presenting the activity of the Johannine Jesus; whether Jn 21 should be regarded as an appendix (1976); Jn 4:44 as crux or clue [§ 21-131]; problems of the farewell discourses [§ 21-135]; the localization of the Johannine community [§ 32-1175]; the eyewitness—tradition, composition, and interpretation in John's Gospel; and parallel traditions to John's Gospel in Justin's writings.

G. REIM, *Zugänge zum Evangelium des Johannes. 24 Zugänge, exemplarische Bilder und Texte aus der Literatur* (Erlangen: Verlag der Ev.-Luth. Mission, 1994, paper DM 20) 145 pp. Illustrated. Bibliography. Indexed. ISBN: 3-87214-999-7.

The twenty-four brief essays in this volume present various ways of approaching the Fourth Gospel and the author and community behind it. The topics include the community behind the Gospel, Jesus the free one, the way to the cross and its OT background, the prayer in Jn 17, the parallel trials of Jesus and the community, Easter encounters, martyrdom or the gospel of life, Nicodemus and other figures, the "holy" Pilate, and Jesus for non-Jews. Each chapter ends with quotations from the literature inspired by the Fourth Gospel. Three appendixes are included.

M. REIN, *Die Heilung des Blindgeborenen (Joh 9). Tradition und Redaktion,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 73 (Tübingen: Mohr-Siebeck, 1995, paper DM 118) xi and 401 pp. Bibliography. Indexed. ISBN: 3-16-146458-3.

The slightly revised version of a doctoral dissertation directed by T. Holtz and presented in 1994 to the theological faculty of the Martin-Luther Universität at Halle-Wittenberg, this investigation of the story of Jesus healing the man born blind in Jn 9:1-41 uses synchronic and diachronic methods in order to clarify the artistic achievement of the Johannine narrative. Thus it analyzes the text in turn from the perspectives of literary criticism (synchronic and literary analysis), form criticism (narrative analysis, determining the *Gattung,* the forms of the individual units, life-setting, etc.), tradition history (the miracle, vv. 4 and 39, individual motifs), and redaction criticism. It concludes with observations about the significance of the study for exegetical work on the Fourth Gospel and about the theology of the text (Jesus as the light of the world, see Jn 9:5).

W. REINHARDT, *Das Wachstum des Gottesvolkes. Untersuchungen zum Gemeindewachstum im lukanischen Doppelwerk auf dem Hintergrund des Alten Testaments* (Göttingen: Vandenhoeck & Ruprecht, 1995, paper DM 78) 387 pp., 2 figs., 4 tables. Bibliography. ISBN: 3-525-53632-1.

Based on a doctoral dissertation accepted in 1992 by the Kirchliche Hochschule in Wuppertal, this investigation of the Lukan theme of the growth of the people of God first presents linguistic analyses of the pertinent terms in Acts. Next it provides tradition-historical studies of the word-field "growth of the people of God" in the OT and NT: the OT-Jewish background, references to growth in Gospel parables (Lk 8:4-8, 11-15; 13:18-21), and other indications of church growth in the pre-Lukan tradition. Then it focuses on the references to growth in Acts with regard to the Jerusalem community (2:1-11; 2:41; 2:47b; 4:4; 5:14; 5:28; 6:1 and 6:7) and the mission beyond Jerusalem (9:31: 11:24b; 12:24; 13:49; 16:5; 18:10; 19:20; 21:20; 28:30-31 and 1:8). Finally it treats diachronic and synchronic aspects in the growth of the people of God in Lk-Acts, and reflects on the dogmatic and practical theological implications of the theme.

S. H. RINGE, *Luke,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1995, paper $19.99) xiv and 291 pp. Bibliography. LCN: 95-23068. ISBN: 0-664-25259-1.

Part of a series of guides to assist laity in their study of the Bible, this volume first presents a 22-page introduction to reading Luke's Gospel in our context (clues for reading) and in its context (questions of "introduction"). Then it provides an exposition of the text under the following general headings: origins and definitions (1:5–4:13), Jesus' ministry in and around Galilee (4:14–9:50), "making the path while walking"—the road to Jerusalem (9:51–19:28), and endings and beginnings—the time in Jerusalem (19:29–24:53). Ringe is professor of NT at Wesley Theological Seminary in Washington, DC.

R. SCHNACKENBURG, *Jesus in the Gospels. A Biblical Christology,* trans. O. C. Dean (Louisville, KY: Westminster John Knox, 1995, $35) xv and 383 pp. Indexed. LCN: 95-21571. ISBN: 0-664-22059-2.

The English version of *Die Person Jesu Christi im Spiegel der vier Evangelien* [*NTA* 39, p. 511], this volume reflects on the relation between faith and history, considers how Jesus is treated in each of the Gospels in turn (Mark, Matthew, Luke, John), and describes the gospel in four forms as manifold and yet unified testimony to Christ. Schnackenburg is emeritus professor of NT exegesis at the University of Würzburg.

M. SCHOCH, *Europa begann am Jordan. Die Elite von Qumran und der antielitäre Jesus* (Zurich: Pendo, 1995, SFr 36) 247 pp. ISBN: 3-85842-289-4.

Schoch, who has worked extensively as a teacher, journalist, and pastor in Switzerland, contends that "Europe" began at the Jordan with the confrontation between the religious elites of Qumran and their most powerful critic, Jesus of Nazareth. After discussing elites as the ones who make history, he considers the "pure" and "perfect" as elites and antielites with reference to the Qumran community—its history, ideas, and practices. Then with particular attention to John the disciple of Jesus and the Fourth Gospel, he explores the relationship between the Qumran group and the early Christians. He concludes with reflections on "religious elites" throughout history and today.

H.-J. SCHULZ AND A. VON STOCKHAUSEN (EDS.), *Der apostolische Charakter der Evangelien. Authentische Christusverkündigung und bleibende Glaubensnorm* (Weilheim-Bierbronnen: Gustav-Siewerth-Akademie, 1995, paper DM 60) 353 pp. Bibliography. ISBN: 3-928273-94-9.

Prepared for a conference sponsored by the Gustav-Siewerth-Akademie and held in 1992, the eight papers in this volume concern issues of tradition history (five) and hermeneutics (three): Schulz on the formation of the Gospels in the life setting of the early church and the apostolic mission, H. Lubsczyk on Luke and Paul, J. Schumacher on the norm of apostolicity in the formation of the NT canon, H. Reinhardt on the role of the Johannine Prologue (1:1-18) as the key to exegesis of the Fourth Gospel and its exemplary significance for every exegesis, Lubsczyk on the origin and actuality of creation-faith in Israel, H. Staudinger on divine word and human word (critical observations on the ways and false ways of modern exegesis), H. Seidl on philosophy and the problem of biblical hermeneutics, and von Stockhausen on the historicity of understanding as a hermeneutical principle (the theological-philosophical presuppositions of the historical-critical method).

E. SCHWEIZER, *Jesus, das Gleichnis Gottes. Was wissen wir wirklich vom Leben Jesu?,* Kleine Vandenhoeck-Reihe 1572 (Göttingen: Vandenhoeck & Ruprecht, 1995, paper DM 18.80) 120 pp. Indexed. ISBN: 3-525-33596-2.

The German version of *Jesus, The Parable of God. What Do We Really Know About Jesus?* [*NTA* 40, p. 148], this volume discusses what we know today about Jesus' life; Jesus the parable-teller; Jesus the preacher and healer, friend of tax-collectors and sinners, and the Messiah; Jesus the crucified one; and Jesus the risen one.

E. SEVENICH-BAX, *Israels Konfrontation mit den letzten Boten der Weisheit. Form, Funktion und Interdependenz der Weisheitselemente in der Logienquelle,* Münsteraner Theologische Abhandlungen 21 (Altenberge: Oros, 1993, paper DM 75.80) xiv and 491 pp. Bibliography. ISBN: 3-89375-067-3.

Prepared as a doctoral dissertation under the direction of K. Löning and accepted in 1992 by the Catholic theological faculty at Münster, this investigation of the form, function, and interdependence of the wisdom elements in Q focuses on material contained in Lk 3–7. After literary-critical analyses of six groups of sayings (Q/Lk 3:7-10, 16-17; 3:21-22; 4:1-13; 6:20b-49; 7:1-10; 7:18-35 and their parallels), it presents a form-critical analysis of the structure of the Q texts in Lk 3–7, and considers the structure and significance of Lk 6:20-49 par. and its relations to 4:1-13 and 7:1-10. Sevenich-Bax concludes that the *novum* in the theology of Q was the integration of two different concepts of wisdom—the process of revelation and the content of revelation.

J. W. SIDER, *Interpreting the Parables. A Hermeneutical Guide to Their Meaning* (Grand Rapids: Zondervan, 1995, paper $14.99) 283 pp. Bibliography. Indexed. LCN: 95-11005. ISBN: 0-310-49451-6.

Using an inductive and practical approach to the Gospel parables, Sider, professor of English at Westmont College in Santa Barbara, CA, first explains how analogies work: proportional comparisons, rhetorical ellipsis, varieties of comparison, analogy clusters, extended analogies, doublets and larger combinations, and definition of the parable. Then he deals with internal features of the parables: diction, rhetorical structures, irony, plot, character, speeches, setting, point of view, and tone. Finally he considers external features of the parables: acculturation, genres, literary contexts, and interpretive contexts. Also included are two appendixes (A. Jülicher on literal and figurative in the parables, OT analogues to the parables of Jesus) and a glossary.

G. S. SLOYAN, *The Crucifixion of Jesus. History, Myth, Faith* (Minneapolis, MN: Fortress, 1995, cloth $32, paper $16) x and 228 pp. and 10 plates, frontispiece. Indexed. LCN: 95-2480. ISBN: 0-8006-2930-2 (cloth), -2886-1 (paper).

Sloyan, professor emeritus of religion at Temple University in Philadelphia, examines the crucifixion of Jesus as a historical event, interpretations of its significance throughout history, its theological and iconographical developments, and the pieties and perplexities that have attended it. After considering crucifixion and why Jesus was sentenced to it, he discusses how Jesus' death came to be seen as sacrificial and redemptive, patristic attribution of Jesus' death to the Jews, theories of expiation and satisfaction from Tertullian to Anselm and beyond, the popular passion piety of the Catholic West, modern soteriological thinking (cross, creation, and universal redemption), piety centered on Jesus' sufferings, and various responses to a crucified redeemer.

J. L. STALEY, *Reading with a Passion. Rhetoric, Autobiography, and the American West in the Gospel of John* (New York: Continuum, 1995, $27.95) xii and 270 pp. Illustrated. Bibliography. Indexed. LCN: 95-20812. ISBN: 0-8264-0859-1.

After reviewing a decade of reader criticism on John's Gospel, this volume presents readings of specific texts: stumbling in the dark, reaching for the light—Jn 5 and 9 and the encoded reader; designing the seventh sign—Jn 11 and the resistant reader; and fighting for assistance—Jn 18:1-24 and the agonistic reader. Then it deals with the autobiographical turn in reader criticism: the father of lies—autobiographical acts in recent biblical criticism and contemporary literary theory; not yet fifty—postcolonial confessions from an outpost in the San Juan Basin; and postmortem passion play—Jn 18:28–19:42 and the erosion of the reader. Staley, author of *The Print's First Kiss* (1988), teaches in the department of theology/religious studies at Seattle University.

G. Stanton, *Gospel Truth? New Light on Jesus and the Gospels* (Valley Forge, PA: Trinity Press International, 1995, $25) viii and 215 pp., 8 plates. Bibliography. Indexed. LCN: 95-37709. ISBN: 1-56338-137-0.

Stanton, professor of NT studies at King's College in the University of London and author of *The Gospels and Jesus* (1989), first examines critically claims about 1st-century fragments of Matthew's Gospel and Mark's Gospel at Qumran, and discusses the reliability of the manuscripts of the Gospels, the time between Jesus and the Gospels, Q as a "lost Gospel," other Gospels (*Peter*, Egerton, *Thomas*, and *Secret Mark*), and how the early church settled on four Gospels. Then he considers what the historian can say about the life and teaching of Jesus: the archaeological evidence, traditions outside the Gospels, traditions inside the Gospels, the aftermath of the Jesus movement, magician and false prophet, disciple of John, King of the Jews, and the Gospel truth about Jesus. He concludes that Gospel truth cannot be confirmed by historical evidence but it does depend on the general reliability of the Evangelists' portraits of Jesus.

G. Stanton (ed.), *The Interpretation of Matthew*, Studies in New Testament Interpretation (2nd ed.; Edinburgh: T&T Clark, 1995, paper $19.95) xiv and 219 pp. Bibliography. Indexed. ISBN: 0-567-29255-X.

The first edition of this collection of classic articles on Matthew's Gospel was described in *NTA* 28, p. 87. This edition features a new 26-page introduction by Stanton to Matthew's Gospel in recent scholarship, as well as J. D. Kingsbury's literary-critical study of the developing conflict between Jesus and the Jewish leaders in Matthew's Gospel [§ 31-1051]. Also included are the articles (all in English) by E. von Dobschütz on Matthew as rabbi and catechist (1928), O. Michel on the conclusion of the Gospel (1950), N. A. Dahl on its passion narrative (1955), K. Stendahl on Mt 1–2 (1960), G. Strecker on the concept of history (1966), G. Bornkamm on the authority to "bind" and "loose" in the church (1970), U. Luz on the disciples (1971), and E. Schweizer on Matthew's church (1974).

P. Stefani and G. Barbaglio, *Davanti a Dio. Il cammino spirituale di Mosè, di Elia e di Gesù*, Quaderni di Camaldoli 6 (Bologna: Dehoniane, 1995, paper 10,000 L) 59 pp. ISBN: 88-10-41105-6.

Using biblical and postbiblical sources, Stefani first presents essays on the spiritual ways ("standing before God") of Moses and Elijah, respectively. Then Barbaglio discusses the spirituality of Jesus with reference to his prayer of praise (Mt 11:25-26/Lk 10:21-22), command to love enemies (Mt 5:43-48/Lk 6:27-36), parable of the merciless ruler (Mt 18:23-30), parable of the workers sent into the vineyard at different times (Mt 20:1-16), parable of the prodigal son (Lk 15:11-32), and relationship to John the Baptist.

G. J. Steyn, *Septuagint Quotations in the Context of the Petrine and Pauline Speeches of the Acta Apostolorum*, Contributions to Biblical Exegesis and Theology 12 (Kampen: Kok Pharos, 1995, paper 69.90 gld.) xvi and 290 pp. Bibliography. ISBN: 90-390-0131-6.

The slightly revised version of a doctoral dissertation directed by C. Breytenbach and accepted in 1994 by the University of Pretoria, this investigation of the use of OT material in the speeches in Acts that are attributed to Peter and Paul seeks to grasp something of Luke's use and understanding of the Jewish Scriptures in their Greek versions. After a survey of past research on the topic and a discussion of the identification and distribution of explicit quotations, it examines in detail speeches of Peter (Acts 1:16-22; 2:14-41; 3:11-26) and Paul (13:16-41/48; 22:30–23:9; 28:16-28). It concludes with synthetic observations on the text-historical, methodological, and hermeneutical aspects of Luke's use of the OT. Steyn observes that Luke used a textual *Vorlage* close to that of the reconstructed Septuagint editions of today (though stylistically more Semitic) to indicate that the expected Messiah of the Jews was indeed Jesus of Nazareth and to appeal to the Jews to believe in him.

H.-M. STORM, *Die Paulusberufung nach Lukas und das Erbe der Propheten. Berufen zu Gottes Dienst,* Arbeiten zum Neuen Testament und Judentum 10 (Frankfurt—Berlin—Bern: Lang, 1995, paper $55.95) 357 pp. Bibliography. ISBN: 3-631-47645-0.

This investigation of the accounts of the call of Paul in Acts first takes up the question of the biblical background of these narratives, examines the three Lukan narratives in Acts (9:1-19; 22:3-21; 26:9-23), and focuses on possible OT backgrounds for Acts 22:3-21. Then after reflecting on prophecy in early Judaism, it considers the NT call stories (those called by Jesus, the call of Jesus, other calls), the sending of Paul in the light of the OT and NT call narratives, and the sending of Paul according to Luke. It concludes with general observations on the call of Paul and its significance for Christians today. Storm contends that the OT story of the call of Moses played a special role in Luke's narratives, and that Luke understood Paul correctly and portrayed his call legitimately.

W. R. TATE, *Reading Mark from the Outside. Eco and Iser Leave Their Marks* (Bethesda, MD: Christian Universities Press, 1995, cloth $64.95, paper $44.95) x and 166 pp. Bibliography. Indexed. LCN: 94-28295. ISBN: 1-883255-83-X (cloth), -82-1 (paper).

This volume explores the possible contributions that reader-oriented theories and methods of literary interpretation can offer to study of Mark's Gospel. After setting the context and offering a brief introduction to reader-response theory and biblical interpretation, it discusses the semiotic theories of U. Eco (the "open work") and applies them to the reading of Mark: blowing up and narcoticizing Mark's text, narrative structures of openness, allusions through common and intertextual frames, and Mark's model reader. Then it explains the theories proposed by W. Iser (thought systems and literature, the repertoire of the text) and applies them to Mark's Gospel with reference to Jesus' identity and to Jesus as founder of a new culture. Tate concludes that Eco and Iser provide new and interesting ways of looking at Gospel texts that do not necessarily vitiate traditional biblical hermeneutics.

W. R. TELFORD (ED.), *The Interpretation of Mark,* Studies in New Testament Interpretation (2nd ed.; Edinburgh: T&T Clark, 1995, paper $25.95) xiv and 342 pp. Bibliography. Indexed. ISBN: 0-567-29256-8.

The first edition of this collection of important articles on Mark's Gospel was described in *NTA* 30, p. 102. This expanded edition features Telford's 61-page history of developments and issues in interpreting Mark's Gospel as well as five more articles: R. M. Fowler on the rhetoric of direction and indirection in Mark's Gospel [§ 34-1146], A. T. Lincoln on promise and failure with reference to Mk 16:7-8 [§ 34-157], E. S. Malbon on Galilee and Jerusalem [§ 26-853], W. S. Vorster on Mk 13:5-37 as a narrated speech of Jesus [§ 33-157], and F. J. Matera on the prologue as the interpretative key to Mark's Gospel [§ 33-623]. Also included are eight essays (all in English) by E. Schweizer on Mark's theological achievement (1964), T. J. Weeden on the heresy that necessitated Mark's Gospel (1968), K. Kertelge on the epiphany of Jesus in Mark's Gospel (1969), N. Perrin on methodology in Markan Christology (1971, 1974), J. Dewey on the literary structure of the controversy stories in Mk 2:1–3:6 (1973), E. Best on Mark's preservation of the tradition (1974), R. C. Tannehill on the disciples in Mark—the function of a narrative role (1977), and S. Schulz on Mark's significance for the theology of early Christianity (1974).

M. R. THOMPSON, *Mary of Magdala. Apostle and Leader* (New York—Mahwah, NJ: Paulist, 1995, paper $12.95) v and 145 pp. Bibliography. Indexed. LCN: 95-13887. ISBN: 0-8091-3573-6.

In an attempt to restore the biblical and early Christian understanding of Mary of Magdala as a friend of Jesus, loyal disciple, leader among Christians, and primary witness to the resurrection, this volume examines the evidence about her in the Gospels and the NT Apocrypha. After chapters on the background and the scriptural evidence in general, it deals with Mary of Magdala in the Gospels (Mark and Matthew, Luke, John), and then considers women leaders in the ancient world and women in the apocryphal and canonical literature.

Thompson, author of *The Role of Disbelief in Mark* (1989), concludes that Mary Magdalene provides a fine example of leadership for the church today and of spirituality that can be both gender-inclusive and typically feminine.

C. M. TUCKETT (ED.), *Luke's Literary Achievement. Collected Essays,* JSNT Supplement Series 116 (Sheffield, UK: Sheffield Academic Press, 1995, £27.50 or $41) 232 pp., 10 figs., table. Indexed. ISBN: 1-85075-556-6.

Prepared for a colloquium held in 1994 at the University of Manchester, this volume presents papers by L. Alexander on voyaging in Acts and Greek romances, M. C. de Boer on God-fearers in Lk-Acts, G. Brooke on Lk-Acts and the Qumran scrolls—the case of MMT, G. Downing on Theophilus' first reading of Lk-Acts, J.-D. Kaestli on Lk-Acts and the Pastorals—the thesis of a common authorship, D. Marguerat on Saul's conversion (Acts 9, 22, 26) and the multiplication of narrative in Acts, D. Parry on release of the captives—reflections on Acts 12, A. Rakotoharintsifa on Luke and the internal divisions in the early church, T. Römer and J.-D. Macchi on Luke as disciple of the Deuteronomistic school, R. Tomes on why Paul got his hair cut (Acts 18:18; 21:23-24), and Tuckett on the Lukan Son of Man. Tuckett has provided a five-page preface.

H. ULONSKA, *Streiten mit Jesus. Konfliktgeschichten in den Evangelien,* Biblisch-theologische Schwerpunkte 11 (Göttingen: Vandenhoeck & Ruprecht, 1995, paper DM 34) 208 pp. Bibliographies. Indexed. ISBN: 3-525-61347-4.

After considering the "conflict culture" of the primitive church, this investigation of the NT controversy stories discusses the unknown Jesus of Nazareth, the debate about the Sabbath, the debate about good works, the debate about belonging to the kingdom of God, the debate about Jesus, self-affirmations in the midst of debate and the new truth, and the parties in conflict with the Jesus movement. Also included is a ten-page glossary of technical terms. Ulonska, professor of Evangelical theology and its teaching at Münster, is the author of *Der geschenkte Augenblick. Ein Gleichnisbuch* (1991).

A. WATSON, *Jesus and the Jews. The Pharisaic Tradition in John* (Athens, GA—London: University of Georgia Press, 1995, $24.95) xv and 158 pp. Indexed. LCN: 94-19437. ISBN: 0-8203-1703-9.

Watson, professor of law at the University of Georgia, contends that John's Gospel should be read as a response to a Jewish anti-Christian source (designated S) that sought to discredit Jesus as the Messiah, to portray him as hostile to the Jewish Law and the Pharisees, and to legitimize the Jewish authorities' role in Jesus' death. After chapters on form criticism and introductory matters, he considers the episodes of the wedding feast at Cana, the Samaritan woman, Nicodemus, and the raising of Lazarus, and argues that these four episodes came from a common source (S). Then he discusses the relation of S to the Synoptic Gospels and to the Johannine versions, why John used S at all, the paralytic at the pool, the appeal to eyewitness testimony, the subject of S, non-S material, the content of S, and composite sources.

M. J. WILKINS, *Discipleship in the Ancient World and Matthew's Gospel* (2nd ed.; Grand Rapids: Baker, 1995, paper $19.99) xiii and 292 pp., fig. Bibliography. Indexed. LCN: 95-32137. ISBN: 0-8010-2007-7.

The first edition of this work was entitled *The Concept of Disciple in Matthew's Gospel* [*NTA* 33, p. 255]. The five main chapters deal with the classical and Hellenistic background, the OT background, the intertestamental background, Matthew's use of the term μαθητής, and Matthew's theological understanding of Simon Peter. This edition contains a 23-page epilogue on recent developments in the study of Matthean discipleship. Wilkins is dean and professor of NT language and literature at Talbot School of Theology in La Mirada, CA.

B. WITHERINGTON, *The Jesus Quest. The Third Search for the Jew of Nazareth* (Downers Grove, IL: InterVarsity, 1995, $19.99) 304 pp. Bibliography. Indexed. LCN: 95-43648. ISBN: 0-8308-1861-8.

Witherington, the author of *Jesus the Sage* (1994), describes and evaluates various manifestations of the "third quest for the historical Jesus." After a preface on the first two quests and a chapter on Jesus in his historical setting (Galilee and the Galilean), he discusses Jesus the talking head (the Jesus Seminar), Jesus the itinerant Cynic philosopher (J. D. Crossan, B. L. Mack, F. G. Downing), Jesus as man of the Spirit (M. J. Borg, G. Vermes, G. H. Twelftree), Jesus the eschatological prophet (E. P. Sanders, M. Casey), Jesus the prophet of social change (G. Theissen, R. A. Horsley, R. D. Kaylor), Jesus the sage and Wisdom of God (E. Schüssler Fiorenza, Witherington), and Jesus as marginal Jew or Jewish Messiah (J. P. Meier, P. Stuhlmacher, J. D. G. Dunn, M. de Jonge, M. Bockmuehl, N. T. Wright). The epilogue deals with R. E. Brown's *Death of the Messiah* (1994).

B. WITHERINGTON, *John's Wisdom. A Commentary on the Fourth Gospel* (Louisville, KY: Westminster John Knox, 1995, paper $34.95) ix and 411 pp. Bibliography. LCN: 95-30831. ISBN: 0-664-25621-X.

After a 43-page introduction to the background and foreground of the Fourth Gospel, this volume presents a commentary on the Gospel according to the following general outline: beginnings (1:1–2:12), the public ministry of Jesus—phase one (2:13–4:54) and phase two (5:1–12:11), the passion narrative—phase one (12:12–17:26) and phase two (18:1–19:42), and the resurrection narratives (20:1–21:25). For each unit of text there are two sections: a discussion of the historical and theological context and content of the material, and an attempt to build a bridge from the original context to the modern world. Also included are an appendix on Jn 7:53–8:11 and twelve excursuses. Witherington is professor of NT interpretation at Asbury Theological Seminary in Wilmore, Kentucky.

C. J. H. WRIGHT, *Knowing Jesus Through the Old Testament* (Downers Grove, IL: InterVarsity, 1995, paper $15.99) xi and 256 pp. Bibliography. LCN: 94-42149. ISBN: 0-8308-1693-3.

Wright, professor of OT and principal of All Nations Christian College in Ware, UK, seeks to find the face of Christ in the OT and to outline the pattern of God's design for Israel in the story of Jesus. The five chapters in his work consider Jesus in relation to the OT story (his story and Israel's story) and to the OT promise (its fulfillment, declaration, and guarantee), and reflect on Jesus' OT identity (especially as Son of God), OT mission (Jewish expectations, John the Baptist, Messiah, Son of Man, Servant, etc.), and OT values (testing in the wilderness, the Law, the prophets, the Psalms and the reign of God). The book was originally published in England by Marshall Pickering in 1992.

B. H. YOUNG, *Jesus the Jewish Theologian* (Peabody, MA: Hendrickson, 1995, paper $19.95) xxxvi and 308 pp. Illustrated. Bibliography. Indexed. LCN: 95-6016. ISBN: 1-56563-060-2.

Young, founder and president of the Gospel Research Foundation and author of *Jesus and His Jewish Parables* (1989), presents Jesus as an integral part of Judaism during his day, and argues that attention to the original Jewish environment of his life can reveal a new vision of Jesus and his message. After an introduction to Jesus the Jewish theologian, he discusses the messianic drama of Jesus' life events, the Jewish roots of Jesus' kingdom theology, the Jewish theology in Jesus' parables, the Jewish Messiah and the politics of Rome, and the future Messiah. The epilogue reflects on Jesus in the company of scholars and theologians. D. Wolpe and M. R. Wilson have contributed forewords.

R. B. ZUCK, *Teaching as Jesus Taught* (Grand Rapids: Baker, 1995, paper $19.99) 361 pp., 30 tables. Indexed. LCN: 95-4024. ISBN: 0-8010-9940-4.

Zuck, department chairperson and senior professor of Bible exposition at Dallas Theological Seminary, discusses teaching as Jesus taught with reference to sixteen questions: Is it possible to teach as Jesus taught? Who considered Jesus a master teacher? How was Jesus recognized as a teacher? What made Jesus an authoritative teacher? What qualities marked Jesus as an outstanding teacher? and so forth. An appendix lists Jesus' 481 commands. Zuck concludes that we "can never teach *exactly* as Jesus Christ taught, for he is God. But we can prayerfully seek to follow his example as the greatest Communicator-Educator-Teacher the world has ever known."

J. ZUMSTEIN, *L'apprentissage de la foi. A la découverte de l'évangile de Jean et de ses lecteurs* (Poliez-le-Grand: Editions du Moulin, 1993, paper) 101 pp.

After calling attention to the distinctive features of John's Gospel, this volume explores its roots in 1st-century Jewish history and in the development of Christianity with regard to the Johannine school, the Gospel as the product of a movement, and the Johannine epistles as continuing the story. Then it reflects on John's Gospel in the service of faith and for life with reference to Jesus as the one sent from God and the response of faith that he elicits. Zumstein is professor of NT at the University of Zurich.

EPISTLES—REVELATION

B. B. BARTON ET AL., *Philippians, Colossians, and Philemon,* Life Application Bible Commentary (Wheaton, IL: Tyndale House, 1995, paper) xv and 275 pp., 3 maps. Bibliography. Indexed. LCN: 95-6670. ISBN: 0-8423-2974-9.

Prepared by Barton, M. Fackler, L. K. Taylor, and D. Veerman, this volume presents for the letters to the Philippians, the Colossians, and Philemon an introduction (author, setting, audience, occasion and purpose, message), a running commentary on the text, and applications for Christian life. Also included are maps, charts and diagrams, and quotations from noted Christian thinkers. The volume is intended for individual Bible study, study groups, and pastors in sermon preparation. A study guide for Philemon as well as 1 and 2 Thessalonians is also available from the publisher.

J. T. BECK, *Petrusbriefe. Ein Kommentar* [1896] (Giessen: Brunnen, 1995, DM 68) xvi and 300 pp. ISBN: 3-7655-9226-9.

This volume provides a reprint of the 1896 edition of Beck's commentary on the Greek texts of 1 and 2 Peter. In a seven-page foreword prepared for this edition, G. Maier discusses the importance of Beck (1804-78) as a NT exegete and theologian, his presuppositions, and the abiding value of his expositions of 1 and 2 Peter.

A. R. BROWN, *The Cross and Human Transformation. Paul's Apocalyptic Word in 1 Corinthians* (Minneapolis, MN: Fortress, 1995, paper $16) xxi and 183 pp. Bibliography. Indexed. LCN: 95-11829. ISBN: 0-8006-2677-X.

Brown, associate professor of religion at Washington and Lee University in Lexington, VA, explores the connection in 1 Corinthians 1–2 between Paul's apocalyptic rendering of the message of the cross and his intent to promote reconciliation among the Corinthian Christians. After discussing Paul as an apocalyptic preacher, she considers the word of the cross as apocalyptic discourse, and the context of the performative word in Corinth ("what the cook draws from the larder"). Then she provides close readings of Act I (1 Cor 1:1–2:5) under the heading "word of the cross, power, and perception," and of Act II (2:6-16) under the heading "the cross, the Spirit, and the mind of Christ." She concludes with reflections on "living the transformed mind" in the light of 1 Corinthians 1–2.

G. W. BUCHANAN, *The Book of Revelation. Its Introduction and Prophecy,* Mellen Biblical Commentary, New Testament Series 22 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1993, $129.95) xxxvi and 697 pp., 8 figs. Indexed. ISBN: 0-7734-2365-6.

In the thirty-page introduction to his commentary on Revelation, Buchanan reflects on the function of an introduction, summarizes key concepts from *New Testament Eschatology.*

Historical and Cultural Background (1993), and discusses typology and midrashic exegesis as they pertain to the interpretation of Revelation. Then as he proceeds chapter-by-chapter through the book of Revelation, he provides for each pericope a translation with pertinent parallels from the OT and other Jewish literature in parallel columns, along with extensive comments on individual words and phrases. Finally on pp. 630-652 he draws conclusions about the basic message (Rome is about to be destroyed and the promised land will be restored to the chosen people with the capital at Jerusalem), the structure and literary identification (midrash), dates and places of composition, and authors and communities.

W.-S. CHAU, *The Letter and the Spirit. A History of Interpretation from Origen to Luther,* American University Studies, Series 7: Theology and Religion 167 (New York—Bern: Lang, 1995, $48.95) vii and 250 pp. Bibliography. LCN: 93-32451. ISBN: 0-8204-2328-9.

By an analysis of the views of major figures in the history of interpretation, this investigation of the Pauline antithesis between letter and spirit attempts to show that their understandings of letter and spirit are closely related to their theological and hermeneutical principles. The seven representative figures chosen for analysis are Origen, Theodore of Mopsuestia, Augustine, the authors of the *Glossa ordinaria,* Thomas Aquinas, Nicholas of Lyra, and Martin Luther. In each case attention is given to their interpretation of the pertinent Pauline passages (Rom 2:25-29; 7:1-6; 2 Corinthians 3) and the place of their teaching on this matter with respect to their metaphysical, hermeneutical, and theological positions. Chau, who received his doctoral degree from Luther Northwestern Theological Seminary in 1990, is assistant professor of church history at the Lutheran Theological Seminary in Hong Kong.

É. COTHENET, *Le message de l'Apocalypse* (Paris: Mame/Plon, 1995, paper 98 F) 185 pp., map. Bibliography. ISBN: 2-7289-0712-9.

After an introduction to Revelation (architecture, literary genre, use of the OT, etc.) and an exposition of the inaugural vision and the letters to the seven churches (1:1–3:22), this volume treats the heavenly liturgy (4–5) and the first part of the drama: the seven seals (6–7), the seven trumpets (8–9), and the mission of the witnesses (10–11). Then it deals with the second part of the drama: the woman and the dragon (12), the two beasts (13) and the interlude (14), the seven bowls (15–16), the judgment of the great prostitute (17), the wedding of the Lamb and the church (19:1–22:5), and the concluding liturgy (22:6-21). Cothenet, professor emeritus of NT at the Institut Catholique de Paris, concludes that Revelation should be read as providing a message of courage in testing and of hope.

C. A. DAVIS, *The Structure of Paul's Theology. "The Truth Which Is the Gospel"* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1995, $109.95) xvii and 437 pp., 3 figs. Bibliography. Indexed. LCN: 94-48472. ISBN: 0-7734-2422-9.

Prepared as a doctoral dissertation under the direction of P. J. Achtemeier and presented to Union Theological Seminary in Richmond, VA, this volume argues that the coherent center of Paul's theology consists of fourteen core convictions revolving around Christ's death, Christ's resurrection to eschatological life, the Christian's death with Christ, and the Christian's resurrection to eschatological life with Christ. After discussing the coherent center of Paul's theology, it deals with Rom 3:21-26, the Adam-Christ typology of Romans 5 and 1 Corinthians 15, Paul's interpretation of Christ's death, Paul's interpretation of Christ's resurrection to "life," Paul the Christian's core convictions concerning Christ's resurrection and life, Rom 6:1-14, Paul's interpretation of the Christian's death with Christ, Paul's interpretation of the Christian's resurrection to life with Christ, and "the truth which is the gospel."

M. M. DICICCO, *Paul's Use of Ethos, Pathos, and Logos in 2 Corinthians 10-13,* Mellen Biblical Press Series 31 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $99.95) xii and 303 pp. Bibliography. Indexed. LCN: 94-31547. ISBN: 0-7734-2369-9.

Prepared as a doctoral dissertation under the direction of E. Krentz and presented to the

Lutheran School of Theology in Chicago, this volume investigates Paul's use of the ancient rhetorical theory and practice of ἦθος, πάθος, and λόγος as proofs in persuasive discourse to analyze 2 Corinthians 10–13. In particular, it focuses on the use that Paul made of Aristotle's three important methods of proof to defend his reputation, authority, and apostleship. After considering some preliminary background issues, it considers the definition and nature, use in ancient sources, and use in 2 Corinthians 10–13 of ἦθος (proof through character and moral appeal), πάθος (proof through use of emotions), and λόγος (proof through rhetorical reasoning). DiCicco concludes that Paul was probably aware of the theory and practice of these methods and used them to advantage in addressing the rhetorical situation in Corinth.

J. W. ELIAS, *1 and 2 Thessalonians,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 1995, paper $17.95 or $25.75 Can.) 400 pp., map, 7 charts. Bibliography. Indexed. LCN: 94-23408. ISBN: 0-8361-3698-5.

After a fifteen-page introduction to Paul and the Thessalonians, this volume presents an exposition of 1 Thessalonians according to the following outline: salutation (1:1), work of faith—you turned toward God (1:2-10), labor of love—the story of pastors and people (2:1–3:13), steadfastness of hope—pastoral exhortation and encouragement (4:1–5:22), and benediction and closing instructions (5:23-28). The commentary on 2 Thessalonians proceeds according to the following outline: salutation (1:1-2), worthy of God's call (1:3-12), living in light of the future (2:1-17), pastoral instructions (3:1-15), and personal greeting and benediction (3:16-18). Also included are essays on methodology and background. Elias is professor of NT at Associated Mennonite Biblical Seminary in Elkhart, IN.

P. ELLINGWORTH AND H. A. HATTON, *A Handbook on Paul's First Letter to the Corinthians,* Helps for Translators, UBS Handbook Series (2nd ed.; New York: United Bible Societies, 1994, paper $15) ix and 398 pp., 4 tables. Bibliography. Indexed. LCN: 93-21894. ISBN: 0-8267-0161-2.

The first edition of this translator's handbook for 1 Corinthians was described in *NTA* 30, p. 105. It has been revised to take account of Bible translations that have appeared in recent years, continuing research on 1 Corinthians (especially the commentary by G. D. Fee), and further reflection by the authors. The 4th edition of the UBS *Greek New Testament* (1993) is now the basis for dealing with the ancient text.

T. ENGBERG-PEDERSEN (ED.), *Paul in His Hellenistic Context* (Minneapolis, MN: Fortress, 1995, $29) xxiv and 341 pp. Indexed. LCN: 93-13174. ISBN: 0-8006-2648-6.

The ten papers on Paul in his Hellenistic context in this volume are by A. F. Segal on universalism in Judaism and Christianity, P. Borgen on the participation of Jews and Christians in pagan cults, L. Alexander on Paul and the Hellenistic schools (the evidence of Galen), H. D. Betz on Paul's interpretation of baptism in Romans 6 (transferring a ritual), D. Hellholm on enthymemic argumentation in Romans 6, S. K. Stowers on Rom 7:7-25 as a speech-in-character (προσωποποιία), H. Moxnes on the quest for honor and the unity of the community in Romans 12 and in the orations of Dio Chrysostom, A. J. Malherbe on determinism and free will (the argument of 1 Corinthians 8–9), Engberg-Pedersen on Stoicism in Philippians, and D. E. Aune on human nature and ethics in Hellenistic philosophical traditions and Paul. Most of the papers were prepared for a conference held in 1991 in Copenhagen.

R. FABRIS, *La tradizione paolina,* La Bibbia nella storia 12 (Bologna: Dehoniane, 1995, paper 36,000 L) 294 pp. Bibliography. ISBN: 88-10-40261-8.

Fabris, author of *La scelta dei poveri nella Bibbia* (1989), first discusses the Pauline tradition ("school" or tradition, Paul's co-workers, centers and areas of influence, vital situations) and the Deuteropauline letters in general (formation of the Pauline canon, the Pauline canon in the modern era, the current debate about the Deuteropauline letters, the

Pauline tradition and pseudepigraphy). Then he deals with the language, literary origin, historical origin, and theological and spiritual message of 2 Thessalonians, Colossians, Ephesians, and the Pastorals, respectively.

G. D. FEE, *Paul's Letter to the Philippians,* New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1995, $34.99) xlvi and 497 pp. Bibliography. Indexed. LCN: 95-17640. ISBN: 0-8028-2511-7.

Fee, the author of the commentary on 1 Corinthians (1987) in the series and now its general editor, first provides a 26-page general bibliography on Paul's letter to the Philippians as well as a 53-page introduction dealing with the nature of the (one) letter, the occasion, the question of authenticity, and theological contributions. Then he offers a commentary on Philippians according to the following outline: introductory matters (1:1-11), Paul's "affairs"—reflections on imprisonment (1:12-26), the Philippians' "affairs"—exhortation to steadfastness and unity (1:27–2:18), what's next—regarding Paul's and their "affairs" (2:19-30), their "affairs"—again (3:1–4:3), and concluding matters (4:4-23). Fee gives particular attention to the relation of Philippians to two types of letters well known in the Greco-Roman world: the letter of friendship, and the letter of moral exhortation.

J. A. FITZMYER, *Spiritual Exercises Based on Paul's Epistle to the Romans* (New York—Mahwah, NJ: Paulist, 1995, paper $14.95) iv and 235 pp. Bibliography. Indxed. LCN: 95-8650. ISBN: 0-8091-3580-9.

Fitzmyer, professor emeritus of biblical studies at the Catholic University of America and author of the Anchor Bible commentary on Romans (1993), selects and highlights parts of Paul's letter to the Romans so that those making the Spiritual Exercises of Ignatius Loyola can capture the spirit and teaching of this biblical text. After observations on the purpose of "spiritual exercises," he presents twenty-three meditations: God's gospel concerning his Son (Rom 1:1-15); through the gospel the uprightness of God is revealed (1:16-17); pagan humanity without the gospel is subject to the wrath of God (1:18-32); God's judgment manifested against the Jews without the gospel (2:1–3:9); all human beings, Jews and Greeks alike, are sinners (3:10-20); and so forth. Each meditation is accompanied by questions for reflection and a psalm or NT hymn that matches the sentiment of the Pauline passage.

C. FORBES, *Prophecy and Inspired Speech in Early Christianity and its Hellenistic Environment,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 75 (Tübingen: Mohr-Siebeck, 1995, paper DM 98) xi and 377 pp. Bibliography. Indexed. ISBN: 3-16-146223-8.

Prepared as a doctoral dissertation under the direction of E. A. Judge and submitted in 1987 to Macquarie University, this volume argues that the Hellenistic evidence presented by scholars for phenomena similar to early Christian glossolalia and prophecy produces no compelling parallels either at the level of phenomena or at the level of theological concepts. After surveying scholarship on the topic since 1959, it analyzes the early Christian phenomenon of glossolalia, examines and finds wanting the evidence for proposed Hellenistic parallels, draws conclusions for the exegesis of 1 Corinthians 12–14, and surveys some related Jewish evidence. Then after discussing early Christian prophecy and its Hellenistic parallels, it deals with Christian prophecy in Luke-Acts and in the letters of Paul, prophecy in Corinth, and prophecy and oracles in the Hellenistic world.

U. FRÖHLICH (ED.), *Epistula ad Corinthios I.* 1. Lieferung, *Einleitung,* Vetus Latina. Die Reste der altlateinischen Bibel 22 (Freiburg: Herder, 1995, paper) pp. 1-80. Bibliographies. ISBN: 3-451-00161-6.

This first fascicle in the edition of the Vetus Latina of 1 Corinthians is primarily devoted to descriptions of the textual evidence. For each manuscript it indicates the inventory number and location, bibliographic information, content, textual character, and how the collation has been made. The next fascicle will complete the manuscript descriptions and discuss text-types and relations to the Greek text and other versions.

W. W. KLEIN, *The Book of Ephesians. An Annotated Bibliography,* Books of the Bible 8, Garland Reference Library of the Humanities 1466 (New York—London: Garland, 1996, $50) xxiii and 312 pp. LCN: 95-20253. ISBN: 0-8153-0364-5.

This bibliography of 1,571 books and articles published on Ephesians mainly during the past fifty years provides for each item bibliographical information and (in most cases) summaries of content. After dealing with introductory issues and commentaries, it proceeds through the six chapters of the text and concludes with sections on literary and textual issues, historical issues, and thought and theology. Klein is professor of NT at Denver Seminary.

F.-J. LEENHARDT, *L'Épître de Saint Paul aux Romains,* Commentaire du Nouveau Testament, deuxième série 6 (3rd ed.; Geneva: Labor et Fides, 1995, paper 180 F) 253 pp. Bibliography. Indexed. ISBN: 2-8309-0784-1.

The second edition of Leenhardt's commentary on Romans was described in *NTA* 26, p. 206. An English translation of the first French edition (1957) was noticed in *NTA* 10, p. 143. This third edition features a supplementary bibliography on pp. 19-20 that was prepared by M. Schoeni.

M. LEUTZSCH, *Die Bewährung der Wahrheit. Der dritte Johannesbrief als Dokument unchristlichen Alltags,* Bochumer Altertumswissenschaftliches Colloquium 16, Stätten und Formen der Kommunikation im Altertum 2 (Trier: Wissenschaftlicher Verlag Trier, 1994, paper DM 43.50) 245 pp. Bibliography. Indexed. ISBN: 3-88476-085-8.

The revised and expanded version of a *Habilitationsschrift* accepted in 1993 by the Evangelical theological faculty at the Ruhr-Universität in Bochum, this investigation of 3 John considers the structure of the letter, its function as a letter of recommendation, the institution of μαρτυρία and its significance in early Christianity, traveling Christians in a non-Christian world and the problem of their acceptance, intervention in the ministry of the early church, veiled speech as a possible indication of a situation of oppression, the conflict between the Elder and Diotrephes, and the theme of establishing the truth. Also included are four excursuses and two appendixes. Leutzsch, author of *Die Wahrnehmung sozialer Wirklichkeit im "Hirten des Hermas"* (1989), concludes that according to 3 John being "fellow workers in the truth" (v. 8) involves the acceptance of strangers.

R. C. LUCAS AND C. GREEN, *The Message of 2 Peter & Jude. The promise of his coming,* The Bible Speaks Today (Leicester, UK—Downers Grove, IL: InterVarsity, 1995, paper $12.99) 270 pp. Bibliography. LCN: 95-43635. ISBN: 0-85111-149-1 (UK), 0-8308-1238-5 (USA).

The introductions to 2 Peter and Jude have been written principally by Lucas, and the verse-by-verse expositions and the appendix on the authorship of the two letters have been written primarily by Green. The exposition of 2 Peter proceeds as follows: the genuine article (1:1-2), the power and the promises (1:3-4), the productive Christian (1:5-11), and so forth. The comments on Jude appear under these headings: Jude the obscure? (1-2), churches in danger (3-4), warnings of judgment—three OT examples (5-8), and so forth. A study guide (pp. 252-270) provides questions for reflection and discussion. Lucas is rector of St. Helen's Church in London, and Green is minister of Emmanuel Church in Surrey.

B. J. MALINA, *On the Genre and Message of Revelation. Star Visions and Sky Journeys* (Peabody, MA: Hendrickson, 1995, $24.95) xvii and 317 pp., 15 figs. Bibliography. Indexed. LCN: 95-6226. ISBN: 1-56563-040-8.

After an introductory chapter about how 1st-century persons assessed the sky, this volume considers how persons obtained visions in the ancient Mediterranean world, and presents two "tourist maps" of the book of Revelation. Then it provides a tour through the five sectors of Revelation: (1) the cosmic role of Jesus the Messiah (1:1-20); (2) the scenario of the throne in the sky (4:1–5:14); scrolls, seals, and comets (6:1–7:17); and trumpet comets, falling stars, and cosmic woes (8:1–11:19); (3) prehistoric star wars (12:1-18); antediluvian land wars (13:1–16:21); (4) the first postdiluvian city of humankind (17:1–20:15); and (5) the final city of humankind (21:1–22:21). Also included are a chapter on the theology and message of Revelation (2:1–3:22) and five appendixes providing pertinent material from ancient sources. Malina, professor of biblical studies at Creighton University in Omaha, concludes that John's astral prophecy enabled Christians to know where Jesus is and what he does.

C. MESTERS, *The Hope of the People who Struggle. The Key to Reading the Apocalypse of St John* (Athlone: Theology Exchange Programme, 1994, paper R20; Pietermaritzburg: Cluster) xi and 71 pp. Illustrated. ISBN: 0-9583179-2-5 (TEP).

First published in Portuguese as *Esperanca de um Povo que Luta* (1983), this volume views the book of Revelation as offering a message of comfort and hope for a people in crisis, threatened in their faith because of changes and persecutions. It first provides suggestions about understanding the visions and arriving at the theological message of the book. Then it presents an exposition of the book: the letter to the seven communities (1:1–3:22); the first itinerary of the journey of the people of God—God liberates his people (4:1–11:19); and the second itinerary of the journey of the people of God—God judges the people's oppressors (12:1–22:21). A. Nolan has provided a two-page foreword to the South African edition.

R. MORGAN, *Romans,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1995, paper £5.95 or $9.95) 164 pp. Bibliography. Indexed. ISBN: 1-85075-739-9.

After reflecting on understanding Romans as a religious text, this volume presents a guide to a first attempt at reading each main section of the letter. Then it considers why Paul wrote to Rome, Scripture and tradition in Romans, the religious language of Romans, and the impact of Romans in history and church life. Morgan is lecturer in theology and fellow of Linacre College, Oxford, and author (with J. Barton) of *Biblical Interpretation* (1988).

S. MOYISE, *The Old Testament in the Book of Revelation,* JSNT Supplement Series 115 (Sheffield, UK: Sheffield Academic Press, 1995, £30 or $45) 173 pp. Bibliography. Indexed. ISBN: 1-85075-554-X.

Prepared as a doctoral dissertation under the direction of F. Young and presented to Birmingham University, this investigation of the use of the OT in the book of Revelation progresses inductively, first drawing conclusions from a set of case studies: the use of Scripture in Revelation 1–3, John's use of Daniel, and John's use of Ezekiel. Then it brings in comparisons with the Dead Sea scrolls, and explores whether the idea of intertextuality can illuminate John's use of Scripture. Moyise concludes that John's method was not to quote Scripture formally but to weave its words, images, phrases, and patterns into his own composition, and that therefore John's method requires a more interactive approach than traditional "use of the OT" studies have followed.

C. G. MÜLLER, *Gottes Pflanzung — Gottes Bau — Gottes Tempel. Die metaphorische Dimension paulinischer Gemeindetheologie in 1 Kor 3,5-17,* Fuldaer Studien 5 (Frankfurt: Knecht, 1995, DM 58) xii and 209 pp. Bibliography. Indexed. ISBN: 3-7820-0714-X.

The slightly revised version of a doctoral dissertation directed by J. Zmijewski and accepted in 1994 by the theological faculty at Fulda, this volume first discusses the theoretical dimensions of metaphor with reference to early scholarly treatments of metaphor in the NT, contemporary interdisciplinary approaches, and recent approaches within the NT field. Then after delineating a way of analyzing and interpreting metaphorical speech in NT texts, it focuses on the metaphorical predications in 1 Cor 3:5-17: the community as God's planting (3:6-9), the community as God's building (3:9-15), and the community as God's temple (3:16-17). Finally it considers the significance of the use of metaphorical speech for understanding Paul's theology of the Christian community in the framework of 1 Cor 3:5-17 with regard to ecclesiology, tradition and creativity, the community's self-understanding, and preaching.

R. L. OMANSON AND J. ELLINGTON, *A Handbook on Paul's Second Letter to the Corinthians,* Helps for Translators, UBS Handbook Series (New York: United Bible Societies, 1993, paper $14) viii and 272 pp., map. Bibliography. Indexed. LCN: 93-4494. ISBN: 0-8267-0162-0.

This translator's handbook on 2 Corinthians focuses on exegetical matters of special interest for translators and indicates possible solutions for linguistic and translational problems. It provides both the Revised Standard Version and Today's English Version at the beginning of each section and before the discussion of individual verses. Also included are an eight-page introduction and fourteen-page glossary of technical terms. The comments appear according to the following general outline: introduction (1:1-11), Paul and the church at Corinth (1:12–7:16), the collection for the Jewish Christians in Jerusalem (8:1–9:15), Paul's defense of his apostolic authority (10:1–13:10), and conclusion (13:11-14).

C. M. PATE, *The End of the Age Has Come. The Theology of Paul* (Grand Rapids: Zondervan, 1995, paper $17.99) 256 pp. Bibliography. Indexed. LCN: 94-33069. ISBN: 0-310-38301-3.

After an introduction to Paul (the man, his message, and his letters), this volume contends that the overlapping of the two ages (the "already/not yet" tension produced by the Christ-event) is the key to interpreting the apostle Paul, and applies this concept to the major categories of Paul's thought: theology (the triumph of God in the world), Christology (Messiah and the turn of the ages), soteriology (salvation now and not yet), anthropology (from plight to solution), pneumatology (the Spirit as the presence of the future), ecclesiology (the church as the dawning of the age to come), society (Gal 3:28 and the new world order), and eschatology (signs of the times and the beginning of the end). Pate is assistant professor of Bible at Moody Bible Institute in Chicago.

D. PETERLIN, *Paul's Letter to the Philippians in the Light of Disunity in the Church,* Supplements to Novum Testamentum 79 (Leiden—New York—Cologne: Brill, 1995, 155 gld. or $88.75) xi and 272 pp. Bibliography. Indexed. LCN: 95-9330. ISBN: 90-04-10305-8.

Based on a doctoral dissertation directed by I. H. Marshall and presented to the University of Aberdeen in 1992, this volume explores why Paul wrote the letter to the Philippians and what purpose he intended to accomplish. It first considers the theme of disunity: significant references to "all" Philippians (1:1-11), dissension over Paul (1:12-26), disunity and strife (1:27–2:18), underlying tendencies (chap. 3), and the focus of conflict (4:2-3). Then it treats the theme of "support" with reference to the social composition of the Philippian church, the Philippians' support of the Pauline mission, the mission of Epaphroditus (2:25-30), and Paul's attitude to the gift (4:10-20). Peterlin concludes that in Philippians Paul responded to the crisis occasioned by his imprisonment and apparent failure in spreading the gospel.

C. REYNIER, *L'évangile du Ressuscité. Une lecture de Paul,* Lire la Bible 105 (Paris: Cerf, 1995, paper 120 F; Saint-Laurent: Fides, $32.95 Can.) 304 pp. Bibliography. ISBN: 2-204-05209-4 (C), 2-7621-1846-8 (F).

This introduction to Paul and the Pauline writings first considers what can be said about Paul's life in the light of pertinent texts in Acts and the Pauline letters, and discusses the content and historical context of the thirteen letters that constitute the Pauline corpus. Then it treats how Paul defined his mission in the service of the gospel and how he understood the mystery of Christ, the foundations of Christian existence, the unfolding of Christian existence, and the church. Reynier, author of *Évangile et mystère* (1992), concludes with reflections on Paul and the passion of Christ.

E. J. RICHARD, *First and Second Thessalonians,* Sacra Pagina 11 (Collegeville, MN: Liturgical Press, 1995, $29.95) xv and 409 pp. Bibliographies. Indexed. LCN: 95-18414. ISBN: 0-8146-5813-X.

In his 36-page introduction to Paul's Thessalonian correspondence, Richard, professor of NT at Loyola University in New Orleans, considers the Thessalonian milieu of the Pauline mission, the circumstances according to Acts, new views on the Pauline mission and 1 Thessalonians, the Paulinist character and occasion of 2 Thessalonians, and reading the Thessalonian correspondence. Then he provides for each pericope in 1 and 2 Thessalonians a translation, notes, and interpretation. He discerns in 1 Thessalonians two distinct letters—an exuberant letter of joy in response to Timothy's visit (2:13–4:2), and a later response to the community's concerns (1:1–2:12; 4:3–5:28). He views 2 Thessalonians as a pseudonymous adaptation of the language and themes of 1 Thessalonians to a new ecclesial situation. Throughout his notes and comments, he gives particular attention to the language and rhetoric of these documents.

B. S. ROSNER (ED.), *Understanding Paul's Ethics. Twentieth Century Approaches* (Grand Rapids: Eerdmans, 1995, paper $22; Carlisle, UK: Paternoster) xiii and 377 pp. Indexed. LCN: 95-4623. ISBN: 0-8028-0749-6 (E), 0-85364-618-X (P).

This volume presents fourteen essays (all now in English) on various aspects of Pauline ethics: A. von Harnack on the OT in the Pauline letters and in the Pauline churches (1928), T. Holtz on the question of the content of Paul's instructions [§ 26-196], E. A. Judge on interpreting NT ideas (1960), B. W. Winter on civil litigation in secular Corinth and the church—the forensic background to 1 Cor 6:1-8 [§ 36-848], G. Theissen on the strong and the weak in Corinth—a sociological analysis of a theological quarrel [§ 20-186], G. Harris on the beginnings of church discipline according to 1 Corinthians 5 [§ 35-1254], A. Seeberg on moral teaching—the existence and contents of "the ways" (1903), L. Hartman on code and context in the paraenesis of Col 3:6–4:1 (1987), R. Bultmann on the problem of ethics in Paul (1924), M. Parsons on being preceding act—indicative and imperative in Paul's writing [§ 32-1223], E. Lohse on the church in everyday life (1980), E. J. Schnabel on how Paul developed his ethics (1992), W. Schrage on the formal ethical interpretation of Pauline paraenesis (1960), and R. N. Longenecker on NT social ethics for today (1984). Rosner has provided a 23-page general introduction, a ten-page conclusion (seven questions for Paul's ethics—1 Thess 4:1-12 as a case study), and suggestions for further study.

J. SÁNCHEZ BOSCH, *Nacido a tiempo. Una vida de Pablo, el apóstol,* Estudios Bíblicos (Estella [Navarra]: Verbo Divino, 1994, paper 1,600 Ptas) 318 pp., 4 maps. Bibliography. ISBN: 84-7151-977-1.

Sánchez Bosch, professor of NT on the theological faculty of Catalunya, describes Paul as a witness of the first magnitude for the origins of Christianity. After reflecting on the sources (Paul's letters, Acts, etc.) and the task, he discusses Paul's beginnings (a Jew of Tarsus, persecutor of the church, etc.), the great mission (Paul as chief of the mission, Galatia, Philippi, Thessalonica, etc.), consolidation and crisis (return to origins, Ephesus, 1 Corinthians, the crises at Corinth and Galatia, etc.), the denouement (the journey to Jerusalem, Jerusalem, imprisonment in Caesarea, Rome), and the other Pauline letters (Pastorals, Ephesians and Colossians, 2 Thessalonians, Hebrews).

A. SCHLATTER, *Romans. The Righteousness of God,* trans. S. S. Schatzmann (Peabody, MA: Hendrickson, 1995, $19.95) xxiv and 287 pp. Indexed. LCN: 95-2443. ISBN: 0-943575-89-3.

The English version of *Gottes Gerechtigkeit. Ein Kommentar zum Römerbrief* (1935), this volume presents Schlatter's exposition of Romans according to the following general outline: preparation for the letter (1:1-7), the revelation of the righteousness of God for believers (1:18–8:39), the revelation of God in Israel's fall (9:1–11:36), Christianity in action (12:1–15:13), and Paul's personal concerns (15:14–16:27). The English edition contains an introductory essay by P. Stuhlmacher on Schlatter as an interpreter of Paul.

G. S. SLOYAN, *Walking in the Truth. Perseverers and Deserters. The First, Second, and Third Letters of John,* New Testament in Context (Valley Forge, PA: Trinity Press International, 1995, paper $11) vii and 85 pp. Bibliography. Indexed. LCN: 95-24861. ISBN: 1-56338-128-1.

In his seven-page introduction to the Johannine letters, Sloyan calls attention to their different literary characters and their harshness of tone. In his exposition of each letter in turn (1, 2, 3 John) he seeks to explore what the three epistles may be saying when their meaning is obscure, and to make accessible their message to the church of the present when it is not. Sloyan is the author of *What Are They Saying About John* (1991).

P. N. TARAZI, *Galatians. A Commentary,* Orthodox Biblical Studies (Crestwood, NY: St. Vladimir's Seminary Press, 1994, paper) xiv and 351 pp. Indexed. LCN: 94-31678. ISBN: 0-88141-083-7.

Tarazi, professor of OT at St. Vladimir's Orthodox Theological Seminary, aims to provide a commentary on Paul's letter to the Galatians that can be understood by someone without a special education in biblical criticism but that also includes all the argumentation and references necessary for those who wish to dig deeper into the reasoning behind the interpretations. Therefore for each verse he presents the Greek text and an English translation along with the main text of the commentary in normal-size typeface and more detailed comments in smaller typeface. His seventeen-page introduction deals with Paul's ministry in Galatia, the addressees of the letter, the Jerusalem council, the purpose of Galatians, and the circumcision of Timothy.

J. TAUBES, *Die Politische Theologie des Paulus. Vorträge, gehalten an der Forschungsstätte der evangelischen Studiengemeinschaft in Heidelberg, 23. - 27. Februar 1987,* ed. A. Assmann et al. (Munich: Wilhelm Fink, 1993, paper DM 38) 200 pp. Indexed. ISBN: 3-7705-2844-1.

After autobiographical observations with respect to Paul's letter to the Romans and reflections on Paul's place in Jewish religious history (messianic logic), this volume presents lectures on Paul and Moses and the basis of a new people of God: the addressees of Romans (1:1-7; 15:30-33), the Law and justification (Rom 8–11), election and rejection (Rom 8:31–9:5 and *b. Ber.* 32a), and πνεῦμα (Rom 9–13). Then it deals with the effective history of Paul in relation to "the moderns": strangers in this world (Marcion and the consequences), zealots for the absolute and decision (Carl Schmitt and Karl Barth), nihilism as world politics and aestheticized messianism (Walter Benjamin and Theodor W. Adorno), and the exodus from biblical religion (Friedrich Nietzsche and Sigmund Freud). The book is based on lectures given at Heidelberg in 1987, shortly before Taubes's death. They have been edited by A. and J. Assmann with the collaboration of H. Folkers, W.-D. Hartwich, and C. Schulte. Also included are an essay on Taubes's relationship with Schmitt, a 39-page appendix (by Hartwich, and A. and J. Assmann) on the topics covered in the main parts of the book, and an editorial note.

F. THIELMAN, *Philippians,* NIV Application Commentary (Grand Rapids: Zondervan, 1995, $19.99) 256 pp. Bibliography. Indexed. LCN: 95-16836. ISBN: 0-310-49300-5.

Part of a series that treats each passage in three sections (original meaning, bridging contexts, contemporary significance), this volume deals with Paul's letter to the Philippians according to the following general outline: introduction (1:1-11), the significance of Paul's circumstances (1:12-26), the challenge of the Philippians' circumstances (1:27–4:9), and conclusion (4:10-23). The fifteen-page introduction discusses Philippi and its church, the reasons for Philippians, meeting the interpretive challenge of Philippians, and the challenge of Philippians to the modern church. Thielman, associate professor of divinity at Beeson Divinity School, Samford University, in Birmingham, Alabama, is the author of *Paul & the Law. A Contextual Approach* (1994).

W. THIESSEN, *Christen in Ephesus. Die historische und theologische Situation in vorpaulinischer und paulinischer Zeit und zur Zeit der Apostelgeschichte und der Pastoralbriefe,* Texte und Arbeiten zum neutestamentlichen Zeitalter 12 (Tübingen—Basel: Francke, 1995, paper DM 94) 410 pp. Bibliography. Indexed. ISBN: 3-7720-1863-7.

The slightly revised version of a doctoral dissertation directed by K. Berger and accepted in 1990 by the theological faculty of the Ruprecht-Karls-Universität in Heidelberg, this investigation of Ephesus in the 1st century A.D. as a Christian theological center first delineates methodological principles for carrying out a geographically oriented description of the history of early Christianity. Then it considers pre-Pauline Christianity in Ephesus (with reference to Acts 18:18-23, Apollos, and Acts 19:1-7), Paul in Ephesus (his activity according to Acts 19:8–20:1, his imprisonment), Paul's farewell discourse to the Ephesians (Acts 20:18b-35), and the community of the Pastorals (the Pastorals and Ephesus, the historical situation of post-Pauline Christianity, the position of the "heretics" in the Pastorals, the author of the Pastorals). It concludes with remarks on the struggle within post-Pauline Christianity at Ephesus over the Pauline heritage.

R. VON BENDEMANN, *Heinrich Schlier. Eine kritische Analyse seiner Interpretation paulinischer Theologie,* Beiträge zur evangelischen Theologie 115 (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1995, DM 168) 492 pp. Bibliography. Indexed. ISBN: 3-579-02004-8.

The slightly revised version of a doctoral dissertation directed by W. Schrage and accepted in 1994 by the Evangelical theological faculty of the University of Bonn, this volume seeks to explain and to enter into conversation with Schlier's interpretation of Pauline theology. After discussing Schlier's life (1900-78) and his academic-theological journey, it deals with the Christ-event and its development in Pauline theology, the church as the *crucifixus prolongatus* according to Paul—the *creatio ecclesiae* as the concrete expression of the central event of the cross and resurrection, the incarnation of the Word—the "concrete" Pauline eschatology, the Holy Scriptures as the locus of truth—the basic hermeneutical decisions of Schlier's interpretation of Pauline theology, and the problem of the concept of the "church" in Schlier's interpretation of Pauline theology. Von Bendemann observes that Ephesians 2 served as the key text in Schlier's interpretation of Paul's theology.

K. WACHTEL, *Der byzantinische Text der katholischen Briefe. Eine Untersuchung zur Entstehung des Koine des Neuen Testaments,* Arbeiten zur neutestamentlichen Textforschung 24 (Berlin—New York: de Gruyter, 1995, DM 248) viii and 463 pp., folding chart, 4 folding tables. Bibliography. Indexed. ISBN: 3-11-014691-6.

Accepted in 1994 as a *Habilitationsschrift* by the philosophical faculty at the Westfälische Wilhelms-Universität in Münster, this investigation of the Byzantine textual tradition of the NT catholic epistles first considers the place of the Koine tradition in scholarship since F. J. A. Hort and text-critical methodology, the textual collations and their evaluation, the character of the Byzantine text, the late form of the Byzantine text, and the origin and diffusion of the Byzantine text. Wachtel concludes that the Byzantine text of the catholic epistles is the result of a long process of polishing and normalization that began early and reached its final stage in the 9th century. Then he provides text-critical commentaries on pertinent texts in the individual letters (James, 1–2 Peter, 1–3 John, Jude) along with a tabular presentation of the data (pp. 380-419).

G. J. WARNE, *Hebrew Perspectives on the Human Person in the Hellenistic Era. Philo and Paul,* Mellen Biblical Press Series 35 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $99.95) xv and 291 pp. Bibliography. Indexed. LCN: 94-45747. ISBN: 0-7734-2420-2.

Based on research directed by M. Lattke and F. I. Andersen at the University of Queensland in Australia, this volume investigates with reference to the writings of Philo and Paul the degree to which a Greek conceptuality may have penetrated their traditional Hebraic understanding of the human person. It first considers the historical context and the classical definitions of the soul in Hebrew (*nepeš*) and in Greek. Next it deals with the soul in Philonic conceptuality: origin, mystical and epistemological implications, the whole person, hierarchy of the soul, and the path to perfection. Then it treats the soul (ψυχή) in the Pauline corpus (the natural person, the individual as subject, the inner self), and discusses the confrontation at Corinth in light of the views of Paul and Philo about the human person. Warne concludes that Philo portrays the human person in distinctly Greek (Platonic) terms, while Paul maintains a fundamentally Hebraic perspective.

BIBLICAL THEOLOGY

A. K. M. ADAM, *Making Sense of New Testament Theology. "Modern" Problems and Prospects,* Studies in American Biblical Hermeneutics 11 (Macon, GA: Mercer University Press, 1995, paper $18) x and 238 pp. Bibliography. Indexed. LCN: 95-21953. ISBN: 0-86554-459-X.

Adam, assistant professor of NT at Princeton Theological Seminary and author of *What Is Postmodern Biblical Criticism?* (1995), seeks to establish that NT theology need not be founded on warrants derived from historical-critical reasoning. After presenting a physiognomy of modernity, he discusses modern NT theology, the modern consensus in NT theology, modern NT theology under interrogation, the philosophical erosion of modernity, and prospects for nonmodern NT theology. He concludes that NT theologians who feel unreasonably constrained by the imperatives that modern NT theology requires should look for legitimation from the particular reading formations that motivate their discomfort with modernity, not from the modernity that constrains them.

Biblical Theology: Problems and Perspectives. In Honor of J. Christiaan Beker, ed. S. J. Kraftchick, C. D. Myers, and B. C. Ollenburger (Nashville, TN: Abingdon, 1995, paper $19.95) 336 pp., frontispiece. LCN: 95-9004. ISBN: 0-687-03386-1.

Seventeen papers honoring Professor Beker appear under four headings: the Bible and theology in church history (three), the problems and methods in biblical theology (three), proposals for biblical theology (seven), and biblical theology and theological practice (four). The papers most pertinent to NT studies are by Kraftchick on the biblical theology movement, R. Morgan on NT theology, H. Boers on Paul and the canon of the NT, Myers on the persistence of apocalyptic thought in NT theology, J. H. Charlesworth on ancient apocalyptic thought and the NT, W. Wink on biblical theology and social ethics, and L. T. Johnson on theology and the literary diversity of the NT. Also included are a photograph of the honoree and a six-page introduction.

M. E. BISHOP (ED.), *Religion and Disability. Essays in Scripture, Theology and Ethics* (Kansas City, MO: Sheed & Ward, 1995, paper $6.95) x and 64 pp. LCN: 94-44885. ISBN: 1-55612-713-8.

The three essays contained in this volume are by D. Senior on disability and the Bible ("beware of the Canaanite woman"), J. Macquarrie on disability viewed from a theological perspective, and S. Hauerwas on the church and mentally handicapped persons—a continuing challenge to the imagination. Senior observes that the challenge for the church is not so much to learn how to minister to disabled people but rather to be open to being ministered to and ultimately to be healed by them.

M.-É. BOISMARD, *Faut-il encore parler de "résurrection"? Les données scripturaires,* Théologies (Paris: Cerf, 1995, paper 82 F) 183 pp. Indexed. ISBN: 2-204-05204-3.

Boismard, professor emeritus of NT at the École Biblique de Jérusalem, first examines the biblical evidence for belief in the resurrection of the dead in Daniel (12:1-3), 2 Maccabees, 1 Thessalonians, and 1 Corinthians (15:22-28, 35-57). Then he considers evidence for belief in the immortality of the soul: biblical preparations, *1 Enoch* (chaps. 102-104), Wisdom, 2 Corinthians (chaps. 3–5), *4 Maccabees,* and the teaching of Jesus. Finally he reflects on the risen Christ in light of the evidence for these two beliefs. He concludes that biblical revelation teaches with certitude the fact of our victory over death but is divided as to the precise mode of this victory.

R. A. CAMPBELL, *The Elders: Seniority within Earliest Christianity,* Studies of the New Testament and Its World (Edinburgh: T&T Clark, 1994, $43.95) xiv and 309 pp. Bibliography. Indexed. ISBN: 0-567-09702-1.

Based on a doctoral dissertation directed by G. Stanton and accepted by King's College, University of London, this volume first considers the influence of the view of R. Sohm (1841-1917) on discussion of church and ministry in the NT. Then it focuses on the significance and role of elders in ancient Israel and early Judaism, in Greco-Roman society, in the Pauline churches, in Acts, in the Pastorals, in the rest of the NT, and beyond the NT (Apostolic Fathers). Campbell, tutor in NT at Spurgeon's College, London, concludes that in the ancient world the elders were those who bore a title of honor, not of office, a title that was imprecise, collective, and representative, and rooted in the ancient family or household.

J. CARMICHAEL, *The Unriddling Of Christian Origins. A Secular Account* (Amherst, NY: Prometheus, 1995, $34.95) 425 pp. Bibliography. Indexed. LCN: 95-16635. ISBN: 0-87975-952-6.

Drawing on elements in his *The Death of Jesus* (1962), *St Paul's Timetable* (1982), and *The Birth of Christianity: Reality and Myth* (1989), Carmichael seeks to explain the sequence of events in which the original belief of Jesus, John the Baptist, and Saul of Tarsus in the imminent kingdom of God—a transformation of the real world—was replaced by a belief in the divinity of Christ Jesus, Son of God—the foundation of a universal church, launched by the destruction of the Jewish Temple and state in the Roman-Jewish war of A.D. 66-70. He first treats Jesus before Christ: the agitation for the kingdom of God, John the Baptist and Jesus, the collision with Rome, the trial of Jesus dissected, and the insurrection—the crucifixion. Then he deals with Christ after Jesus: the "mother church," Saul's problem, Saul's breakthrough—the postponement of the kingdom, wrestling with the Torah, Saul's system, Saul's rivals, the Roman-Jewish war—the destruction of the Temple, "Paulinism"—a new world, a new faith articulated, and institutionalization.

J. H. CHARLESWORTH AND W. P. WEAVER (EDS.), *Earthing Christologies. From Jesus' Parables to Jesus the Parable,* Faith and Scholarship Colloquies (Valley Forge, PA: Trinity Press International, 1995, paper $13) xiv and 111 pp. Indexed. LCN: 95-30167. ISBN: 1-56338-119-2.

Prepared for a symposium held at Florida Southern College in 1988 and published first in 1989 by Exodus Press in Nashville, the four main papers in this volume are by Weaver on Jesus as parable, Charlesworth on the Righteous Teacher and the historical Jesus, L. Keck on Jesus and Judaism in the NT, and H. Anderson on the unfinished business of Christology. Also included are a two-page foreword by Charlesworth, an eighteen-page introduction by Anderson, and a ten-page conclusion by Weaver.

D. CONNELLY, *After Life. What the Bible* Really *Says* (Downers Grove, IL: InterVarsity, 1995, paper $9.99) 140 pp. Indexed. LCN: 95-22959. ISBN: 0-8308-1648-6.

Connelly, pastor of Cross Church in Flint, MI, considers death and what happens afterward in light of biblical teachings and his pastoral experience under these headings: fear of dying; why we have to die; near-death experiences (the lie at the end of the tunnel); reincarnation, annihilation, and other views; death by choice (suicide and euthanasia); what happens after death; hell (the unquenchable fire); the fate of those who have never heard; heaven (the unspeakable glory); the never-ending story; resurrection ahead; our final reward; and comfort for those left behind.

O. CULLMANN, *Le prière dans le Nouveau Testament. Essai de réponse à des questions contemporaines,* trans. M. Arnold, Théologies bibliques (Paris: Cerf, 1995, paper 149 F) 260 pp. Indexed. ISBN: 2-204-05284-1.

The French version of the work published in German under the title *Das Gebet im Neuen Testament* [*NTA* 39, p. 342].

P. A. CUNNINGHAM, *Proclaiming Shalom. Lectionary Introductions to Foster the Catholic and Jewish Relationship* (Collegeville, MN: Liturgical Press, 1995, paper $16.95) x and 139 pp. Bibliography. LCN: 95-10574. ISBN: 0-8146-6142-4.

This volume presents brief introductions to the Sunday lectionary readings (for Advent, Christmas, Lent, Easter, ordinary time, and feasts) that seek to promote Catholic appreciation of the Hebrew tradition and the relationship between modern Jews and Christians. Also included are a 22-page general introduction and a foreword by E. J. Fisher and L. Klenicki. Cunningham, associate professor of theology and director of the Ministry Institute at Notre Dame College in Manchester, NH, is the author of *Education for Shalom: Religious Textbooks and the Enhancement of the Catholic and Jewish Relationship* (1995).

K. ERLEMANN, *Naherwartung und Parusieverzögerung im Neuen Testament. Ein Beitrag zur Frage religiöser Zeiterfahrung,* Texte und Arbeiten zum neutestamentlichen Zeitalter 17 (Tübingen—Basel: Francke, 1995, DM 120) xv and 511 pp. Bibliography. Indexed. ISBN: 3-7720-1868-8.

The slightly revised version of a *Habilitationsschrift* accepted in 1993 by the theological faculty at Heidelberg, this volume first outlines the problem of imminent eschatological expectation and delay of the parousia, and analyzes imminent expectation in various OT and early Jewish writings: wisdom and psalms, prophets, apocalyptic, Qumran, and Jewish works. Then it examines imminent expectation and delay of the parousia in various parts of the NT: Synoptic Gospels and Acts, Johannine writings, the Pauline corpus, the Deuteropaulines, Hebrews and James, the Petrine corpus, and Revelation. Finally it deals with the function of imminent expectation in the NT, surveys treatments of imminent expectation and delay of the parousia in early Christian writings from the Apostolic Fathers onward, and provides a systematic treatment of the topic. Erlemann concludes that the sharp alternative between imminent expectation and delay of the parousia is useless as a parameter in the history of early Christianity, and that no uniform development can be discerned in this matter.

B. W. FARLEY, *In Praise of Virtue. An Exploration of the Biblical Virtues in a Christian Context* (Grand Rapids: Eerdmans, 1995, paper $13) x and 181 pp. Bibliography. LCN: 95-19179. ISBN: 0-8028-0792-5.

Farley, professor of Bible, religion, and philosophy at Erskine College in Due West, SC, seeks to identify, explore, and reflect on the virtues that appear in the OT and the NT and their relevance for Christian life today. After a chapter on virtue and the virtues, he explores the Hebrew Bible's ethics of character from the earliest Genesis stories to the Deuteronomic Torah; the virtues of the historic, prophetic, and wisdom periods; the NT's ethics of character (the Gospels); Paul's letters and the role of the virtues in the 1st-century church; and virtue and the Christian life (regarding the self and others, and with reference to pluralism).

W. R. FARMER (ED.), *Crisis in Christology: Essays in Quest of Resolution* (Livonia, MI: Dove Booksellers, 1995, paper) xxi and 360 pp. Indexed. ISBN: 0-9648151-3-3.

This anthology of seventeen articles on the "crisis in Christology" contains contributions by B. Hebblethwaite on Jesus Christ—God and human (the myth and truth debate), K. Runia on "continental" Christologies, P. Johnson on a historian's perspective on Jesus, D. Martin on Jesus Christ and modern sociology, C. F. D. Moule on the manhood of Jesus in the NT, R. T. France on development in NT Christology, E. E. Ellis on the Synoptic Gospels and history, N. Lobkowicz on Christ and the ideologies, N. T. Wright on five Gospels but no Gospel (Jesus and the Seminar), D. Foster on mulling over the reemerging crisis over Jesus and Christ, Farmer on the historical perimeters for understanding the aims of Jesus, J. D. G. Dunn on the historicity of the Synoptic Gospels, M. Hengel on Jesus as the Messiah of Israel, A. M. Leske on the influence of Isaiah on Christology in the Gospels of Matthew and Luke, P. Stuhlmacher on Jesus of Nazareth as the Christ of faith, B. F. Meyer on appointed deed and appointed doer—Jesus and the Scriptures, and R. Kereszty on developing a contemporary Christology. Farmer has provided an eleven-page introduction.

M. GÖRG, *Der un-heile Gott. Die Bibel im Bann der Gewalt* (Düsseldorf: Patmos, 1995, DM 32.80) 192 pp., 3 figs. Bibliography. ISBN: 3-491-77970-7.

With reference to various OT texts, Görg, professor in the Institut für Biblische Exegese at the University of Munich, explores the connections between God and violence. He first considers what the Bible says about violence: whether it contains an "orgy of violence," the examples of Joshua and the Judges, and the role of divine power in the OT creation passages. Then he deals with episodes in Genesis and Exodus in which God allows people to be killed, and with OT texts in which God is said to do the killing (Exodus 12 and 14–15, Joshua 3–6, Isa 45:7 and Job 1:21, etc.). He concludes with reflections on the God of the Bible after Auschwitz.

N. C. HABEL, *The Land Is Mine. Six Biblical Land Ideologies,* Overtures to Biblical Theology (Minneapolis, MN: Fortress, 1995, paper $12) xv and 190 pp., table. Bibliography. Indexed. LCN: 94-33755. ISBN: 0-8006-2664-8.

This investigation of the land in the Hebrew Scriptures examines six ideologies promoted in major biblical texts where the land is a dominant symbol: land as the source of wealth (a royal ideology), land as conditional grant (a theocratic ideology), land as family lots (an ancestral household ideology), land as God's personal *naḥălâ* (a prophetic ideology), land as Sabbath bound (an agrarian ideology), and land as host country (an immigrant ideology). In each case it deals with the dominant image of the land, the location of God, charters of entitlement, and the locus of power and rights to or of the land. Habel, professor of religious studies at the University of South Australia, is the author of *Job. A Literary Theological Commentary* (1985).

F. HAHN, *Christologische Hoheitstitel. Ihre Geschichte im frühen Christentum,* Uni-Taschenbücher 1873 (5th ed.; Göttingen: Vandenhoeck & Ruprecht, 1995, paper DM 39.80) 488 pp. Bibliographies. ISBN: 3-525-03288-9.

Published first in 1963 [*NTA* 8, pp. 151-152] and then in subsequent editions in 1964, 1966, and 1974, this work also appeared in English as *The Titles of Jesus in Christology* [*NTA* 14, p. 245]. The main part of the book deals with five christological titles: Son of Man, Κύριος, Christ, Son of David, and Son of God. Five excursuses (on the suffering Servant of God, Ps 110:1, Mk 8:27-33, the high priestly Messiah, and the transfiguration and baptism) and an appendix on the eschatological prophet are included. This edition features a 46-page appendix in which Hahn deals with methodological issues and comments on recent scholarly treatments of the christological titles. Hahn is professor emeritus of NT at Munich.

W. HENN, *One Faith. Biblical and Patristic Contributions Toward Understanding Unity in Faith* (New York—Mahwah, NJ: Paulist, 1995, paper $22.95) vi and 334 pp. Indexed. LCN: 95-9146. ISBN: 0-8091-3577-9.

Henn, now part of the Vatican Council for Christian Unity, first considers faith and its unity in Scripture: the OT on faith and its unity, NT terminology for and nuances concerning faith, the NT profession of faith, and diversity and unity in faith according to the NT. Then he discusses faith and its unity according to pre-Nicean patristic writers, Eastern patristic writers after Nicea, and post-Nicean Latin writers, respectively. Finally he reflects on the theological and ecclesiological implications of the biblical and patristic material. He concludes that the biblical and patristic foundations can serve the church today in approaching the topic of unity in faith, and that unity in faith needs to be viewed most of all as the result of an ecclesial process.

C. B. HOCH, *All Things New. The Significance of Newness for Biblical Theology* (Grand Rapids: Baker, 1995, paper $19.99) 365 pp. Bibliographies. Indexed. LCN: 95-21479. ISBN: 0-8010-2048-4.

After discussing the commencement of newness with reference to Lk-Acts and the distinctive nature of Pentecost, this volume considers the configuration of newness in the Bible according to the following outline: new wineskins; new teaching; new covenant; new commandment; new creation; the new man; new name, new song, new Jerusalem; the new heaven and the new earth; and all things new. Finally it reflects on the significance of newness with regard to the individual Christian and to the corporate church. Also included are appendixes on (1) whether the church is the new Israel, and (2) the term "Israel" in the NT. Hoch is professor of NT at Grand Rapids Baptist Seminary.

J. M. HOPKINS, *Towards a Feminist Christology. Jesus of Nazareth, European Women, and the Christological Crisis* (Grand Rapids: Eerdmans, 1995, paper $15) 134 pp. Bibliography. ISBN: 0-8028-4074-4.

Hopkins, lecturer and researcher in feminist theology at the Free University of Amsterdam, explores the possibility of constructing a spiritually dynamic and intellectually coherent Christianity that regards the Western feminist critique of Christology with the utmost seriousness. After reflecting on European women and the christological crisis, she deals with Jesus as the object of research and focus of faith, the Jesus movement and the kingdom of God, the cross of powerlessness, the resurrection and "herstory," and the incarnation and the quest for female subjectivity.

J. L. HOULDEN, *Ethics and the New Testament* (Edinburgh: T&T Clark, 1992, paper $19.95) ix and 134 pp. Indexed. ISBN: 0-567-29217-8.

The first edition of this work was described in *NTA* 18, pp. 120-121. After considering the "shape" of NT ethical teaching, it deals with the NT writers (Paul, John, Mark, Matthew, Luke, Paul interpreted, James), some problems (divorce, political obedience, wealth, toleration), the Lord behind the writings and teachings, and how Christians today can use NT ethical teachings. Houlden is professor of theology at King's College, University of London.

H. HÜBNER, *Biblische Theologie des Neuen Testaments.* Band 3, *Hebräerbrief, Evangelien und Offenbarung. Epilegomena* (Göttingen: Vandenhoeck & Ruprecht, 1995, DM 74) 322 pp. Bibliography. Indexed. ISBN: 3-525-53598-8.

The first volume in Hübner's biblical theology of the NT dealt with prolegomena [*NTA* 35, p. 258], and the second volume treated the theology of Paul, the Deuteropaulines, and the catholic epistles [*NTA* 37, p. 448]. This volume continues the project by discussing the theologies of Hebrews, the Synoptic Gospels (Mark, Matthew, Luke-Acts), John's Gospel, and Revelation. It concludes with epilegomena on the *Zeit-Raum* of grace, and a theological and hermeneutical postscript on *Vetus Testamentum per se* and *Vetus Testamentum in Novo receptum.*

U. H. J. KÖRTNER, *The End of the World. A Theological Interpretation,* trans. D. W. Stott (Louisville, KY: Westminster John Knox, 1995, paper $29.99) xii and 367 pp. Bibliography. LCN: 95-5531. ISBN: 0-664-25631-7.

The English version of *Weltangst und Weltende* [*NTA* 32, p. 384], this volume addresses anxiety about the possible end of the world by offering a theological and philosophical evaluation of apocalyptic. After reflecting on the age of anxiety, it deals with the phenomenology of apocalyptic, world anxiety, world anxiety and the end of the world, notions of the end of the world, the ambiguity of apocalyptic, and Christian faith and the apocalyptic world experience. Körtner is professor of systematic theology at the University of Vienna.

B. J. LEE, *The Future Church of 140 BCE. A Hidden Revolution* (New York: Crossroad, 1995, paper $17.95) vii and 218 pp. Bibliography. Indexed. LCN: 95-22257. ISBN: 0-8245-1529-3.

Lee, the author of *The Galilean Jewishness of Jesus* (1988) and *Jesus and the Metaphors of God* (1993), contends that the hidden revolution in Judaism that occurred in the middle of the 2nd century B.C. provides a remarkable parallel to the hidden revolution that is now going on in the Roman Catholic church in the USA in that both concern the emergence of lay leadership. He deals with the hidden revolution of 140 B.C., the pile up of revolutions, revolution one—the authority of experience, revolution two—the transformation of power, revolution three—a rendezvous with history, and the future church of 140 B.C. Also included is a 34-page appendix by B. J. Loomer on two kinds of power.

T. LORENZEN, *Resurrection and Discipleship. Interpretive Models, Biblical Reflections, Theological Consequences* (Maryknoll, NY: Orbis, 1995, paper $21.95) x and 358 pp. Bibliography. Indexed. LCN: 95-31252. ISBN: 1-57075-042-4.

Lorenzen, formerly professor of biblical studies at the Baptist Theological Seminary in Ruschlikon, Switzerland, and now pastor of Canberra Baptist Church in Australia, first analyzes four models for understanding the resurrection of Jesus Christ: the "traditional" approach (fact and reason), the "liberal" approach (word and faith), the "evangelical" approach (fact and faith), and the "liberation" approach (promise and praxis). Next he considers the resurrection of the crucified Christ as a foundational event: the resurrection as an "act of God," the appearances of the risen Christ, the experience of the Holy Spirit, and the empty tomb narratives. Then after reflecting on the nature of faith in the risen Christ, he discusses the consequences of faith in the resurrection of the crucified Christ: holistic Christology, the God who raised the crucified Jesus from the dead, all-encompassing salvation, and the church and its mission.

G. LÜDEMANN, *Ketzer. Die andere Seite des frühen Christentums* (Stuttgart: Radius-Verlag, 1995, DM 68) 320 pp. Bibliography. Indexed. ISBN: 3-87173-063-7.

Building on many years of research that began with his work on Simon Magus in *Untersuchungen zur simonianischen Gnosis* (1975), this volume considers Irenaeus and Tertullian as the most important early Christian opponents of "heretics," the Jerusalem Jewish Christians in the first two centuries A.D., Paul as a heretic, heresies and the Pauline heritage, Marcion and his time, heresies in the Johannine writings, the origin of the apostolic confession of faith, the origin of the NT canon, and the relation of the Christianity of the first two centuries A.D. to Jesus and to us. Also included are an epilogue ("ten golden words") and three appendixes. Lüdemann concludes that the "heretics" of the first two centuries A.D. stood at least as close to Jesus as the "orthodox" did.

G. Maier, *Er wird kommen. Was die Bibel über die Wiederkunft Jesu sagt,* R. Brockhaus Taschenbuch 522 (Wuppertal—Zurich: Brockhaus, 1995, paper DM 12.95) 124 pp. Indexed. ISBN: 3-417-20522-0.

After reflections on the significance of the theme of Christ's return and on its dangers, this volume treats the real meaning of "Christ's return," its place in the divine direction of future history, what will happen at Christ's return, its significance for believers and unbelievers, and the actuality of the theme. Maier is the author of *Biblische Hermeneutik* (1990).

V. Martin, *A House Divided. The Parting of the Ways Between Synagogue and Church,* Studies in Judaism and Christianity, A Stimulus Book (New York—Mahwah, NJ: Paulist, 1995, paper $11.95) viii and 194 pp. Bibliography. Indexed. LCN: 95-3020. ISBN: 0-8091-3569-8.

The twelve chapters in this volume investigate the mutual adversarial character of Jewish-Christian relations at its source, i.e. in the progressive and painful parting of the ways between rabbinic Judaism and apostolic Christianity during the 1st century. Proceeding from a "broadly sociological" perspective, it deals with the common heritage, mutual disappointment, the story of a "no," the story of a "yes" (two parts), Jews and Gentiles, Saul/Paul of Tarsus, the anguish of the Jews, sequel to the catastrophe, the birth of Gentile Christianity, mistrust and animosity, and separation by mutual consent. Martin, a Benedictine monk of St. Andrew's Abbey in Valyermo, CA, observes that it was principally Pauline evangelism that started to transform an attitude of respect, curiosity, and distance into a negative rejection.

W. A. Meeks, *The Origins of Christian Morality. The First Two Centuries* (New Haven, CT—London: Yale University Press, 1996, paper $12) x and 275 pp. Bibliography. Indexed. LCN: 93-10226. ISBN: 0-300-06513-2.

The paperback version of Meeks's "ethnography" of early Christian morality seen within the larger complex culture of the Roman empire [*NTA* 38, pp. 313-314].

P. S. Minear, *The Golgotha Earthquake. Three Witnesses* (Cleveland, OH: Pilgrim, 1995, paper $11.95) xiv and 139 pp. Indexed. LCN: 95-18071. ISBN: 0-8298-1070-6.

Minear, professor emeritus of biblical theology at Yale Divinity School and author of *Christians and the New Creation* (1994), takes as his starting point the consensus among three NT authors that Jesus' death was the occasion when God disclosed both final judgment and eternal mercy. The image of the "Golgotha earthquake" derives principally from Mt 27:51-54 but is suggested by the other two authors in their own ways. Thus he considers in turn the themes of "new creation" in Paul's letter to the Romans, "new worship" in the letter to the Hebrews, and "new vocation" in Matthew's Gospel.

G. O'Collins, *Christology. A Biblical, Historical, and Systematic Study of Jesus Christ* (Oxford—New York: Oxford University Press, 1995, cloth $59, paper $14.95) xi and 333 pp. Bibliography. Indexed. LCN: 94-32210. ISBN: 0-19-875501-5 (cloth), -875502-3 (paper).

O'Collins, professor of systematic and fundamental theology at the Gregorian University in Rome, seeks to build an integral Christology around the resurrection of the crucified Jesus, highlights love as the key to redemption, and proposes a synthesis of the divine presence through Jesus. His presentation unfolds in fourteen chapters: some major challenges; the background; the human history; the resurrection; the Son of God; Lord, Savior, God, and Spirit; to the First Council of Constantinople; Ephesus, Chalcedon, and beyond; medieval and modern Christology; divine and human; faith, holiness, and virginal conception; redeemer; universal redeemer; and the possibilities of presence.

S. H. T. PAGE, *Powers of Evil. A Biblical Study of Satan and Demons* (Grand Rapids: Baker, 1995, paper $19.99; Leicester, UK: Apollos) 295 pp. Bibliography. Indexed. LCN: 95-18467. ISBN: 0-8010-7137-2 (B), 0-85111-437-7 (A).

Page, professor of NT and academic dean at Edmonton Baptist Seminary, seeks to provide a comprehensive overview of biblical teachings on the devil and demons in six chapters: Satan in the OT; fallen angels, demons, and evil spirits in the OT; Satan and Jesus in conflict; Jesus' mastery of the demons; the apostolic teaching concerning Satan; and the apostolic teaching concerning the powers of evil. He also presents a postscript on "the demonic today."

C. M. PATE AND C. B. HAINES, *Doomsday Delusions. What's Wrong with Predictions About the End of the World* (Downers Grove, IL: InterVarsity, 1995, paper $9.99) 180 pp. Bibliography. LCN: 95-24330. ISBN: 0-8308-1621-6.

This critical analysis of obsession with the Second Coming and the "doomsday" mentality based on it first shows how adherents of these views read current events back into biblical texts, fail to see that the "signs of the times" began in the 1st century A.D. with Jesus and his followers, and misinterpret key prophetic texts in a way that reinforces their theological presuppositions. Then with reference to the 19th-century Millerites, it discusses what might happen to people who become preoccupied with Christ's return: the danger of sectarianism, and cognitive dissonance. Pate and Haines teach at Moody Bible Institute in Chicago.

A. SALAS (ED.), *El enigma de la soledad. ¿Por qué nos aislamos los humanos?,* Biblia y Fe, Revista de Teología Bíblica, vol. 21, no. 63 (Madrid: Escuela Bíblica, 1995, paper) 168 pp. ISSN: 0210-5209.

Of the six articles in this fascicle [see *NTA* 40, p. 165], those most pertinent to NT studies are by X. Pikaza on Jesus' solitude and messianic communion according to Mark's Gospel, and Salas on the Christian community as an antidote to dehumanizing loneliness. The other contributors are B. Bennàssar, E. Miret Magdalena, S. Álvarez Turienzo, and M. Sáenz Galache.

M. SAWICKI, *Seeing the Lord. Resurrection and Early Christian Practices* (Minneapolis, MN: Fortress, 1994, paper $20) xi and 375 pp. Bibliography. Indexed. LCN: 93-40947. ISBN: 0-8006-2709-1.

This investigation of the resurrection and early Christian practices related to it is organized in three stages: an inductive recovery of early practices of recognizing Jesus; a synthetic discussion placing those practices in the context of a formal theorization of text and body, and a cultural anthropology of gender, race, and class in Hellenism; and a theological application embracing Christology, liturgy, and catechetics. The investigation begins with six case studies of stories selected from the canonical Gospels: like nursing babies, for teachers a teacher, empty text as empty tomb, Son of God's slavewoman, hearing in Israel, and grooming Messiah for death. Sawicki, author of *The Gospel in History. Portrait of a Teaching Church* (1988), seeks to arrive at a theology of resurrection that is coherent with contemporary social theory and faithful to the historical witness of Gospel materials.

T. R. SCHREINER AND B. A. WARE (EDS.), *The Grace of God, the Bondage of the Will.* Vol. 1, *Biblical and Practical Perspectives on Calvinism;* vol. 2, *Historical and Theological Perspectives on Calvinism* (Grand Rapids: Baker, 1995, paper $16.99 each) 248 pp., v and 273 pp. Indexed. LCN: 95-6821. ISBN: 0-8010-2002-6 (vol. 1), -2003-4 (vol. 2).

The first volume presents seven biblical analyses and three pastoral reflections. The second volume contains four historical studies and seven papers on theological/philosophical issues. The articles most pertinent to NT studies are by R. W. Yarbrough on divine election in John's Gospel, D. J. Westblade on divine election in the Pauline literature, Schreiner on whether Romans 9 teaches individual election unto salvation, J. Piper on whether there are two wills in God—divine election and God's desire for all to be saved, W. Grudem on the perseverance of the saints (Heb 6:4-6 and other warning passages in Hebrews), S. M. Baugh on the meaning of foreknowledge, Schreiner on whether Scripture teaches prevenient grace in the Wesleyan sense, and D. A. Carson on assurance.

P. STUHLMACHER, *How To Do Biblical Theology,* Princeton Theological Monograph Series 38 (Allison Park, PA: Pickwick, 1995, paper $15) xli and 95 pp. Bibliography. LCN: 95-3730. ISBN: 1-55635-026-0.

Stuhlmacher, professor of NT on the Evangelical theological faculty at the University of Tübingen, deals with the following topics: the planning and realization of a biblical theology; the preaching of Jesus and NT Christology; the testimony of Paul and of the Johannine school; the Christian canon, its center, and its interpretation; and the state, content, results, and future of biblical theology. Also included is S. Hafemann's 27-page introduction to the "righteousness of God" as the theological and historical foundation of Stuhlmacher's biblical theology of the NT. Stuhlmacher contends that though the witness to Christ in Paul's letters is formulated much differently from that in the Johannine writings, both have basically the same message.

P. W. L. WALKER (ED.), *Jerusalem Past and Present in the Purposes of God* (2nd ed.; Carlisle, UK: Paternoster, 1994, paper; Grand Rapids: Baker, $18.99) xiv and 225 pp. Indexed. LCN: 94-13598. ISBN: 0-85364-616-3 (P), 0-8010-9735-5 (B).

The first four essays in this volume deal with Jerusalem from biblical and historical perspectives: C. Wright on a Christian approach to OT prophecy concerning Israel, G. McConville on Jerusalem in the OT, T. Wright on Jerusalem in the NT, and Walker on Jerusalem in the early Christian centuries. The remaining four essays by M. Brearley, N. Ateek, B. Maoz, and Walker deal with Jerusalem from contemporary perspectives. K. Cragg has provided a four-page foreword. The second edition (1st ed., 1992) features new postscripts by Ateek and Maoz and a new epilogue by C. Chapman.

J. R. WALTERS, *Perfection in New Testament Theology. Ethics and Eschatology in Relational Dynamic,* Mellen Biblical Press Series 25 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $99.95) vii and 304 pp. Bibliography. Indexed. LCN: 94-13280. ISBN: 0-7734-2355-9.

After a survey of research on the theme of "perfection" (τελείωσις) in modern theological and biblical scholarship, this volume considers how "perfection" is treated in Second Temple Jewish writings (especially the Qumran documents, *Psalms of Solomon, 4 Ezra*), the epistle to the Hebrews, 1 John, and the Pauline epistles, respectively. Walters concludes that the idea of perfection as the impossible ideal is nowhere to be found in Second Temple Judaism, and that the NT writers regard perfection in relational terms and as a process: Perfection is begun with the new life in Christ, is sustained and matured in the ongoing ministry of the Spirit, and is consummated with the final entrance into glory, when the inherent weakness of the human constitution is overcome through God's resurrection power.

S. E. WHEELER, *Wealth as Peril and Obligation. The New Testament on Possessions* (Grand Rapids: Eerdmans, 1995, paper $14.99) xviii and 158 pp. Bibliography. Indexed. LCN: 95-9161. ISBN: 0-8028-0733-X.

Wheeler, assistant professor of Christian ethics at Wesley Theological Seminary in Washington, DC, explores how the NT canon can form and inform the contemporary moral discernment of the church regarding the holding and use of possessions. After a critical review of methodological proposals for dealing with this matter, she proposes that the moral authority of the NT for the Christian church arises from the link between its moral teachings and its more basic claims about God's intention to redeem the world through Christ. Next she offers analyses of four NT texts that deal with possessions: Mk 10:17-31; Lk 12:22-34; 2 Cor 8:1-15; and Jas 5:1-6. Finally she considers the canonical context, themes in the NT treatment of wealth, and the NT on the moral status of wealth (learning to ask the canon's questions).

N. T. WRIGHT, *The Crown and the Fire. Meditations on the Cross and the Life of the Spirit* (Grand Rapids: Eerdmans, 1995, paper $9.99) xi and 127 pp. LCN: 95-30796. ISBN: 0-8028-4131-7.

The British edition of this collection of seven Good Friday meditations and six biblical-theological reflections was described in *NTA* 37, p. 138.

N. T. WRIGHT, *Following Jesus. Biblical Reflections on Discipleship* (Grand Rapids: Eerdmans, 1995, paper $9.99) xii and 114 pp. LCN: 95-30797. ISBN: 0-8028-4132-5.

The first six reflections in this volume consider what various NT books say about Jesus and his sacrificial death: the final sacrifice (Hebrews), the battle won (Colossians), the kingdom of the Son of Man (Matthew), the glory of God (John), the Servant King (Mark), and a world reborn (Revelation). The remaining six chapters concern various biblical themes: resurrection, renewal of mind, temptation, hell, heaven and power, and new life and new world. Wright is dean of Lichfield and a canon theologian of Coventry Cathedral, England. The book was first published by SPCK, London, in 1994.

THE WORLD OF THE NEW TESTAMENT

A. AEJMELAEUS, *On the Trail of the Septuagint Translators. Collected Essays* (Kampen: Kok Pharos, 1993, paper 51.90 gld.) vi and 199 pp. Indexed. ISBN: 90-390-0017-4.

The nine essays in this collection concern the *participium coniunctum* as a criterion of translation technique (1982), the ὅτι *causale* in Septuagintal Greek (1985), the ὅτι *recitativum* in Septuagintal Greek (1990), the significance of clause connectors in the syntactical and translation-technical study of the Septuagint (1987), translation technique and the intention of the translator (1991), what we can know about the Hebrew *Vorlage* of the Septuagint (1987), Septuagintal translation techniques as a solution to the problem of the Tabernacle account (1992), the Septuagint of 1 Samuel, and translation as the key to the original. Also included are a six-page introduction ("on the trail of the Septuagint translators") and an appendix on the function and interpretation of *ky* in biblical Hebrew (1986). Aejmelaeus is professor of OT and Septuagint at the Georg-August-Universität in Göttingen and the director of the "Septuaginta-Unternehmen" in connection with the Göttingen Academy of Sciences.

C. K. BARRETT (ED.), *The New Testament Background. Writings from Ancient Greece and the Roman Empire That Illuminate Christian Origins* (rev. ed.; San Francisco: HarperCollins, 1995, paper $18) xxix and 361 pp. Bibliography. Indexed. LCN: 95-16264. ISBN: 0-06-060881-1.

A new printing (in a larger format) of the revised and expanded edition [*NTA* 32, p. 260; 33, p. 269] of an anthology of 280 ancient texts in English that are judged useful for interpreting the NT. The first edition appeared in 1956 [see *NTA* 6, p. 156].

T. BARTON, *Ancient Astrology,* Sciences of Antiquity (London—New York: Routledge, 1994, cloth $59.95, paper $16.95) xxv and 245 pp., 16 plates, 24 figs. Bibliography. Indexed. LCN: 93-32441. ISBN: 0-415-08066-5 (cloth), -11029-7 (paper).

Developed from part of a doctoral dissertation directed by G. Lloyd and presented to Cambridge University, this investigation of astrology in antiquity first traces the history of its development in three chapters: historical background (Mesopotamia, Egypt, and Greece), Greece and Rome, and the triumph of Christianity. Then it treats the theoretical development and changing social and political role of astrology: the principles of astrology, astrological practice (casting a horoscope), the social world of the astrologers, and the influence and ramifications of astrology. Barton concludes that astrology was taken very seriously in the ancient world, closely implicated in the monarchical regime, and viewed as dangerous by the church (because it offered a real threat to the church's monopoly of knowledge). A three-page glossary of technical terms is included.

D. BATZNER, *Die Qumran-Gemeinde. Lebensform und Grundlagen ihrer Theologie,* Theorie und Forschung 287, Philosophie und Theologie 20 (Regensburg: Roderer, 1994, paper DM 28) iv and 78 pp., map. Bibliography. ISBN: 3-89073-713-7.

On the basis of texts found at Qumran and the excavations undertaken there, this volume seeks to describe the life and theology of the monastically oriented group that lived there. After discussing the history of the discovery and the various Jewish religious parties that existed until A.D. 70, it considers the life-style of the community: structure, acceptance into the group, community of goods, punishments and penances, and liturgical and cultic practices. Then it deals with anthropology, theology (eschatology, the end-time prophet and the two-messiahs teaching), and the "teacher of Righteousness."

J. B. BAUER, *Die Polykarpbriefe,* Kommentar zu den Apostolischen Vätern 5 (Göttingen: Vandenhoeck & Ruprecht, 1995, DM 58) 112 pp. Bibliography. Indexed. ISBN: 3-525-51678-9.

Bauer observes that Polycarp's *Letter to the Philippians* provides important insights into the situation of the church in Asia Minor and Greece during the early 2nd century A.D. This volume consists of a 22-page general introduction (Smyrna, Polycarp's life, literary genre and style, transmission of the Greek text, the Old Latin translation, etc.), a pericope-by-pericope translation and exposition of Polycarp's first letter (chap. 13) and of his second letter (chaps. 1–12, 14), an eleven-page bibliography, and the Latin text (with textual apparatus) of the work.

J. B. BAUER, J. FINK, AND H. D. GALTER (EDS.), *Qumran. Ein Symposion,* Grazer Theologische Studien 15 (Graz: Eigenverlag des Instituts für Ökumenische Theologie und Patrologie an der Universität Graz, 1993, paper öS 220) 216 pp. ISBN: 3-900797-15-3.

Prepared for a symposium held in 1992 at Graz, the nine papers in this volume are by G. Sauer on revelatory religion and the wilderness, F. Dexinger on forty-five years of Qumran research, M. Broshi on Qumran archaeological research, K. Schubert on the religion of the Qumran people, N. Golb on new attempts at explaining the discoveries in the Judean Desert, S. Talmon on the significance of the Qumran discoveries for Jewish religious history, W. Kirchschläger on Qumran and the early Christians, J. Marböck on biblical texts from the wilderness—Qumran and the OT, and K. Koch on expectation about salvation between the OT and the NT—apocalyptic literature at the turn of the era.

J. J. BIMSON (ED.), *Baker Encyclopedia of Bible Places. Towns & Cities, Countries & States, Archaeology & Topography* (Grand Rapids: Baker, 1995, $29.99; Leicester, UK: Inter-Varsity) 319 pp. Illustrated. Bibliographies. Indexed. ISBN: 0-8010-1093-4 (B), 0-85110-657-9 (I-V).

After a two-page general introduction by the editor to the identification of biblical sites (sources and uncertainties), this volume presents in alphabetical order (Abana, Abarim, Abdon, Abel, etc.) brief articles on all the main towns and cities, villages and settlements, streams and rivers, and countries and states mentioned in the Bible. The texts are accompanied by photographs, maps, and plans. The contributors include J. N. Birdsall, F. F. Bruce, C. J. Hemer, E. A. Judge, I. H. Marshall, R. P. Martin, L. L. Morris, S. S. Smalley, and B. Winter.

M. E. BORING, K. BERGER, AND C. COLPE (EDS.), *Hellenistic Commentary to the New Testament* (Nashville, TN: Abingdon, 1995, $69.95) 633 pp. Bibliography. Indexed. LCN: 95-17982. ISBN: 0-687-00916-2.

Based on Berger and Colpe's *Religionsgeschichtliches Textbuch zum Neuen Testament*

[*NTA* 32, p. 126], this English edition features some longer selections and augmented annotations, expands the corpus of texts from 626 to 976, moves beyond history-of-religions concerns to other concerns, arranges the parallels according to the NT canonical order, adds many cross-references, provides a complete index of Scripture texts as well as ancient author and selective subject indexes, and uses standard and easily accessible English translations. Boring is professor of NT at Brite Divinity School at Texas Christian University in Fort Worth.

G. W. BOWERSOCK, *Fiction as History. Nero to Julian,* Sather Classical Lectures 58 (Berkeley—Los Angeles—London: University of California Press, 1994, $30) xiv and 181 pp. Bibliography. Indexed. LCN: 93-49581. ISBN: 0-520-08824-7.

Based on the Sather lectures delivered in 1991 at the University of California in Berkeley, this volume uses pagan prose fiction produced in Greek and Latin during the early Christian era to investigate the complex relations between "historical" and "fictional" truths. The six chapters appear under the following headings: truth in lying, other peoples and other places, the wounded savior, the reality of dreams, resurrection, and polytheism and Scripture. The two appendixes deal with (1) Artemidorus, *Oneirocritica* 1.56 and (2) the *Aethiopica* of Heliodorus. Bowersock, professor of ancient history at the Institute for Advanced Study in Princeton, NJ, concludes that even in late antiquity the great novelists appealed to Christians as much as to pagans.

P. BROWN, *Authority and the sacred. Aspects of the Christianisation of the Roman world* (Cambridge, UK—New York: Cambridge University Press, 1995, cloth $34.95, paper $12.95) xiii and 91 pp. Indexed. LCN: 94-42652. ISBN: 0-521-49557-1 (cloth), -49904-6 (paper).

Based on lectures given in 1993 at Cambridge, the three chapters in this volume investigate aspects in the process of the Christianization of the Roman empire: the dominant narrative that circulated in Christian circles in the 4th and 5th centuries, the limits of intolerance, and arbiters of the holy (the Christian holy man in late antiquity). Brown, professor of history at Princeton University, is the author of *Power and Persuasion in Late Antiquity* (1992).

W. BURKERT AND F. STOLZ (EDS.), *Hymnen der Alten Welt im Kulturvergleich,* Orbis Biblicus et Orientalis 131 (Fribourg: Universitätsverlag, 1994, 38 SFr; Göttingen: Vandenhoeck & Ruprecht) 123 pp. Bibliographies. Indexed. ISBN: 3-7278-0929-9 (U), 3-525-53766-2 (V&R).

This volume contains seven papers on hymns in the ancient world: Burkert on Greek ὕμνοι, D. O. Edzard on Sumerian and Akkadian hymns, J. Assmann on proclamation and glorification as basic forms of hymnic speech in ancient Egypt, G. Wilhelm on the hymns of the Hittites, E. Tichy on Indo-Iranian hymns, H. Spieckermann on OT "hymns," and Stolz on comparative hymnic research. The papers were prepared for a conference in Zurich in 1991.

N. COHN, *Cosmos, Chaos and the World to Come. The Ancient Roots of Apocalyptic Faith* (New Haven, CT—London: Yale University Press, 1995, paper $15) x and 271 pp., frontispiece. Indexed. LCN: 93-1294. ISBN: 0-300-06551-5.

The paperback version of the work described in *NTA* 38, p. 317. After describing the roots of apocalyptic faith in the ancient Near East and beyond, it deals with the Syro-Palestinian "crucible" of apocalyptic (including treatments of Jewish apocalypses, the Jesus sect, and the book of Revelation). Cohn is professor emeritus at the University of Sussex.

J. J. COLLINS AND M. FISHBANE (EDS.), *Death, Ecstasy, and Other Worldly Journeys* (Albany, NY: State University of New York Press, 1995, cloth $74.50, paper $21.95) xvi and 423 pp. Indexed. LCN: 94-13469. ISBN: 0-7914-2345-X (cloth), -2346-8 (paper).

Most of the essays in this volume were prepared for a conference organized by the late

I. Culianu and held in 1991 at the University of Chicago. The eighteen papers appear under five headings: antiquity (two), late antiquity (seven), medieval (five), early modern (three), and contemporary (one). The articles most pertinent to the NT field are by J. J. Collins on a throne in the heavens—apotheosis in pre-Christian Judaism, A. Yarbro Collins on the seven heavens in Jewish and Christian apocalypses, M. Himmelfarb on the practice of ascent in the ancient Mediterranean world, G. G. Stroumsa on mystical descents, A. J. Droge on the crown of immortality—toward a redescription of Christian martyrdom, and N. Deutsch on the etymology of "Abathur." Collins and Fishbane have provided an eight-page introduction.

B. P. COPENHAVER, *Hermetica. The Greek* Corpus Hermeticum *and the Latin* Asclepius *in a new English translation, with notes and introduction* (Cambridge, UK—New York: Cambridge University Press, 1995, paper $17.95) lxxxiii and 320 pp. Bibliography. Indexed. LCN: 91-25703. ISBN: 0-521-42543-3.

The paperback edition of the work described in *NTA* 38, p. 142, this volume contains a general introduction to the Hermetic writings along with translations of and commentaries on the seventeen Greek treatises of the *Corpus Hermeticum* and the Latin *Asclepius.*

F. M. CROSS, *The Ancient Library of Qumran* (3rd ed.; Minneapolis, MN: Fortress, 1995, paper $18) 204 pp., 19 figs. Indexed. ISBN: 0-8006-2807-1.

The paperback US edition of the third edition of Cross's classic introduction to the Dead Sea scrolls that was described in *NTA* 40, pp. 172-173.

R. DUNCAN-JONES, *Money and government in the Roman Empire* (Cambridge, UK—New York: Cambridge University Press, 1994, $79.95) xix and 300 pp., 11 plates, 59 figs., 110 tables. Bibliography. Indexed. LCN: 93-31989. ISBN: 0-521-44192-7.

Duncan-Jones, the author of *Structure and scale in the Roman economy* (1990), uses coin evidence to study Roman minting policy, monetary organization, and the monetary economy. He first considers the economics of the Roman empire: surplus and deficit; money, prices, and inflation; the imperial budget; and tax and tax cycles. Then he deals with the coin evidence: coin-hoards and their origin, and the implications of coin-hoards. Finally he discusses money and money-supply: coinage and currency, the chronology of mint-output, reign studies—the chronology and structure of coin-output, the size of die-populations, the size of coin-populations, mobility and immobility of coin, weight-loss and circulation-speed, wastage and reminting of coin, change and deterioration, and contrast and variation in the coinage. Ten appendixes are included.

W. ECK AND J. HEINRICHS (EDS.), *Sklaven und Freigelassene in der Gesellschaft der römischen Kaiserzeit,* Texte zur Forschung 61 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1993, DM 59) xvi and 273 pp. Bibliography. Indexed. ISBN: 3-534-08593-0.

This anthology presents Latin and Greek texts with German translations and brief notes for 364 passages that pertain to slaves and the emancipated in imperial Roman society. The material appears under fifteen general headings: legal status, the origin of slavery, slave trade, slaves in the tax system and *munera,* the employment and functions of slaves, treatment of slaves, flight and asylum, transgression and punishments, jurisdiction, sexuality and family, cults and religion, magical and mantic activity and superstition, slavery as a metaphor, manumission, and the emancipated. Also included are brief identifications of the ancient authors and bibliographical suggestions for further research on particular topics.

H. EILBERG-SCHWARTZ AND W. DONIGER (EDS.), *Off with Her Head! The Denial of Women's Identity in Myth, Religion, and Culture* (Berkeley—Los Angeles—London: University of California Press, 1995, cloth $40, paper $15.95) ix and 226 pp., frontispiece, 6 figs. Bibliographies. Indexed. LCN: 95-13310. ISBN: 0-520-08839-5 (cloth), -08840-9 (paper).

Of the seven papers in this volume, those most pertinent to the NT field are by M.

Myerowitz Levine on the gendered grammar of ancient Mediterranean hair; M. R. D'Angelo on veils, virgins, and tongues of men and angels—women's heads in early Christianity; Eilberg-Schwartz on the nakedness of a woman's voice and the pleasure in a man's mouth—an oral history of ancient Judaism; and A. Richlin on making up a woman—the face of Roman gender. The other contributors are Doniger, K. Lang, and C. Delaney. Eilberg-Schwartz has provided a thirteen-page introduction.

W. Ekschmitt, *Ugarit — Qumran — Nag Hammadi. Die grossen Schriftfunde zur Bibel,* Kulturgeschichte der antiken Welt: Sonderband (Mainz: Philipp von Zabern, 1993, DM 49.80) 324 pp., 39 plates, 15 figs. Bibliography. ISBN: 3-8053-1424-8.

This volume describes and provides examples from several of the great modern discoveries that have helped to illuminate the text and world of the Bible. Thus it deals with the Atrahasis epic, the El-Amarna letters, the myths from Ugarit, the Dead Sea scrolls (their discovery, contents, and significance for Jewish history and the NT), the Nag Hammadi documents (discovery, gnosis, and major works), and the text of the NT (the discovery of Codex Sinaiticus, new finds from the Sinai, the Gallio inscription from Delphi, the five most important biblical manuscripts, NT papyri, and features in the textual transmission of the NT). A six-page glossary of technical terms is included. Ekschmitt is the author of *Weltmodelle, Die Kykladen,* and *Die Sieben Weltwunder.*

J. A. Francis, *Subversive Virtue. Asceticism and Authority in the Second-Century Pagan World* (University Park, PA: Pennsylvania State University Press, 1995, $32.50) xviii and 222 pp. Bibliography. Indexed. LCN: 93-21081. ISBN: 0-271-01304-4.

Francis, visiting assistant professor of classics at Rollins College in Florida, describes rigorous asceticism as deviant and therefore dangerous. His examination of the conflict between asceticism and authority ("subversive virtue") in the pagan world of the 2nd century A.D. consists of six chapters: Stoicism (setting the norm), Marcus Aurelius (rational asceticism and social conservatism), Lucian (ascetics as enemies of culture), Apollonius of Tyana (the rehabilitated ascetic), Celsus (Christians, ascetics, and rebels), and ascetics and holy men (conflict, change, and continuity). He concludes that the ideals, attitudes, and tolerance of the 2nd-century pagans not only mark a watershed in the history of asceticism in pagan antiquity but also set the tone that Western civilization would inherit in the succeeding Christian ages.

F. García Martínez and J. Trebolle Barrera, *The People of the Dead Sea Scrolls,* trans. W. G. E. Watson (Leiden—New York—Cologne: Brill, 1995, paper 65 gld. or $42) ix and 269 pp. LCN: 95-24822. ISBN: 90-04-10085-7.

The English version of *Los hombres de Qumrân* [*NTA* 39, p. 168], this volume presents twelve essays by the two authors under three main headings: the men and the community of Qumran (six); the Bible, purity, and messianic hope (three); and Qumran and the origins of Christianity (three).

I. Gardner, *The Kephalaia of the Teacher. The Edited Coptic Manichaean Texts in Translation with Commentary,* Nag Hammadi and Manichaean Studies 37 (Leiden—New York—Cologne: Brill, 1995, 170 gld. or $97.25) xli and 307 pp. Bibliography. Indexed. LCN: 95-922. ISBN: 90-04-10248-5.

The Kephalaia of the Teacher is the most detailed available account of the teachings of Mani and of the religion that he founded. This volume provides the first complete English translation (with brief comments) of the Coptic text (ca. A.D. 400) as established primarily by A. Böhlig and H.-J. Polotsky. The topics covered in the work include the apostleship of Mani, community practices, heavenly and demonic beings and worlds, astrology, and religious psychology. The 28-page introduction deals with Manichaeology and the religion of Mani, Manichaeism in Egypt, the Medinet Madi library, *The Kephalaia of the Teacher,* the text, its teachings, and the Manichaean ethic and its practice in the church. Gardner is chair of the department of religion and philosophy at Edith Cowan University in Western Australia.

M. J. GELLER, J. C. GREENFIELD, AND M. P. WEITZMAN, *Studia Aramaica. New Sources and New Approaches,* Journal of Semitic Studies Supplement 4 (Oxford—New York: Oxford University Press, 1995, $65) viii and 262 pp., 2 plates, 24 figs., table. Bibliographies. ISBN: 0-19-922194-4.

Prepared for a conference organized by the Institute of Jewish Studies, University College, London, in 1991, the fifteen papers in this volume are by Greenfield on Aramaic and the Jews; E. Cussini on the Berlin Aramaic dockets; H. J. W. Drijvers on Greek and Aramaic in Palmyrene inscriptions; S. Fassberg on *lamed-yodh* verbs in Palestinian targumic Aramaic; T. Harviainen on pagan incantations in Aramaic magic bowls; E. C. D. Hunter on combat and conflict in two Aramaic incantation bowls from Nippur; A. Lemaire on Aramaic inscriptions from Cheikh-Fadl in Egypt; A. Livingstone on the ancient town of Taimāʾ; A. Millard on the deceptiveness of cognates and some Aramaic distinctives; C. Müller-Kessler on new materials for the Christian-Palestinian Aramaic lexicon; R. Murray on Aramaic and Syriac dispute-poems and their connections; M. Sokoloff on progress and prospects in the dictionary of Jewish Babylonian Aramaic; R. C. Steiner on Papyrus Amherst 63 as a new source for the language, literature, religion, and history of the Aramaeans; A. Tal on the *qiṭṭūl* pattern and word formation in Samaritan Aramaic; and Weitzman on lexical clues to the composition of the OT Peshitta.

U. GLESSMER, *Einleitung in die Targume zum Pentateuch,* Texte und Studien zum Antiken Judentum 48 (Tübingen: Mohr-Siebeck, 1995, DM 138) xv and 274 pp. Bibliography. Indexed. ISBN: 3-16-145818-4.

Developed in connection with a doctoral dissertation directed by K. Koch and accepted in 1988 by the Evangelical theological faculty at the University of Hamburg, this introduction to the Targums of the Pentateuch first situates the language of these Targums in the context of the history of Aramaic and of the use of Aramaic in Palestine. Then it discusses the various textual forms of the Pentateuchal Targums: the Babylonian *Targum Onqelos,* the Palestinian Targum tradition, *Targum ps.-Jonathan,* explicit citations of the Palestinian Targum tradition, and non-Jewish/rabbinic translations (Peshitta, Samaritan Targum, Christian-Palestinian Pentateuch translations). Finally it provides information about tools for studying and using these Targums: texts, introductions, bibliographies, dictionaries, grammars, concordances, translations, and textual evidence from the Cairo Geniza.

G. P. GOOLD (ED.), *Chariton. Callirhoe,* Loeb Classical Library 481 (Cambridge, MA—London: Harvard University Press, 1995, $18.95) viii and 425 pp., map. Bibliography. Indexed. LCN: 94-6918. ISBN: 0-674-99530-9.

Chariton's *Callirhoe,* which is described by its author as a "love story in Syracuse," recounts the adventures of a beautiful young bride named Callirhoe from her abduction by pirates through her travels as far as Babylon and Egypt to her reunion with her husband Chaereas. This volume presents on facing pages the Greek text based chiefly on Codex Florentinus (F) and a new English translation (with brief textual and explanatory notes below). In his nineteen-page introduction, Goold, professor emeritus of Latin at Yale University and editor of the Loeb Classical Library, argues that the work was composed between 25 B.C. and A.D. 50, and describes it as "light fiction" intended for the top stratum of ancient society and as more a "female character study" than a "love story."

L. L. GRABBE, *Sects and Violence: Judaism in the Time of Hillel and Jesus* (Hull, UK: University of Hull Press, 1995, paper) iii and 17 pp. ISBN: 0-85958-641-3.

This inaugural lecture delivered at the University of Hull in October 1994 first provides a chronological framework and then explains some difficulties involved in understanding Jewish society and religion in 1st-century Palestine: the figure of Herod the Great, sources of information (the NT, Josephus, rabbinic literature, Dead Sea scrolls), the Temple and the synagogues, and the various groups (Pharisees, Sadducees, Essenes, Sicarii). Grabbe is the author of *Judaism from Cyrus to Hadrian* (1992).

E. S. GRUEN, *The Last Generation of the Roman Republic* (Berkeley—Los Angeles—London: University of California Press, 1995, paper $18) xxviii and 596 pp. Bibliography. Indexed. LCN: 72-89244. ISBN: 0-520-20153-1.

This paperback version of a work first published in 1974 features a new fifteen-page introduction that places it in the context of recent scholarship and offers suggestions for future research. The eleven main chapters concern the aftermath of Sulla, political alliances and alignments, the "first triumvirate" and the reaction, the consuls and consular elections, the senate, legislative activity (criminal and administrative law), the implications of the criminal trials, the continuities of the criminal trials, the *plebs* and the army, discontents and violence, and the coming of civil war. The three appendixes concern the composition of the senate, additional criminal trials, and *imperia extra ordinem.* Gruen, professor of history and classics at the University of California in Berkeley and author of *The Hellenistic World and the Coming of Rome* (1984), concludes that the "collapse of the Republic" is a convenient but deceptive phrase.

R. L. HARRIS, *The World of the Bible* (New York: Thames and Hudson, 1995) 192 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 94-60285. ISBN: 0-500-05073-2.

Harris, honorary secretary of the Anglo-Israel Archaeological Society and founding editor of its bulletin, surveys the world of the Bible through the results of archaeology, the pertinent literary evidence, and illustrations in six steps: the Bible in context, in the beginning, OT empires, widening horizons, the age of Jesus, and the turbulent years. The section on the age of Jesus deals with Herod the Great, Herodian Jerusalem, Caesarea Maritima, the life of Jesus, daily life in NT times, a boat from Jesus' time, Jesus in Jerusalem, and the development of Christianity.

C. T. R. HAYWARD, *Saint Jerome's* Hebrew Questions on Genesis. *Translated with Introduction and Commentary,* Oxford Early Christian Studies (Oxford: Oxford University Press, Clarendon Press, 1995, $56) xiii and 274 pp. Bibliography. Indexed. LCN: 94-45753. ISBN: 0-19-826350-3.

In his 27-page general introduction to Jerome's *Hebrew Questions on Genesis,* Hayward, reader in OT theology at Durham University and author of *The Targum of Jeremiah* (1987), considers the literary character, purpose, sources, and date of the work. He suggests that Jerome intended his work primarily as a collection of Jewish traditions and teachings, compiled as the direct result of his own researches, in order both to demonstrate his scholarly originality and to prove that knowledge and proper use of Jewish materials are absolutely necessary for a correct understanding of the Scriptures. The new English translation of the work is based on the edition by D. Vallarsi in the Migne collection (1865). The main part of the book (pp. 88-245) provides a commentary, with particular attention to Jerome's use of Jewish sources in the exposition of Genesis.

C. R. HOLLADAY, *Fragments from Hellenistic Jewish Authors.* Vol. 3, *Aristobulus,* SBL Texts and Translations 39, Pseudepigrapha Series 13 (Atlanta: Scholars Press, 1995, $44.95) x and 255 pp. Bibliographies. Indexed. LCN: 79-18090. ISBN: 0-7885-0119-4.

The first two volumes in this project were described in *NTA* 28, p. 219, and 34, p. 133, respectively. This volume treating the extant fragments of Aristobulus, the earliest known Jewish philosopher (2nd century B.C.), consists of a general introduction (manuscripts, text-critical sigla, abbreviations, bibliography of sources, general bibliography), an introduction to Aristobulus (the fragments, bibliography, index to editions and translations), the textual evidence (Greek texts with critical apparatus, and English translations), and notes on the fragments (pp. 198-241). Holladay is professor of NT at Candler School of Theology, Emory University, Atlanta, GA.

R. A. HORSLEY, *Galilee. History, Politics, People* (Valley Forge, PA: Trinity Press International, 1995, $30) vii and 357 pp. Indexed. LCN: 95-34935. ISBN: 1-56338-133-8.

Horsley, professor of classics and religion at the University of Massachusetts in Boston and the author of *Sociology and the Jesus Movement* (2nd ed., 1994), first considers the history of Galilee: the roots of Galilean independence, Galilee under Jerusalem rule, Galilee between Roman reconquests (4 B.C.-A.D. 67), and Galilee after Roman reconquest. Then he deals with the rulers of Galilee in Roman times: Roman imperial rule and Galilee, Jerusalem and Galilee, and the cities and royal rule in Galilee. Finally he treats Galilean village communities: village and family; Galilean village economy and the political-economic structure of Roman Palestine; synagogues—the village assemblies; diversity in Galilean village culture; and bandits, messiahs, and the urban poor—popular unrest in Galilee. Throughout the presentation, Horsley gives particular attention to the question of whose interests were represented in the politically, economically, and culturally dominant cities; how those were expressed; and how they affected the Galilean populace.

H.-J. KLAUCK, *Die religiöse Umwelt des Urchristentums.* Band 1, *Stadt- und Hausreligion, Mysterienkulte, Volksglaube,* Kohlhammer Studienbücher Theologie 9/1 (Stuttgart—Berlin—Cologne: Kohlhammer, 1995, paper DM 34) 207 pp. Bibliographies. Indexed. ISBN: 3-17-010312-1.

The initial volume in this two-volume presentation of the religious world of early Christianity first considers everyday life and limit-experiences with regard to religion in the city and household: the sacrificial cult, associations, domestic religion, and the cult of the dead. Then it deals with the mystery cults in general and in particular (the mysteries of Eleusis, Dionysus, Attis, Isis, and Mithras). Finally it treats four aspects of popular religion: miraculous healings, prophecies and interpretations of signs, magic, and astrology. The second volume will discuss ruler- and emperor-cults, philosophy and religion, and the gnostic transformation. Klauck is professor of NT at the University of Würzburg.

G. KOCH, *Sarkophage der römischen Kaiserzeit* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1993, DM 79) xii and 259 pp. Illustrated. Indexed. ISBN: 3-534-10401-3.

With special attention to Roman sarcophagi from the 2nd and 3rd centuries A.D., Koch, professor of archaeology at the Philipps-Universität in Marburg, first discusses the significance of the sarcophagi and general matters pertaining to them (materials, forms, techniques, etc.). Next he focuses on the three great centers of sarcophagi production: Rome, Athens, and Dokimeion in Phyrgia. Then he deals with sarcophagi from the various Roman provinces: the West, the Balkans, Asia Minor, and the rest of the East (including Palestine). Attention is given to the artistic themes and the historical circumstances in which the sarcophagi were produced and used.

H. KOESTER, *Introduction to the New Testament.* Vol. 1, *History, Culture, and Religion of the Hellenistic Age* (2nd ed.; New York—Berlin: de Gruyter, 1995, cloth $42.95, paper $23.95) xxxiv and 409 pp., 15 photographs, 9 maps, 10 charts. Bibliographies. Indexed. LCN: 94-47576. ISBN: 3-11-014693-2 (cloth), -014692-4 (paper).

The second edition of the first volume in Koester's *Introduction to the New Testament* [see *NTA* 27, p. 201] is no longer dependent on the German version entitled *Einführung in das Neue Testament* [*NTA* 25, pp. 79-80]. He has revised the text of the work, adding several new chapters and updating the bibliography for all sections. His goal is to provide for students of the NT "a useful introduction into the many complex aspects of the political, cultural, and religious developments that characterized the world in which early Christianity arose and by which the New Testament and other early Christian writings were shaped." The six main sections appear under the following headings: historical survey; society and economics; education, language, and literature; philosophy and religion; the people of Israel in the Hellenistic period; and the Roman empire as the heir of Hellenism. Koester is professor of NT and ecclesiastical history at Harvard Divinity School.

A. LANGE, *Weisheit und Prädestination. Weisheitliche Urordnung und Prädestination in den Textfunden von Qumran,* Studies on the Texts of the Desert of Judah 18 (Leiden—New York—Cologne: Brill, 1995, 170 gld. or $109.75) xi and 349 pp., 7 figs. Bibliography. Indexed. LCN: 95-20930. ISBN: 90-04-10432-1.

The slightly revised version of a doctoral dissertation directed by H. Lichtenberger and H.-P. Müller and accepted in 1994 by the Evangelical theological faculty at Münster, this investigation of the relation between the order of creation and predestination in the Qumran wisdom texts takes into account both non- and proto-Essene texts as well as texts that can be attributed to the *yaḥad.* After a 42-page introduction to the Essenes and the Qumran texts and to the problem of creation and predestination in the Qumran texts, it presents detailed analyses of non-Essene and proto-Essene texts from *Sapiential Work A* (4Q417 2), *Book of Mysteries* (1Q27 1 i), the two-spirits teaching in *Community Rule* (1QS iii 13–iv 26), and *Sabbath Songs* (4Q402 4). Then it considers texts of the *yaḥad: Hodayot* (ix 1–x 4), *Damascus Document* (ii 2-13), and the Pesharim (4Q180 1 and 1Qp Hab vi 12–viii 3). Lange concludes that the Qumran texts confirm in general G. von Rad's thesis that apocalyptic developed out of wisdom under the influence of prophetic traditions.

J. LAPORTE, *Théologie liturgique de Philon d'Alexandrie et d'Origène,* Liturgie 6 (Paris: Cerf, 1995, paper 150 F) 278 pp. Indexed. ISBN: 2-204-05130-6.

Laporte, professor emeritus of patristics at the University of Notre Dame and author of *La doctrine eucharistique chez Philon d'Alexandrie* (1972), presents seven studies (all now in French) that deal with aspects of Philo's influence on Origen's liturgical and sacramental theology: Philonic models of εὐχαριστία in the Eucharist of Origen, purification and sacrifice according to Philo and Origen, Philonic models of forgiveness in Origen's doctrine of the forgiveness of sins, the divorce between the soul and the spirit, the ages of life according to Philo, Philonic models in Origen's doctrine of original sin, and the high priest according to Philo and Origen.

A. MINISSALE, *La versione greca del Siracide. Confronto con il testo ebraico alla luce dell'attività midrascica e del metodo targumico,* Analecta Biblica 133 (Rome: Editrice Pontificia Istituto Biblico, 1995, paper 65,000 L or $44) ix and 332 pp. Bibliography. Indexed. ISBN: 88-7653-133-5.

The revised version of a doctoral dissertation directed by R. Le Déaut and M. Gilbert and presented to the Pontifical Biblical Institute in 1992, this volume first discusses the midrashic-targumic method in the Septuagint and considers how it might be applied to studying the relation between the Hebrew and Greek texts of Sirach. Then it examines in detail the Hebrew and Greek versions of ten passages in Sirach: 4:20–6:4; 6:18-37; 10:19–11:6; 31:25–32:13; 32:14–33:6; 37:16-31; 41:14–42:8; 42:15-25; 44:1-15; and 51:13-30. Finally with the help of synthetic tables it illustrates the main features of the Greek textual tradition in comparison with the Hebrew tradition in Sirach: corruptions, different readings, descriptive variations, thematic variations, translation techniques, and additions and omissions by the translator.

J. NEUSNER, *Scripture and Midrash in Judaism,* vols. 2-3, Realms of Judaism 48-49 (Frankfurt—Berlin—Bern: Lang, 1995, $63.95, $82.95) 318 pp., 413 pp. Bibliography. ISBN: 3-631-46462-2/0-8204-2905-8 (vol. 2), 3-631-46463-0/0-8204-2906-6 (vol. 3).

The first volume in this anthology that exemplifies the various forms of rabbinic exegesis of Scripture was described in *NTA* 39, p. 358. The second volume provides introductions to and structured translations (with brief explanatory comments) of texts selected from *Genesis Rabbah, Leviticus Rabbah,* and *Pesiqta deRab Kahana,* respectively. Also included are essays on (1) the role of Scripture in midrash—the case of *Leviticus Rabbah;* and (2) the role of philosophy in midrash—how *Leviticus Rabbah* makes intelligible statements (list-making and classifying facts). The third volume presents introductions to and structured translations (with brief comments) of texts from *Lamentations Rabbah, Song of Songs Rabbah, Ruth Rabbah,* and *Esther Rabbah I.* It also contains an essay on the two vocabularies of symbolic discourse in Judaism (the case of *Song of Songs Rabbah*) and a list of Neusner's published and projected books (pp. 385-413).

É. NODET, *Flavius Josèphe. Les Antiquités juives.* Vol. 2, *Livres IV et V* (Paris: Cerf, 1995, paper 200 F) xxxi and 406 pp., fig. Bibliography. Indexed. ISBN: 2-204-05257-4.

The first two parts in this project were described in *NTA* 34, p. 412. In this volume Nodet (in collaboration with S. Bardet and Y. Lederman) deals with Books 4 and 5 of Josephus' *Antiquities* (i.e. from Numbers 14 to 1 Samuel 4). After a brief introduction (text, sources, topics in Books 1–5, etc.), it provides on facing pages a French translation (with extensive notes below) and the Greek text (with critical apparatus below). Nodet teaches at the École Biblique de Jérusalem.

J. I. OKOYE, *Speech in Ben Sira with special reference to 5,9-6,1,* European University Studies, Series 23: Theology 535 (Frankfurt—Berlin—Bern: Lang, 1995, paper $44.95) xix and 208 pp. Bibliography. ISBN: 3-631-48923-4.

The revision of a doctoral dissertation directed by J. Agius and J. Zerafa and submitted in 1994 to the Pontifical University of St. Thomas Aquinas in Rome, this examination of Ben Sira's ideology of speech takes as its starting point the pericope in Sir 5:9–6:1: delimitation, context, textual commentary/criticism, translation, structure, verse-by-verse analysis, and synthesis. Then it considers Ben Sira's presupposition of speech (duplicity, antithetical effects), the ideal language user (steadfastness and consistency, insight, deliberation), the effects of the abuse of speech (on the user and the victim), silence, and God and speech in Sirach (speech as God's gift, God's role in speech, speech as an aspect of wisdom theology). Okoye concludes that Ben Sira did not leave God aside in his discussion of speech but involved him as the architect of our speech faculty.

M.-A. OUAKNIN, *The Burnt Book. Reading the Talmud,* trans. L. Brown (Princeton, NJ: Princeton University Press, 1995, $29.95) xviii and 336 pp. Bibliography. Indexed. LCN: 94-39674. ISBN: 0-691-03729-9.

The English version of *Le Livre brûlé: Lire le Talmud* (1986), this volume explores the founding role of the text of the Talmud within Judaism and the place of the individual and of subjectivity within the textual society. After dealing with historical and methodological issues (revelation and transmission, transcription, the talmudic masters and the schools, the posttalmudic period, etc.), it presents translations and interpretations of talmudic texts in the form of two "openings": What is a book? or, the story of an effacing translation; and visible and invisible, or eroticism and transcendence. Finally it considers the "burnt book" as an aspect of the thinking of Rabbi Nahman of Bratslav. Ouaknin, who teaches at the University of Bar-Ilan in Israel and at the Center of Jewish Research and Studies in Paris, describes his work as a defense of subjectivity founded on the ability to restore a "speaking word" in spite of the existence of texts, politics, and religion.

R. PARKINSON AND S. QUIRKE, *Papyrus,* Egyptian Bookshelf (Austin, TX: University of Texas Press, 1995, paper $19.95) 96 pp., frontispiece, map, table. Illustrated. Bibliography. Indexed. LCN: 94-61615. ISBN: 0-292-76563-0.

This introduction to the use of papyrus for writing in Egypt from ca. 3000 B.C. to the 9th century A.D. is divided into four major sections: natural history and manufacture, practical usage, contents and storage, and usage and survival outside Pharonic Egypt (for classical, NT, Coptic, and other works). The main text is accompanied by many photographs and other illustrations, as well as a chronological table and a list of papyri in the Department of

Egyptian Antiquities at the British Museum (where Parkinson and Quirke are assistant keepers). The volume also contains contributions by U. Wartenberg and B. Leach.

J.-M. Prieur, *Apocryphes chrétiens. Un regard inattendu sur le christianisme ancien* (Poliez-le-Grand: Editions du Moulin, 1995, paper) 89 pp. Bibliography.

After explaining what books are classified as Christian Apocrypha, this introduction for nonspecialists discusses the matter of the canon, the transmission history of the Apocrypha, the question whether the church hid the truth, and the readers that these books attracted. Also included are an anthology of texts (*Protevangelium of James, Gospel of ps.-Thomas, Gospel of Thomas, Acts of John,* etc.) and a glossary of terms. Prieur teaches on the Protestant theological faculty at Montpellier.

Proceedings of the Eleventh World Congress of Jewish Studies. Jerusalem, June 22-29, 1993. Division A, *The Bible and Its World* (Jerusalem: World Union of Jewish Studies, 1994, paper $25) vi and 408 pp. ISSN: 0333-9068. Distributed by the Magnes Press, Jerusalem.

In the English section of this volume devoted to the Bible and its world, the papers most pertinent to the NT world are by M. R. Lehmann on Jewish wisdom formulas in Sirach, the Dead Sea scrolls, and *m. ʾAbot;* G. Bohak on Aseneth's honeycomb and Onias' temple as the possible key to *Joseph and Aseneth;* N. G. Cohen on Philo's "literal meaning" and rabbinic *pĕšaṭ;* A. Finkel on the oracular interpretation of the Torah and the Prophets as reflected in *Temple Scroll* and the Qumran Pesharim; G. J. Brooke on 4Q254 1 and 4, and 4Q254a; J. M. Baumgarten on liquids and susceptibility to defilement in Qumran Cave 4 fragments; L. H. Schiffman on translating *4QMysteries;* E. Glickler-Chazon on new liturgical manuscripts from Qumran; L. Cansdale on women members of the *yaḥad* according to the Qumran scrolls; and M. J. Bernstein on the halakah in the marginalia of *Targum Neofiti.* The Modern Hebrew section contains papers by B. Nitzan on the Merkabah descriptions in *4QBerakot;* J. Patrich on Khirbet Qumran in light of new archaeological explorations in Qumran caves; J.-G. Kahn on the lust for knowledge according to Philo; M. Cohen on biblical purity and impurity, and their relation to rabbinic prohibitions and permissions; Y. Rachaman on midrashic literature as a starting point toward an artistic illumination of Scripture; R. B. Posen on rhetorical questions in *Targum Onqelos;* and B. Ego on the concept of history in *Targum Sheni of Esther.*

Proceedings of the Eleventh World Congress of Jewish Studies. Jerusalem, June 22-29, 1993. Division B, *The History of the Jewish People.* Vol. 1, *From the Second Temple Period to Modern Times* (Jerusalem: World Union of Jewish Studies, 1994, paper $25) vi and 406 pp. ISSN: 0333-9068. Distributed by the Magnes Press, Jerusalem.

In the Modern Hebrew section of this volume devoted to the history of the Jewish people, the papers most pertinent to the NT world are by L. I. Levine on the synagogue as a communal institution, and who determined its policy; D. Amit on iconoclasm in ancient synagogues in Israel; A. Oppenheimer on relations between Jews and Arabs in the mishnaic and talmudic periods; M. Bar-Ilan on children's games in antiquity; T. Grossmark on organizations of goldsmiths and silversmiths in Israel during the Roman and Byzantine periods; E. Dvorjetski on the healing qualities of the therapeutic hot springs in Israel during the mishnaic and talmudic periods; Z. Weiss on Sepphoris during the Roman and Byzantine periods in light of archaeological finds; L. Roth-Gerson on the contribution of the Greek inscriptions to the history of the Jews in Syria in the Hellenistic-Roman-Byzantine periods; and Y. Fixler on economic stratification in the Lod Plain in the mishnaic and talmudic periods from computerized mapping of aerial photographs. The non-Hebrew section contains articles by S. S. Miller on the *mînîm* of Sepphoris; B. E. Nielsen on Jewish purity practices through the eyes of the Christian Fathers; J. Schwartz on "ball-playing" in Jewish society and in the Greco-Roman world; Z. Safrai on rabbinic recruitment policy in the mishnaic and talmudic periods (a sociological inquiry into rabbinic society); C. Safrai on rabbinic recruitment policy in the mishnaic and talmudic periods (a sociological inquiry into rabbinic teachings); A. S. Kaufman on the Temple compound made rectangular (Josephus, *War* 6:311); and M. Bohrmann on the methodology of a Jewish reading of Josephus' *War.*

Proceedings of the Eleventh World Congress of Jewish Studies. Jerusalem, June 22-29, 1993. Division C, *Thought and Literature.* Vol. 1, *Rabbinic and Talmudic Literature* (Jerusalem: World Union of Jewish Studies, 1994, $25) vi and 358 pp. ISSN: 0333-9068. Distributed by the Magnes Press, Jerusalem.

The English section of this volume on rabbinic and talmudic literature includes articles by S. Reif on Jewish liturgy in the Second Temple period; M. Pérez Fernández on *dîn* versus *talmûd lômar* in the tannaitic midrashim; D. Houtman on the interdependence of Mishnah and Tosefta in tractate *Šebiᶜit;* G. Veltri on defining forbidden foreign customs (some remarks on the rabbinic halakah of magic); and L. L. Bronner on haggadic attitudes toward prostitution (rabbinic rehabilitation of the marginalized woman). The Modern Hebrew section includes papers by Y. D. Gilat on sages and the *ᶜam hā-ʾāreṣ* in rabbinic thought; D. Zlotnick on the methodology of S. Lieberman in *Greek in Jewish Palestine* and in *Hellenism in Jewish Palestine;* S. Friedman on the primacy of Tosefta in Mishnah-Tosefta parallels; D. Levine on public fasts in talmudic tradition (Palestinian and Babylonian contexts); U. Ehrlich on gestures of prayer in the time of the Mishnah and the Talmud (modes and significance); O. Meir on the problem of the term "midrash" in studies of the midrashim; B. Kern-Ulmer on the redaction and canonization of *Pesikta Rabbati;* H. Basser on an echo of early midrash in the NT; H. Mack on Samson in the haggada (a messiah who failed); and J. Hauptman on women's voluntary performance of *miṣwôt* from which they are exempt.

E. PROCTER, *Christian Controversy in Alexandria. Clement's Polemic against the Basilideans and Valentinians,* American University Studies, Series 7: Theology and Religion 172 (New York—Bern—Frankfurt: Lang, 1995, $37.95) xi and 121 pp. Bibliography. LCN: 93-37342. ISBN: 0-8204-2378-5.

Prepared as a doctoral dissertation under the direction of B. Pearson and R. Renehan and presented to the University of California at Santa Barbara, this volume investigates the quotations, summaries, and paraphrases of the doctrine of the Basilideans and Valentinians in the writings of Clement of Alexandria, as well as his responses to their doctrines. After an introduction to Christianity in 2nd-century Alexandria, it considers the Basilideans and Valentinians first on the origin of the world and then on the Savior and his church. Next it discusses Clement first on the nature of God, the Savior, and creation, and then on the nature of the church. Procter concludes that Clement knew a great deal about the teachings of Basilides, Valentinus, and their followers, and that he criticized his opponents by explaining how their ideas are illogical, contradict Scripture, or have negative implications for other aspects of Christian belief and practice.

L. Y. RAHMANI, *A Catalogue of Jewish Ossuaries in the Collections of the State of Israel* (Jerusalem: Israel Antiquities Authority—Israel Academy of Sciences and Humanities, 1994, $60) xi and 307 pp. and 135 plates, 183 figs., 2 tables. Bibliography. Indexed. ISBN: 965-406-016-7.

This catalogue includes all ornamented and inscribed Jewish ossuaries in the collections of the Israel Antiquities Authority and in the possession of the Israel Museum in Jerusalem. To these have been added representative specimens of undecorated and uninscribed ossuaries in those collections. In all, 897 specimens are listed in the catalogue, including inscribed fragments. The 50-page general introduction deals with terminology, materials, form, dimensions, the artisans and their work, inscriptions, marks, reasons for inscribing and marking ossuaries, chronology and geographical distribution, ornamentation, and ornamental motifs. Also included are three appendixes (on Jewish ossilegium, possible foreign influences, and whether the Christian reliquary was a continuation of the Jewish ossuary) and illustrations of architectural and ornamental parallels. The individual entries treat provenance, physical condition, ornamentation, lids, marks, inscriptions, bibliography, and comments.

R. REISER, *Götter und Kaiser. Antike Vorbilder Jesu* (Munich: Kösel, 1995, DM 39.80) 240 pp. Illustrated. Bibliography. Indexed. ISBN: 3-466-36419-1.

This volume explores the ideas, vocabulary, customs, institutions, and artistic representations from Greco-Roman antiquity that can help illuminate the NT and early Christian proclamations and portrayals of Jesus as Savior and God. The presentation is divided into twenty-eight short chapters, accompanied by black-and-white photographs and other illustrations. The topics include Dionysus/Bacchus as a prototype for Christ, the emperor Augustus as a young man and the portraiture of Christ, the images associated with Jesus' birth, the origin at the Nile, the beginning of the golden age, and so forth. Reiser is a journalist based in Munich.

D. T. RUNIA, *Philo and the Church Fathers. A Collection of Papers,* Supplements to Vigiliae Christianae 32 (Leiden—New York—Cologne: Brill, 1995, 155 gld. or $100) xii and 275 pp., fig., 2 tables. Bibliographies. Indexed. LCN: 95-15212. ISBN: 90-04-10355-4.

The fourteen papers in this collection concern Platonism, Philonism, and the beginnings of Christian thought (Dutch original, 1992); Philonic nomenclature [§ 39-1849]; why Clement of Alexandria calls Philo "the Pythagorean" [§ 39-1851]; the text of Philo's *De virtutibus* (1991); Philo's term ἀγαλματοφορεῖν and the authenticity of *De resurrectione* attributed to Athenagoras (1992); Philo and Origen (1992); "Where, tell me, is the Jew . . . ?": Basil, Philo, and Isidore of Pelusium [§ 37-512]; Philo and Christian heresy (1992); Philo in five letters of Isidore of Pelusium (1991); Philo and the Neoplatonic tradition—witness or participant (1991); the God of the philosophers and the God of the patriarchs—exegetical backgrounds in Philo (1993); J. Royse's *Fragmenta Spuria Philonica* (1992); references to Philo from Josephus up to A.D. 1000 [§ 39-1850]; and an index to Cohn-Wendland's apparatus (1994). Runia is professor of ancient and medieval philosophy at the University of Leiden and extraordinary professor of ancient philosophy at the University of Utrecht.

J. SCHAPER, *Eschatology in the Greek Psalter,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 76 (Tübingen: Mohr-Siebeck, 1995, paper DM 78) xii and 209 pp. Bibliography. Indexed. ISBN: 3-16-146434-6.

The revision of a doctoral dissertation directed by W. Horbury and submitted in 1993 to the University of Cambridge, this volume examines the place of eschatology in the Septuagint translation of the Psalter in the context of early Jewish theology. After a 45-page introduction to Septuagint exegesis and the Greek Psalter, it deals with two important theological features of the Greek Psalter: eschatology (Psalms 1, 15[16], 21[22], 45[46], etc.), and messianism (Psalms 2, 8, 44[45], 59[60], etc.). Then it considers the Greek Psalms in Jewish religious history (with special attention to the Temple, messianism, and eschatology); the Jewish Psalms and the Christian Bible; and eschatology, messianism, and the Septuagint Psalter. Schaper concludes that the Greek Psalter was probably composed in Palestine in the 2nd century B.C. and can be regarded as a document of proto-Pharisaic theology.

U. SCHOENBORN, *Diverbium Salutis. Studien zur Interdependenz von literarischer Struktur und theologischer Intention des gnostischen Dialogs, ausgeführt an der koptischen 'Apokalypse des Petrus' aus Nag Hammadi (NHC VII,3),* Studien zur Umwelt des Neuen Testaments 19 (Göttingen: Vandenhoeck & Ruprecht, 1995, DM 84) 260 pp. Bibliography. ISBN: 3-525-53374-8.

The revised and expanded version of a *Habilitationsschrift* accepted in 1988 by the department of Evangelical theology at the Philipps-Universität at Marburg, this volume explores the relation between literary structure and theological intention in the gnostic dialogue as seen in *Apocalypse of Peter* from the Nag Hammadi Coptic library. After reviewing research and delineating the project, it provides an introduction to and an annotated translation of *Apocalypse of Peter.* Then it presents a structural analysis and interpretation of the work: the literary composition, the beginning of the text (NHC VII, *3,* 70, 13-20a), the revelatory discourse (70, 20c–72, 4a), the first staged dialogue (72, 4b–73, 14a), dialogical interaction, the revelatory speech of the Savior (73, 23b–79, 31a), the second staged dialogue (80, 23b–82, 17a), and the commission and mission of the gnostic apostle (82, 17b–84, 13). Schoenborn concludes with reflections on the life-setting of the work and its contribution to our understanding the hermeneutical relevance of the dialogue form.

H. SCHRECKENBERG, *Die christlichen Adversus-Judaeos-Texte und ihr literarisches und historisches Umfeld (1.-11. Jh.),* Europäische Hochschulschriften, Reihe 23: Theologie 172 (3rd ed.; Frankfurt—Berlin—Bern: Lang, 1995, $103.95) 783 pp. Bibliography. Indexed. ISBN: 3-631-48370-8.

The second edition of this investigation of *adversus Iudaeos* literature from the 1st to the 11th century A.D. was described in *NTA* 34, p. 414. This edition contains a 35-page supplement of *addenda* and *corrigenda.* The final volume in the project was described in *NTA* 39, p. 547.

A. M. SCHWEMER, *Studien zu den frühjüdischen Prophetenlegenden* Vitae Prophetarum. Band 1, *Die Viten der grossen Propheten Jesaja, Jeremia, Ezechiel und Daniel. Einleitung, Übersetzung und Kommentar,* Texte und Studien zum Antiken Judentum 49 (Tübingen: Mohr-Siebeck, 1995, DM 298) xiv and 448 pp., map, table. Bibliography. ISBN: 3-16-146439-7.

Based on a doctoral dissertation directed by M. Hengel and presented in 1993 to the Evangelical theological faculty at Tübingen, this volume first presents a general introduction to *Lives of the Prophets:* text, literary character, sources and traditions, origin, theological themes, and effective history. Then it provides for the lives of Isaiah, Jeremiah, Ezekiel, and Daniel in the work the Greek text and a German translation, a textual and literary analysis, and a detailed commentary in the light of parallel materials. The second volume will deal with the remaining prophets (Hosea through Zechariah) and will contain the index and a synopsis with the most important forms of the recensions in Greek.

J. J. SCOTT, *Customs and Controversies. Intertestamental Jewish Backgrounds of the New Testament* (Grand Rapids: Baker, 1995, paper $19.99) 419 pp., 6 figs., 4 maps, 2 tables. Bibliography. Indexed. LCN: 95-30993. ISBN: 0-8010-2001-8.

Scott, professor of biblical and historical studies at Wheaton College Graduate School in Illinois, seeks to provide readers with an intermediate understanding of those features of intertestamental Judaism that will be most valuable in interpreting the NT. In the part on the background and setting of intertestamental Judaism he identifies the major sources of information, outlines the geography, and sketches the historical framework. Then in the part on the crises and responses of intertestamental Judaism, he focuses on the crises of the 6th and 4th centuries B.C. and attempts to portray the results of the more important reactions to them. Finally he considers the religious thought of intertestamental Judaism as a background for Christian customs and controversies: the final age, the kingdom of God, the messianic hope, covenant and law in the final age, and the Gentiles. Eight appendixes are included.

I. SHERES AND A. K. BLAU, *The Truth about the Virgin. Sex and Ritual in the Dead Sea Scrolls* (New York: Continuum, 1995, $27.50) xiii and 236 pp., 4 plates, table. Bibliography. Indexed. LCN: 95-69621. ISBN: 0-8264-0816-8.

This investigation of the place of women in the Dead Sea scrolls and their role in the "camps" of the sectarians gives particular attention to two unique rituals performed at Qumran that were meant to overcome "sexual pollution": the anointing of a select group of males into a life of "angelic" perfection, and the pledging of a select group of virgin females in an "immaculate conception" ceremony evocative of the great marriage of the ancient goddess religion. After an introduction to the Dead Sea scrolls and their historical setting, it considers the "pagan" (Greco-Roman and Egyptian) surroundings; attitudes toward women in Qumran and other early Jewish texts; biblical and postbiblical birth narratives; speaking in tongues and *Songs of the Sabbath Sacrifice;* the virgin of the Dead Sea scrolls, the truth about the "immaculate conception," and the pseudepigraphic romance of *Joseph and Aseneth;* "horse power"—the relation between sex and violence; and the "sign." It concludes with a reconstruction of Qumran's ritual of "immaculate conception" (see 4Q502). D. N. Freedman has provided a three-page foreword.

N. SHUPAK, *Where can Wisdom be found? The Sage's Language in the Bible and in Ancient Egyptian Literature,* Orbis Biblicus et Orientalis 130 (Fribourg: Universitätsverlag, 1993, 148 SFr; Göttingen: Vandenhoeck & Ruprecht) xxxi and 508 pp., 15 tables. Bibliography. Indexed. ISBN: 3-7278-0899-3 (U), 3-525-53765-4 (V&R).

Based on a doctoral dissertation directed by M. Haran and H. J. Polotsky and submitted in 1984 to the Hebrew University of Jerusalem, this comparative study of ancient Egyptian and biblical wisdom writings aims to draw up a glossary of Egyptian wisdom terms, to elucidate the semantics of these terms, and to clarify the wisdom vocabulary of the Hebrew sages in relation to the corresponding Egyptian terminology. After dealing with instruction and teaching terms and with teaching and learning activities, it treats the negative human type (traits and behavior), the positive human type (traits and practices—quietness, calmness, coolness), the consequences of failing to acquire learning (fool and foolishness), the consequences of acquiring wisdom (wise and wisdom), the parts of the body involved in instruction and wisdom, wisdom words, and the relation between Egyptian and biblical wisdom. Shupak concludes that Hebrew authors were closely acquainted with at least part of the Egyptian wisdom literature.

R. SOLLAMO, *Repetition of the Possessive Pronouns in the Septuagint,* SBL Septuagint and Cognate Studies 40 (Atlanta: Scholars Press, 1995, $39.95) x and 120 pp., 3 tables. Bibliography. Indexed. LCN: 95-22934. ISBN: 0-7885-0149-6.

Part of a research project on the translation technique of the Greek Pentateuch sponsored by the Academy of Finland, this volume investigates how repeated Hebrew possessive suffixes were rendered in the Greek version. After an overview of the Koine background, it examines the renderings of possessive suffixes first in two coordinate items and then in three or more coordinate items in Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, respectively. Sollamo concludes that whereas the possessive pronoun is never repeated with coordinate items in secular Koine, in the Septuagint it is mostly repeated. An appendix deals with the repetition of the *nomen rectum* with the aid of suffixes in coordinate terms.

E. W. STEGEMANN AND W. STEGEMANN, *Urchristliche Sozialgeschichte. Die Anfänge im Judentum und die Christusgemeinden in der mediterranen Welt* (Stuttgart—Berlin—Cologne: Kohlhammer, 1995, paper DM 44.80) 416 pp., 6 figs., 2 maps. Bibliography. Indexed. ISBN: 3-17-011316-X.

This investigation of the social history of early Christianity is divided into four parts: the economy and society in the Mediterranean world of the 1st century, the social history of Judaism in the land of Israel and the Jesus movement, the social history of the Christian communities in the cities of the Roman empire, and the social roles and social situation of women in the Mediterranean world and in early Christianity. Ekkehard Stegemann teaches NT at the University of Basel. Wolfgang Stegemann teaches NT at the Augustana-Hochschule in Neuendettelsau.

H.-P. TILLY, *Zur Redaktion des Traktates Moed Qatan des Talmud Yerushalmi. Versuch einer formanalytischen Diskursbeschreibung,* Frankfurter Judaistische Studien 9 (Frankfurt:

Gesellschaft zur Förderung Judaistischer Studien, 1995, paper DM 88) viii and 482 pp. Bibliography. Indexed. ISBN: 3-922056-06-7.

The revision of a doctoral dissertation directed by A. Goldberg and accepted in 1992 by the Johann Wolgang Goethe-Universität in Frankfurt, this volume investigates the discursive structures present in tractate *Moᶜed Qaṭan* of the Jerusalem Talmud. After explaining the principles of discourse analysis and the method's value for understanding the argumentation, literary forms, and redaction of *y. Moᶜed Qaṭan,* it deals with simple forms of discourse: correlative discourse, sequential discourse, and argumentative-expanded discourse. Then it treats complex forms of discourse, including single-, double-, and triple-dependent discourse as well as dependent parentheses.

J. C. VANDERKAM, *Enoch. A Man for All Generations,* Studies on Personalities of the Old Testament (Columbia, SC: University of South Carolina Press, 1995, $34.95) ix and 207 pp. Bibliography. Indexed. LCN: 95-4384. ISBN: 1-57003-060-X.

VanderKam, professor of Hebrew Scriptures at the University of Notre Dame and author of *Enoch and the Growth of an Apocalyptic Tradition* (1984), surveys ancient Jewish and early Christian references to Enoch and Enochic themes from the beginning to about A.D. 300. After discussing the "beginning of a career" (Enoch in Genesis 5 and comparative material), he considers the earliest Enochic booklets (*1 Enoch* 72–82; 6–36), 2nd-century Enochic booklets (*1 Enoch* 93:1-10 and 91:11-17; 83–90; 91–107), other early sources (*Aramaic Levi,* Sirach, ps.-Eupolemus, etc.), later Jewish sources (*Testaments of the Twelve Patriarchs, Sibylline Oracles,* Philo, Josephus, etc.), and the NT (Hebrews 11, Jude, 1 and 2 Peter) and early Christian texts. The appendix concerns Enoch's writings in "canonical" perspective.

M. WALDSTEIN AND F. WISSE (EDS.), *The Apocryphon of John. Synopsis of Nag Hammadi Codices II,1; III,1; and IV,1 with BG 8502,2,* Nag Hammadi and Manichaean Studies 33 (Leiden—New York—Cologne: Brill, 1995, 150 gld. or $97) xii and 244 pp., plate. Bibliography. Indexed. LCN: 95-19459. ISBN: 90-04-10395-3.

The four copies of *Apocryphon of John* presented in this synopsis represent two independent Coptic translations from the original Greek of a shorter version and two copies of a longer Coptic version of the same tractate. After an eight-page introduction, the volume presents in parallel vertical columns the Coptic texts (with English translations below) according to Nag Hammadi Codex III,*1;* Berlin 8502; NHC II,*1;* and NHC IV,*1,* respectively. Also included are text-critical notes at the foot of the pages, parallels from Irenaeus, six appendixes (on two sets of names, the numerical schema of Yaldabaoth's world, the Allogenes parallel, Irenaeus and Theodoret [in Greek, Latin, and English], evidence from Theodore Bar Koni, and the Bala'izah Fragment 52), an eleven-page double column bibliography, and three indexes (Coptic words, Greek words, names). Waldstein is assistant professor in the program of liberal studies at the University of Notre Dame, and Wisse is professor of early Christian literature and history at McGill University.

M. WEINFELD, *Social Justice in Ancient Israel and in the Ancient Near East,* Publications of the Perry Foundation for Biblical Research in the Hebrew University of Jerusalem (Jerusalem: Magnes Press, Hebrew University, 1995; Minneapolis, MN: Fortress, $34) 300 pp. Bibliography. Indexed. LCN: 95-4329. ISBN: 0-8006-2596-X (F).

Weinfeld, professor of biblical studies at the Hebrew University of Jerusalem, attempts to demonstrate that the concept of "doing justice and righteousness" in the literature of ancient Israel and of the ancient Near East implies maintaining social justice in the society so that equality and freedom prevail. He also argues that in Israel the principle of "justice and righteousness" acquired a religious significance with reference to creation, the Sinai revelation, and the future judgment. The eleven chapters concern the meaning of "justice and righteousness" (*mšpt wṣdqh*); justice and righteousness as the task of the king; justice and righteousness as the task of the eschatological king; proclamations of "freedom" in

Mesopotamia and their reflections in ancient Israel; privileges and freedom for temple cities; rights and freedoms of estates and individuals; proclamations of "freedom" in Egypt, Persia, and Greece; sabbatical year and jubilee in the Pentateuchal laws and their ancient Near Eastern background; God who establishes equity (*myšrym*) and performs righteous justice; justice and righteousness as the task of the individual; and the Israelites as Servants of YHWH, and the land of Israel as the land of YHWH (on the nature of the judicial pattern). Although the focus is usually pre-exilic texts, attention is also given to the Apocrypha and Pseudepigrapha, Qumran texts, the NT, rabbinic literature, and classical sources. The Hebrew version appeared in 1985.

G. A. WEWERS AND F. G. HÜTTENMEISTER, *Demai (Zweifelhaftes),* Übersetzung des Talmud Yerushalmi 1/3 (Tübingen: Mohr-Siebeck, 1995, DM 158) xviii and 209 pp. Bibliography. Indexed. ISBN: 3-16-146436-2.

The rabbinic tractate *Demai* deals with produce about which there is doubt whether tithes (see Num 18:20-29) should be paid on them. The translation of tractate *Demai* in the Jerusalem Talmud was begun by the late Professor Wewers, whose manuscript broke off at Chapter 4, Halakah 3 (24a,17). The second half of the work has been prepared by Hüttenmeister, who also took responsibility for bringing the whole translation to completion. Notes at the foot of the pages accompany the translation. Wewers contributed six earlier volumes to the series. Hüttenmeister is the author (with G. Reeg) of *Die antiken Synagogen in Israel* (1977).

ADDITIONAL BOOKS RECEIVED

D. V. EDELMAN (ED.), *You Shall Not Abhor an Edomite for He is Your Brother. Edom and Seir in History and Tradition,* Archaeology and Biblical Studies 3 (Atlanta: Scholars Press, 1995, cloth $39.95, paper $24.95) xiv and 190 pp. Illustrated. Bibliography. Indexed. LCN: 94-40041. ISBN: 0-7885-0136-4 (cloth), -0063-5 (paper).

G. FRANK, *Die theologische Philosophie Philipp Melanchthons (1497-1560),* Erfurter Theologische Studien 67 (Leipzig: Benno, 1995, paper DM 48) xxxix and 355 pp. Bibliography. Indexed. ISBN: 3-89543-017-X.

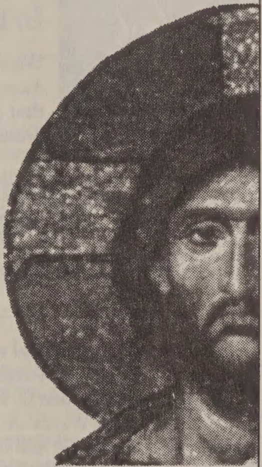
M. KLEINER, *Saul in En-Dor. Wahrsagung oder Totenbeschwörung? Eine synchrone und diachrone Untersuchung zu 1 Sam 28,* Erfurter Theologische Studien 66 (Leipzig: Benno, 1995, paper DM 48) xix and 234 pp. Bibliography. ISBN: 3-7462-1116-1.

A. MEIS, *El Rostro Velado: Una búsqueda inconclusa* (Santiago: Comala-Ediciones, 1995, paper) 304 pp. Bibliography. ISBN: 956-7293-08-2.

W. SCHWEIKER, *Responsibility and Christian Ethics,* New Studies in Christian Ethics (Cambridge, UK—New York: Cambridge University Press, 1995, $54.95) xiv and 255 pp. Bibliography. Indexed. LCN: 95-45193. ISBN: 0-521-47527-9.

I. WILSON, *Out of the Midst of the Fire. Divine Presence in Deuteronomy,* SBL Dissertation Series 151 (Atlanta: Scholars Press, 1995, cloth $29.95, paper $19.95) xiv and 257 pp. Bibliography. Indexed. LCN: 95-37970. ISBN: 0-7885-0160-7 (cloth), -0161-5 (paper).

E. ZENGER ET AL., *Einleitung in das Alte Testament,* Kohlhammer Studienbücher Theologie 1/1 (Stuttgart—Berlin—Cologne: Kohlhammer, 1995, paper DM 39.80) 447 pp., 3 maps. Bibliographies. ISBN: 3-17-012037-9.



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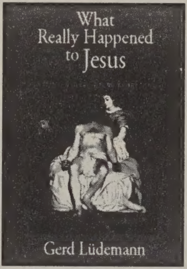

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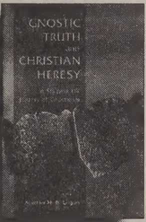

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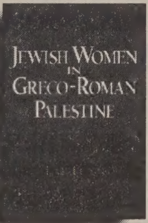

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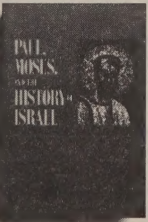

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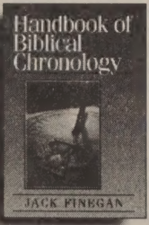

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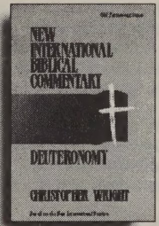

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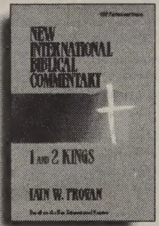

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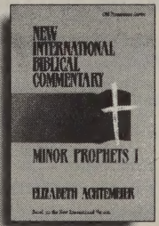

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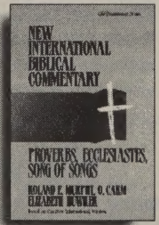

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1301. J. F. Brug, "Commentaries for the Pastor's Study: New Testament," *Wisconsin Lutheran Quarterly* [Mequon, WI] 93 (2, '96) 106-113.

The article offers bibliographic information and evaluations of NT commentaries: one-volume, sets, and individual books. Too many evangelical commentaries compromise with the historical-critical method, and so can be given only a limited recommendation.—D.J.H.

1302r. D. N. Freedman (ed.), *The Anchor Bible Dictionary* [*NTA* 37, pp. 105-106; § 39-2r].

P. D. Miller, "Much Ado About the Bible," *Hebrew Studies* [Madison, WI] 36 ('95) 101-109.—This six-volume Bible dictionary will force itself by sheer bulk into first position on the shelves of libraries, scholars, students, and churches and synagogues. It is distinguished for its breadth, being up to date, expert contributors, scope, treatments of archaeology and Near Eastern culture, and openness to the social sciences and new methodologies.—D.J.H.

1303. J. C. Pakala, "A Librarian's Comments on Commentaries," *Presbyterion* 21 (2, '95) 121-123.

The article describes Bible commentary series, and comments on some good series (Word, Hermeneia, etc.) that cover both OT and NT books.—D.J.H.

1304. L. Perlitt, "Bibel-Lexika," *TheolRund* 61 (1, '96) 103-115.

The article provides descriptions and evaluations of five Bible dictionaries in German and one in English (*Anchor Bible Dictionary*) that have appeared since 1991. It recommends especially the student edition of B. Reicke and L. Rost (eds.), *Biblisch-Historisches Handwörterbuch* (1994); and M. Gorg and B. Lang (eds.), *Neues Bibel-Lexikon* (1991).—D.J.H.

Canon

1305. C. Dohmen, "Der Biblische Kanon in der Diskussion," *TheolRev* 91 (6, '95) 451-460.

This survey of recent research on the biblical canon is divided into four parts: exegetical studies, the canon and the faith-community, the early church, and biblical theology.—D.J.H.

1306r. G. M. Hahnemann, *The Muratorian Fragment and the Development of the Canon* [*NTA* 37, p. 428; § 40-657r].

F. Bolgiani, "Sulla data del frammento muratoriano. A proposito di uno studio recente," *RivistStorLettRel* 31 (3, '95) 461-471.—Hahnemann accepts and develops A. C. Sundberg's case for a 4th-century dating for the Muratorian Fragment. Since this dating implies a radical revision of the history of the NT canon and indeed of the Christian Bible as a whole, the article provides a detailed presentation of the arguments on which this position is based.—D.J.H.

1307. K. Jeppesen, "Biblia Hebraica—et Septuaginta," *DanskTeolTids* 58 (4, '95) 256-266.

M. Müller's *Kirkens første Bibel. Hebraica sive Gracea veritas?* (1994) provides an excellent account of the history of the Septuagint from *Letter of Aristeas* to Augustine. His proposal that the Septuagint rather than the Masoretic text should be the text translated in an authorized Christian version of the OT is dubious. But his suggestion that the Septuagint should play as important a part in biblical theology as the Masoretic text does is sound.—D.J.H.

1308. A. SCHENKER, "Septuaginta und christliche Bibel," *TheolRev* 91 (6, '95) 459-464.

The article describes and comments on several essays contained in M. Hengel and A. M. Schwemer (eds.), *Die Septuaginta zwischen Judentum und Christentum* [*NTA* 39, p. 169].—D.J.H.

Interpretation

1309. J. BEGLEY, "Modern Theories of Interpretation," *AusCathRec* 73 (1, '96) 81-91.

Taking as its starting point the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205], the article provides a survey of modern philosophical hermeneutics with reference to F. Schleiermacher and W. Dilthey, M. Heidegger, H.-G. Gadamer and his critics, J. Habermas, P. Ricoeur, structuralism, and reception theories.—D.J.H.

1310. H. BLOCHER AND H. MOTTU, "Thèses sur le statut des Écritures," *Hokhma* 60 ('95) 99-104.

The article presents two sets of ten theses on Scripture and its interpretation prepared by the respective authors for explanation and defense in a dialogue on the status of Scripture.—D.J.H.

1311. D. L. BOCK, "Actividad mesiánica actual y promesa davídica antiguotestamentaria: Dispensacionalismo, hermenéutica y cumplimiento neotestamentario," *Kairós* [Guatemala City] 17 ('95) 23-64.

The Spanish version of an article published in English in *Trinity Journal* [§ 39-10].—D.J.H.

1312. C. E. BRAATEN, "Scripture, Church, and Dogma. An Essay on Theological Method," *Interpretation* 50 (2, '96) 142-155.

Doing theology under the authority of Scripture within the context of the church is an alternative to theology understood as "experiential expressivism." What makes the difference in Christian theology is the gospel, the gospel of God in the personal life and history of Jesus of Nazareth. It is on account of Christ that the church confesses the authority of the Bible. Historical criticism divorced from the church's faith and life serves a different master from the Word of God incarnate.—D.J.H.

1313. M. CAHILL, "Ordinary Epiphanies: Biblical Faith and the Artistic Insight," *Spiritual Life* [Washington, DC] 41 (4, '95) 227-233.

The Bible directs us to seek God's voice and presence in the everyday experience of life. It calls us to approach ordinary experience with at least the same devotion as the artist, conscious that there may be a revelation of God present beneath the ordinary surface.—D.J.H.

1314. M. CAHILL, "Reader-Response Criticism and the Allegorizing Reader," *TheolStud* 57 (1, '96) 89-96.

In light of contemporary proposals to apply literary theory to reading the Bible, the article suggests that reader-response criticism provides a perspective on the process of interpretation that allows the allegorical component in patristic exegesis to be viewed with greater sympathy. While the particular example of the "allegorizing reader" treated here is drawn from an early medieval Latin ps.-Jerome commentary on Mark, the considerations presented have a nuanced application across the board of allegorical reading of the Bible in general.—C.R.M.

1315. A. CAMPLANI AND L. PERRONE, "Bibliografia generale di storia dell'interpretazione biblica. Esegesi, ermeneutica, usi della Bibbia. A General Bibliography on the History of Biblical Interpretation. Exegesis, Hermeneutics, Uses of the Bible. Nr. 12 [1995/2]," *Annali di storia dell'esegesi* [Bologna] 12 (2, '95) 431-480.

This installment [see § 40-13] lists 581 recently published books and articles on general matters (nos. 512-668) as well as on the history of exegesis (669-1006), of hermeneutics (1007-1022), and of the uses of the Bible (1023-1092). Indexes of biblical references and authors are included (pp. 469-480).—D.J.H.

1316. P. P. CHIA, "Intersubjectivity, Intertextuality and Interconnectivity. On Biblical Hermeneutics and Hegemony," *Jian Dao* [Hong Kong] 5 ('96) 1-21.

The biblical interpretative communities must reaffirm the need for mutual responsibility and respect in the pursuit of knowledge, recognize the contribution of cultural intertextuality in the production of knowledge, and establish a global community through interconnectivity. What is needed is a biblical hermeneutics of interrelationships and a culture of acknowledgment rather than a hermeneutics of domination or even subjugation.—D.J.H.

1317. P. F. CRAFFERT, "Relationships between Social-Scientific, Literary, and Rhetorical Interpretation of Texts," *BibTheolBull* 26 (1, '96) 45-55.

In the actual world of NT critical practices some social-scientific and literary approaches are complementary while some social-scientific interpretations are incompatible with literary and rhetorical interpretations. After discussing possible aims (historical and nonhistorical) of interpretative approaches, the article indicates that none of the approaches under discussion is determined by intrinsic features but that each version is shaped by prior theoretical and philosophical considerations. Instead of defining critical practices in terms of the disciplinary matrixes from which they depart, they should be defined in terms of their interpretative goals. The popular goal of a harmonious presentation of a plurality of approaches that can somehow be integrated turns out to be illusory. Different interpretations do different things to the same document and can therefore be mutually exclusive.—C.R.M.

1318. G. D. FEE, "Exegesis and Spirituality: Reflections on Completing the Exegetical Circle," *Crux* 36 (4, '95) 29-35.

The article examines the interface between exegesis (the historical exercise of digging out the original intent of the text) and spirituality (the experience of hearing the text in the present in terms of its presupposed and intentional spirituality). True exegesis has not taken place until we have closed the circle and entered into the intended spirituality of the biblical text. Exegesis and spirituality constitute one discipline.—D.J.H.

1319. J. W. FLANAGAN, "Finding the Arrow of Time: Constructs of Ancient History and Religion," *CurrResBibStud* 3 ('95) 37-80.

The article first outlines the emergence of "construct studies" in the biblical field, and then points out works and areas of research that address space and time issues from several perspectives and disciplines. Construct studies take account of the totality of research circumstances and their effect, and attend to the subtexts of cultures. In terms of history studies in general and biblical history particularly, fundamental shifts in worldviews affect research at every level and in every phase. The constructs of the enterprise are all individually and in unison transformed.—D.J.H.

1320. H.-J. GAGEY AND J.-L. SOULETIE, "La théologie aux prises avec l'historiographie," *RechSciRel* 83 (4, '95) 557-583.

Against the liberal theology of the "lives of Jesus," R. Bultmann upheld the historical character of Christian faith and took seriously the eschatological perspective of Jesus' preaching. By allowing faith to decide the meaning of the cross, Bultmann seemed to separate fact and meaning, and to put historiography and theology in the contradictory relationship of a double truth. But there are only interpreted facts. Faith attains the historical truth of facts, but must renounce the demand to establish them "scientifically" by a historiography believed to be "objectively neutral." By holding that the meaning of the cross depends on a decision of faith, Bultmann reminded us that one can never escape the *skandalon* of faith.—D.J.H.

1321. P. GISEL, "Rudolf Bultmann, illustration d'un 'destin protestant'?" *RechSciRel* 83 (4, '95) 585-606.

The article takes up R. Marlé's suggestion that Bultmann was the victim of a certain "Protestant logic" by addressing the four principal complaints made against Bultmann: reducing the objectivity of history and the world in favor of faith, overvaluing the subjectivity of the act of faith to the detriment of its content, rejecting revelation of God outside reason and historical experience, and the insufficiency of the concept of theology as simple *intellectus fidei*. One can hold the "fideism" of Bultmann as an illustration of a Protestant destiny without denying dialectical theology or even liberal theology.—D.J.H.

1322. G. GREEN, "The Hermeneutic Imperative: Reading the Bible as Scripture," *NedTheol Tijd* 50 (1, '96) 22-34.

It is possible to identify four hermeneutical approaches at work today: fundamentalist (no interpretation is needed), critical (one valid interpretation is possible), pluralist (many valid interpretations are possible), and relativist (no valid interpretation is possible, or all interpretations are arbitrary). The former two approaches are modern and foundationalist, and the latter two are postmodern and antifoundationalist. There are sound theological reasons for believing that we can escape the devil's choice between an authoritarian appeal to a single textual meaning and a hermeneutical relativism that undermines all scriptural authority. Reading the Bible as Scripture is to interpret the world and oneself. Because the meaning of a text is always open-ended, the meaning of Scripture is always the fruit of an interpretative act that implies the hermeneutical imperative.—D.J.H.

1323. L. HARTMAN, "Att tolka eskatologiska texter" [Interpreting Eschatological Texts], *SvenskExegÅrs* 60 ('95) 23-38.

Two kinds of interpretation are to be distinguished, each with its own hermeneutic: historical interpretation, and actualizing (normative) interpretation. A good historical understanding of a text does justice to its external organization, its content, and its sociolinguistic function. When treating eschatological texts in the NT, the historical interpreter must show respect for the apocalyptic type of literature common in NT times, its genre, and its mythic language. One must also respect the individuality of eschatological texts, for there was no single doctrine of last things in ancient Judaism. When it comes to actualizing interpretation, the question arises whether this is a matter of saving impossible texts with their mythic language. With A. N. Wilder one can look upon such texts as similar to expressive lyric poetry, and demythologize them rather than trying to repristinate their traditional language. This also involves letting the texts have the same functions as they did originally in the church (i.e. prescription, exhortation, and comfort). Also important is the christological perspective, which enables the interpreter to avoid both naive optimism and quietistic passivity. The exegete must also be a theologian.—B.A.P.

1324. M. Hoegger, "Une 'école de la parole', pour lire et prier la Bible. Les voies de la 'Lectio divina,'" *Hokhma* 61 ('96) 37-49.

After describing the "school of the word" movement in Milan and Lausanne, the article sketches the history of *lectio divina,* and discusses the different moments in the process: preparation, reading, meditation, prayer, contemplation, and action.—D.J.H.

1325. D. H. Juel, "'Your Word is Truth': Some Reflections on a Hard Saying," *Princeton SemBull* 17 (1, '96) 9-28.

After reflecting on which Bible we are to read, the article considers different approaches to the truth of the Bible ("just the facts," the mind of the author) and calls attention to the shift toward the linguistic paradigm and the ascendancy of narrative worlds. Then it presents accounts of engagements with texts (Mk 1:9-11; 15:39; Hosea) that can clarify the goals and limits of interpretation as well as the teacher's role.—D.J.H.

1326. L. E. Keck, "The Premodern Bible in the Postmodern World," *Interpretation* 50 (2, '96) 130-141.

Changes over the last fifty years have eroded seriously the church context of theology and biblical interpretation. The postmodern era arrived in the wake of the collapse of the biblical theology synthesis. Disquieting as it may be at first, the postmodern mind can actually emancipate biblical study from the tyranny of modernity. The time is at hand to stop worrying about the Bible and to start worrying about ourselves; to stop using the Bible and to start living with it; to stop telling it what it means and to let its mythological character restore imagination to our thought and praise.—C.R.M.

1327. J. Letellier, "Tradition orale et mémorisation des Écritures. Première *auditio-lectio divina* chrétienne," *RevSciPhilThéol* 79 (4, '95) 601-614.

After tracing the Christian practice of *lectio divina* back to the "heart memory" of Mary (see Lk 2:19, 51), the article discusses the oral transmission of knowledge and the importance of memorization to appreciate better the climate in which *lectio divina* arose. Then it considers the role of oral tradition in Jewish and early Christian liturgical assemblies (with particular attention to Lk 24:13-35).—D.J.H.

1328. G. Loughlin, "Following to the Letter: The Literal Use of Scripture," *LitTheol* 9 (4, '95) 370-382.

For narrative theology meaning and truth are still to be found in the literal sense, when

Scripture is followed to the letter. Liberal theologians (e.g. J. S. Spong) tend to disparage the literal as the historical. Others do without historical reference (e.g. H. Frei) by locating the meaning of Scripture within the "world" of the narrative. The literal sense of Scripture is locatable in the co-constitution of Scripture and church, of text and reading community.—C.R.M.

1329. C. MARUCCI, "L'interpretazione della Bibbia nella Chiesa. Presentazione del recente documento della Pontificia Commissione Biblica," *RassTeol* 35 (5, '94) 587-594.

After discussing the historical context, the article considers the content and significance of the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church [§ 38-1205], with particular attention to its balanced and positive approach toward the historical-critical method.—D.J.H.

1330. L. MELANÇON, "La théologie féministe comme théologie critique. Pratiques d'interprétation de la Bible selon Élisabeth Schüssler Fiorenza," *LavalThéolPhil* 52 (1, '96) 55-65.

After describing Schüssler Fiorenza's feminist approach to biblical interpretation, the article discusses her feminist political hermeneutics, and places her in dialogue with G. Baum. Schüssler Fiorenza combines a critical analysis of the patriarchal system with the alternative proposal of an ἐκκλησία of women in a political theology of liberation.—D.J.H.

1331. F. O'FERRALL, "Catholics, Protestants and the Bible Today," *DocLife* 45 (10, '95) 672-680.

The biblical renewal unleashed by Vatican II has provided the necessary basis for dramatic ecumenical progress. Catholics and Protestants have joined in translating and distributing the Bible, and made progress in clarifying the relation between Scripture and tradition, achieving authoritative interpretation of Scripture, and uniting critical methods and the "method of faith."—D.J.H.

1332. G. R. OSBORNE, "The Many and the One: The Interface between Orthodox and Evangelical Protestant Hermeneutics," *StVladTheolQuart* 39 (3, '95) 281-304.

Within Protestantism the evangelical heritage provides the closest parallel to the Orthodox position on Scripture and hermeneutics. The high view of Scripture, the acceptance of the historical veracity of the biblical texts, the emphasis on the inspiration of the sacred authors and the divine origin of biblical revelation—all these demonstrate that Orthodoxy and evangelicalism possibly have more in common than any other two groups in Christendom.—D.J.H.

1333. C. PERROT, "Bultmann et l'exégèse d'aujourd'hui," *RechSciRel* 83 (4, '95) 543-555.

Though infrequently cited by exegetes today, R. Bultmann remains an important presence in biblical studies because he initiated research in certain areas (e.g. the theory of literary forms), because some of his intuitions have been widely accepted (e.g. that tradition preceded writing), and because he raised important issues. His treatment of the historicity of Jesus has been freed from the historical positivism of which he was a victim (e.g. on the question of miracles). The openness of exegesis to the hermeneutical task is generally recognized today and can be regarded as Bultmann's principal contribution.—D.J.H.

1334. J. PLUEDDEMANN, "Do We Teach the Bible or do We Teach Students?" *Africa Journal of Evangelical Theology* [Machakos, Kenya] 13 (1, '94) 44-53.

The dichotomy between teaching the Bible and teaching students is dangerous. What is needed is a paradigm ("the pilgrim educator") that places subject matter (faith) and the experiences of learners (life) in interdependent tension.—D.J.H.

1335. H. RAGUSE, "Die Sehnsucht nach Unmittelbarkeit. Eine Auseinandersetzung mit Eugen Drewermanns tiefenpsychologischer Bibelauslegung," *TheolZeit* 52 (1, '96) 54-72.

After describing the goals and methods of Drewermann's depth-psychological approach to biblical interpretation, the article considers its strengths and weaknesses with reference to Drewermann's treatments of the Markan narratives about the Gerasene demoniac (Mk 5:1-20) and the man with the withered hand (3:1-6). Then it comments on the attractiveness of Drewermann's writings, the image of therapy that he presents, the inevitability of surplus meaning in events and texts, and the use of the Bible for Christians.—D.J.H.

1336. R. RENDTORFF, "Canonical Interpretation: A New Approach to Biblical Texts," *Pro Ecclesia* [Northfield, MN] 3 (2, '94) 141-151.

What is needed today is a consistent canonical exegesis of biblical texts in their given form and context. Canonical interpretation is not an alternative to the historical-critical method or even a farewell to it. It is a call to change the viewpoint from which we look at the biblical texts.—D.J.H.

1337. C. ROWLAND, "An Open Letter to Francis Watson on *Text, Church and World,*" *Scot JournTheol* 48 (4, '95) 507-517.

Watson's *Text, Church and World* (1994) attempts to establish a theologically credible biblical hermeneutic grounded no longer in the obsolescent (?) verities of a hegemonic historicism but in the richness of trinitarian theology. He seeks to change the dialogue partner of biblical exegesis from history to theology. But he is in danger of ignoring the real contributions that history can make to biblical exegesis, and his definition of the world seems far too restricted and cerebral. [In the same issue (pp. 518-522) Watson responds to Rowland's criticisms.]—D.J.H.

1338. K. C. RUSSELL, "Paul Ricoeur on *Lectio Divina,*" *ÉglThéol* 26 (3, '95) 331-344.

Our understanding of *lectio divina* necessarily benefits from Ricoeur's sense of the active, transformational process that is set in motion by the act of reading. His philosophical hermeneutics as a whole falls short, however, when applied to the Bible which is essentially a revelatory text. His effort to confine the reader to the world "before the text" contradicts the Christian experience of the Bible as the book in which God reveals himself.—D.J.H.

1339. J. F. A. SAWYER, "The Ethics of Comparative Interpretation," *CurrResBibStud* 3 ('95) 153-168.

Using the book of Isaiah as a case study for a treatment of comparative interpretation, this paper discusses (1) whether and to what extent the history of interpretation should be considered an integral part of biblical studies, and (2) what criteria we should use to evaluate the truth, validity, value, or relative importance of one interpretation over against another. There is something seriously defective about a commentary on the book of Isaiah that does not take seriously "Lilith" in Isaiah 34, the "virgin" in 7:14, or the fact that 1:3 suggested the ox and the ass in Christian nativity scenes. The next generation of biblical commentaries must seek to make available to readers as many of the recorded interpretations of a text as possible, from scholarly reconstructions of its earliest meaning to its most radical medieval or modern appearances in music, art, architecture, literature, politics, and theology.—C.R.M.

1340. F. W. SCHMIDT, "Beyond a Biblicistic Feminism: Hermeneutics, Women and the Church," *Feminist Theology* [Sheffield, UK] 11 ('96) 55-71.

The article reports on the impact of feminist biblical hermeneutics in theological education and church life as seen from a series of interviews and responses to a questionnaire by women in the USA. Roman Catholics, more than any other denomination, reported that their reading of the biblical text was shaped by feminist hermeneutics. The revisionist and liberation models are the most influential approaches. What is striking in the responses is the persistent biblicism. This reinforces the central place of the Bible in the lives of Christian communities and with it the Bible's androcentrism. It may also inhibit the church from shaping a response to our context and may unnecessarily limit our theological resources.—D.J.H.

1341. L. SCHOTTROFF, "Die Frage nach der Autorität der Schrift," *BibKirch* 50 (4, '95) 220-221.

After explaining how the authority of Scripture is understood in feminist theology, the article contrasts this approach with fundamentalist and liberal approaches, considers how various modes of feminist interpretation may be classified, and reflects on their overall significance.—D.J.H.

1342. E. SCHÜSSLER FIORENZA, "Das zwiespältige Erbe der Woman's Bible," *BibKirch* 50 (4, '95) 211-219.

The article first describes the historical context, hermeneutical perspective, and impact of E. C. Stanton's *The Woman's Bible* (1895, 1898), with particular attention to Stanton's views on the authority of the Bible and its character as the "words of men." Then it suggests that some aspects (methodological, hermeneutical-theological, discriminatory, feminist-theoretical) of *The Woman's Bible* need critique today.—D.J.H.

1343. F. F. SEGOVIA, "The Significance of Social Location in Reading John's Story," *Interpretation* 49 (4, '95) 370-378.

The approaches of historical criticism, literary criticism, and cultural criticism give minimal attention to flesh-and-blood readers. In cultural studies, however, it is precisely the question of social location that stands front and center. In cultural studies the meaning of a text arises in the encounter between a socially and historically conditioned text and a socially and historically conditioned reader. Without a doubt, cultural studies will make its impact on Johannine studies.—D.J.H.

1344. W. STOKER, "Een spanning tussen literair en historisch lezen? Ricoeur over het verschil tussen spreken en schrijven" [A Tension between Literary and Historical Reading? Ricoeur on the Difference between Speaking and Writing], *GerefTheolTijd* 95 (4, '95) 156-167.

After tracing the development from historical to literary approaches to texts, the article discusses the question of tension between literary and historical readings in the light of P. Ricoeur's hermeneutical concepts: the nature of writing and distantiation, revelation, the vanishing author, and reference. Then it shows how Ricoeur makes historical reading part of the literary reading of the Bible.—D.J.H.

1345. M. O. THICKSTUN, "Writing the Spirit: Margaret Fell's Feminist Critique of Pauline Theology," *JournAmAcadRel* 63 (2, '95) 269-279.

In *Womens Speaking Justified* (1667) Fell, "the mother of Quakerism," defended from scriptural precedent woman's right to preach. In it she appealed to the active discipleship of early Christian women, locating her power both in the realm of the Spirit and in the created order. It is remarkable how completely Fell anticipated the feminist-critical hermeneutics of liberation.—D.J.H.

1346. J. THORNHILL, "Do We Need a More Adequate Theology of the Scriptures?" *Pacifica* 9 (1, '96) 15-34.

With reference to comments by K. Barth on the Bible as the word of God, the article reviews recent writings on the theology of Scripture from Protestant and Roman Catholic perspectives. It considers the work of S. M. Schneiders, B. S. Childs, S. Hauerwas, and A. Kelly. It suggests that the time is right for a dialogue in which each side is willing to acknowledge and learn from that which is life-giving in the other, and proposes that Barth's notion of "witness" provides one of the essential keys to an adequate theology of the Scriptures.—C.R.M.

1347. L. THUNBERG, "Revelation in Biblical and Patristic Thought. Challenge and offer to the inter-religious dialogue," *StudTheol* 49 (2, '95) 287-303.

The basic presupposition in biblical and patristic thought is that revelation *ad extra* (God's self-communication) is a prerequisite for revelation *ad intra* (revelation as insight). With particular attention to the issue of interreligious dialogue, the article discusses the understanding of divine revelation in the OT and NT, and considers three aspects of revelation in patristic thought: the necessity of revelation, God's self-manifestation in general, and human insight and divine revelation.—D.J.H.

1348. X. TILLIETTE, "I filosofi leggono la Bibbia. Una lezione introduttiva," *RassTeol* 36 (1, '95) 41-52.

After noting the complexity of the relationship between the Bible and philosophy, the article reflects on philosophers who have ignored the Bible and on religious thinkers who have ignored philosophy. Then it deals with philosophical (Jewish and Christian) readings of the Bible and with biblical readings of philosophy.—D.J.H.

1349. A. TODD, "The Woman's Bible: 100 Years Ahead of Its Time?" *Daughters of Sarah* [Evanston, IL] 21 (4, '95) 47-51.

In one sense E. C. Stanton's *The Woman's Bible* (1895, 1898) can be seen in that line of biblical scholarship that challenges tradition and questions authority. But insofar as she sought to reclaim Scripture for Christian women, her work must be seen as visionary.—D.J.H.

1350. T. F. TORRANCE, "The Uniqueness of Divine Revelation and the Authority of the Scriptures: The Creed Association's Statement," *ScotBullEvangTheol* 13 (2, '95) 97-101.

After providing information about the "Creed Association" based in Glasgow in the decades after World War II, the article presents the texts of its statements on (1) the Word of God, and (2) revelation and religion. On both of these W. Manson left his distinctive mark.—D.J.H.

1351. B. VÁZQUEZ, "El midrash y la exégesis en el período apostólico," *Kairós* [Guatemala City] 17 ('95) 65-86.

More than half of the OT quotations in the NT are in the writings of Paul and Luke. They cite most frequently the Pentateuch, Psalms, and Isaiah. Though they generally follow the Septuagint, there is considerable textual variation in the quotations. One of the reasons for this phenomenon is the likelihood that the NT authors reworked some OT passages by means of midrashic exegesis. Jesus and the apostles used midrash along with other methods of biblical interpretation.—D.J.H.

1352. J. WALLS, "The Flight From Truth in New Testament Scholarship," *ChristSchRev* 25 (2, '95) 180-196.

An examination of recent works by three prominent NT scholars (W. Marxsen, *Jesus and Easter* [1990]; E. V. McKnight, *Post-Modern Use of the Bible* [1988]; J. D. G. Dunn, *Unity and Diversity in the New Testament* [1977]) lends support to the charge that contemporary biblical scholarship has had an adverse impact on traditional Christian belief. These currently fashionable accounts of truth are hardly adequate to sustain the robust claims of historic Christianity.—C.R.M.

1353. M. WALSH, "Profession and Authority: The Interpretation of the Bible in the Seventeenth and Eighteenth Centuries," *LitTheol* 9 (4, '95) 383-398.

The article reviews the attempt by Anglican clerics in the late 17th- and early 18th-century (W. Sherlock, R. South, W. Lowth) to formulate their understanding of themselves as exegetes, pedagogues, and professionals in the face of attacks from Roman Catholics and various dissenters. The debate involved questions that are controversial today: Does meaning inhere in the text? Is interpretation the unique privilege of an institutional authority? Can there be a professional class of interpreters? If so, how are they defined and qualified, and what is their relation to their lay clientele?—D.J.H.

1354. S. WALTON, "Rhetorical Criticism: An Introduction," *Themelios* 21 (2, '96) 4-9.

After considering Aristotle's classic statement on the art of rhetoric, the article outlines G. A. Kennedy's model of rhetorical criticism, describes the key marks of rhetorical criticism, and examines the arguments for and against applying this approach to the NT. Rhetorical criticism is back to stay in NT studies not least because it seeks to interpret the documents against a pervasive perspective of antiquity: the art of rhetoric.—D.J.H.

1355. F. WATSON, "Literary Approaches to the Gospels. A Theological Assessment," *Theology* 99 (788, '96) 125-133.

Literary approaches to the Gospels offer insights and perspectives of considerable theological promise. The literary paradigm converges with theological concerns at three main points: interest in the "final form" of the biblical texts; integration of the parts of a text into the whole in which they are embedded; and recovery of the reality and integrity of the final form of the text, and the rehabilitation of the category of narrative. By eroding historical-critical constraints on theological freedom, the literary paradigm validates an interpretative practice oriented explicitly toward theological concerns.—C.R.M.

1356. H. WEDER, "Kritik am Verdacht. Eine neutestamentliche Erprobung der neueren Hermeneutik des Verdachts," *ZeitTheolKirch* 93 (1, '96) 59-83.

The article first explains the basic aspects of the hermeneutic of suspicion as formulated by E. Schüssler Fiorenza and illustrated by her treatment of Mk 14:3-9. Then it explores the roots of this approach with reference to P. Ricoeur's concept of the "masters of doubt" (Marx, Nietzsche, and Freud), the Enlightenment's methodological principle of criticism, and the expansion of the "I" in theology. It concludes by asking whether it is sensible to try to overhear what texts do not wish to say instead of coming to terms with what they do wish to say.—D.J.H.

1357. J. S. WILLIAMS, "The Error of Inerrancy," *Encounter* 57 (1, '96) 51-73.

Fundamentalists commonly refuse to address the difficulties of inerrancy, and hide behind a harmonizing hermeneutic. The only viable way to demonstrate the error of inerrancy is to show that the Bible contains internal contradictions and discrepancies (e.g. in Jude 14-15 and in parallel accounts in the OT and in the Synoptic Gospels). Fundamentalism ought to abandon its harmonizing hermeneutic and affirm the authority of the Bible as we know it, warts and all.—D.J.H.

1358. F. WISSE, "Early Christian Literature and Natural Selection," *Grail* [Ottawa] 11 (4, '95) 11-22.

The use of source and redaction analysis as well as form criticism to squeeze historical data from early Christian literary texts has yielded relatively few solid results. In their eagerness to use literary texts for the historical reconstruction of Christian origins, NT scholars have lost sight of something that should have been obvious from natural and cultural history: the large role of contingency.—D.J.H.

Textual Criticism

1359. M.-É. BOISMARD, "À propos de 7Q5 et Mc 6, 52-53," *RevBib* 102 (4, '95) 585-588.

J. O'Callaghan's hypothesis that 7Q5 corresponds to Mk 6:52-53 runs into three difficulties in reading καὶ διαπεράσαντες in line 3 alone: a confusion that the scribe would have to have made between the letters *delta* and *tau*, a faulty reading of the papyrus (*iota* rather than *omega* or *omicron*), and the omission of the following words ἐπὶ τὴν γῆν.—D.J.H.

1360. G. M. BROWNE, "Miscellanea Nubiana II," *Orientalia* 64 (4, '95) 450-459.

Besides discussing the Old Nubian version of Jn 20:15-16, the article treats various grammatical features in Old Nubian texts with reference to their equivalents in the Greek Bible.—D.J.H.

1361. P. ELLINGWORTH, "The UBS *Greek New Testament,* Fourth Revised Edition: A User's Response," *NTStud* 42 (2, '96) 282-287.

The article offers detailed comments on the various sections of the fourth edition of the *Greek New Testament* with particular attention to the reassessment of the data (the imbalance between a large number of A and B ratings and a small number of C and especially D ratings) and changes in the apparatus. The evidence cited in the *Greek New Testament* now often far exceeds what can be usefully assimilated and used by the average translator. It would be preferable to redistribute the material to provide a manual edition for practicing translators and a larger one-volume edition with fuller evidence for the range of variants now presented in the Nestle-Aland edition for scholars.—C.R.M.

1362. J. K. ELLIOTT, "A Comparison of Two Recent Greek New Testaments," *ExpTimes* 107 (4, '96) 105-106. [See §§ 39-35–37.]

The limited number of variants is the greatest weakness of the United Bible Societies' *Greek New Testament* (4th ed., 1993). The Nestle-Aland *Novum Testamentum graece* (27th ed., 1993) seems to satisfy most readers' purposes: It is an admirable edition precisely because of its full, compact and generally accurate apparatus.—C.R.M.

1363. P. GRELOT, "Note sur les propositions du Pr Carsten Peter Thiede," *RevBib* 102 (4, '95) 589-591.

Thiede's arguments for the early dating of P^{64} are not convincing [see § 40-717]. Even if it were proved that 7Q5 corresponds to Mk 6:52-53, that would prove nothing about the final date of the whole Gospel.—D.J.H.

1364. P. M. HEAD, "The Date of the Magdalen Papyrus of Matthew (*P. Magd. Gr.* 17 = P64): A Response to C.P. Thiede," *TynBull* 46 (2, '95) 251-285.

The article assesses Thiede's claim [§§ 39-1346; 40-68] that the Magdalen Papyrus of Matthew's Gospel was written sometime before the end of the 1st century A.D. with regard to the history of the discussion, the transcriptional details, the paleographical analysis, parallel texts, and other features. Although there is no absolutely definite evidence by which P. Magd. Gr. 17 = P^{64} can be dated with certainty, the available evidence points to a date around A.D. 200. The very early manuscripts to which Thiede appeals for close parallels to P^{64} are not as close as the somewhat later ones that he overlooked.—D.J.H.

1365. A. F. JOHNSON, "Are there New Testament Fragments among the Dead Sea Scrolls?" *Archaeology in the Biblical World* [Shafter, CA] 3 (1, '95) 16-25.

After noting the unusual nature of the Qumran Cave 7 materials, the article examines the case for identifying 7Q5 as Mk 6:52-53 and 7Q4 as 1 Tim 3:16–4:3 that was made first by J. O'Callaghan and championed more recently by C. P. Thiede. Thiede has at least reopened the scholarly debate over the Cave 7 fragments, but the case he makes is not very probable.—D.J.H.

1366. É. PUECH, "Des fragments grecs de la Grotte 7 et le Nouveau Testament? 7Q4 et 7Q5, et le papyrus Magdalen grec 17 = P^{64}," *RevBib* 102 (4, '95) 570-584.

Despite the claims by C. P. Thiede and other scholars, the identifications of 7Q5 with Mk 6:52-53 and 7Q4 with 1 Tim 3:16–4:3 are absolutely impossible. The fragments of Magdalen Greek papyrus 17 (= P^{64}) cannot be attributed to the 1st century A.D. and do not confirm the scribal practices on which the erroneous identification is based. Indeed, P^{64} is the oldest witness in Egypt for the majority reading in Mt 26:22, a reading superior to that of the Alexandrian text.—D.J.H.

Textual Criticism, §§ 40-1509, 1522, 1541, 1589, 1599.

Biblical Linguistics and Philology

1367. L. Cignelli and G. C. Bottini, "Le diatesi del verbo nel greco biblico (II)," *StudBibFranLibAnn* 44 ('94) 215-252.

With reference to Septuagint and NT texts, this installment [see § 40-69] classifies the values and meanings of verbs in the middle voice: the direct reflexive middle, the indirect reflexive middle, the direct dynamic middle, the indirect dynamic middle, the bivalent dynamic middle, the causative and permissive middle, and the reciprocal middle.—D.J.H.

1368r. D. J. A. Clines, *The Dictionary of Classical Hebrew,* vol. 1 [*NTA* 39, p. 532].

F. I. Andersen, "Review article and responses. *The Dictionary of Classical Hebrew.* Vol. 1, ʾ," *AusBibRev* 43 ('95) 50-75.—This dictionary breaks new ground by enlarging the corpus to include not only the Hebrew Bible and Sirach but also ancient inscriptions and Dead Sea scrolls in Hebrew. The exhaustive listing of the occurrences of the vocabulary makes it a useful adjunct to existing concordances of these corpora. Its syntagmatic analysis is extensive but not as complete as claimed. Its presentation of synonyms is meagre, and it lacks comparative data and bibliography. Also included are a response by Clines (pp. 72-74) and a reply by Andersen (pp. 74-75).—D.J.H.

1369. R. J. Decker, "The Semantic Range of νῦν in the Gospels as Related to Temporal Deixis," *TrinJourn* 16 (2, '95) 187-217.

The word νῦν is a useful deictic indicator in determining temporal implicature in the Gospels. It may not be straight-jacketed into immediate present time only. The semantic range demonstrated from the context of the various uses includes both past and future reference (though closely related to the present situation). These conclusions suggest that S. Porter's thesis regarding verbal aspect and time reference is essentially correct.—D.J.H.

1370. A. Passoni Dell'Acqua, "Contributi alla lessiografia dei LXX," *Aegyptus* [Milan] 74 (1-2, '94) 129-135.

With reference to T. Muraoka's *A Greek-English Lexicon of the Septuagint (Twelve Prophets)* (1993), the article describes the goals and methods of the project, and comments on specific features and texts.—D.J.H.

Biblical Philology, § 40-1385.

Biblical Translation

1371. K. Barnwell, "Goals for Translation: A Proposal," *NotesTrans* 9 (2, '95) 20-24.

With reference to the Summer Institute of Linguistics, the article outlines policies regarding goals (translated Scripture, Scripture selections, Bible background information and Scripture study aids, etc.), principles, and implementation.—D.J.H.

1372. K. Barnwell, "A Translation Consultant's Perspective on CARLA," *NotesTrans* 9 (3, '95) 20-28.

CARLA ("Computer-Assisted Related Language Adaptation") employs a set of computer programs that produce a rough draft of a text in a dialect or language by adapting a source text that already exists in a related dialect or language. With reference to biblical translation projects, the article considers whether CARLA would be a good choice and how the best possible quality of translation can be achieved with it. [The same fascicle contains articles by W. Mann on cross-language text adaptation (pp. 1-18) and on models of CARLA use in Africa (pp. 29-33). In *NotesTrans* 9 (4, '95) there are articles by Mann on preparing a CARLA "seed" (pp. 19-21), J. Arensen on CARLA for only one language (pp. 22-24), J. Fultz on results obtained in using the CARLA program (pp. 25-26), T. Erickson on a CARLA success story (pp. 27-28), and W. W. Glover on using CARLA in Gurung—a Tibeto-Burman language (pp. 29-46).]—D.J.H.

1373. C. Bartsch, "Is Satan the Main Character in Your Translation of the Gospels?" *NotesTrans* 9 (4, '95) 47-50.

In some cultures Satan may be highly respected while Jesus is regarded as a lesser, kinder god. The article explains how attention to the discourse structure of the target language can help to eliminate such misunderstandings in translations of the Gospels and to insure that Jesus and Satan will be placed in their proper relationship.—D.J.H.

1374. J. Bateman, "Context-Based Analysis as a Basis for Translation," *NotesTrans* 9 (1, '95) 37-60, (3, '95) 34-58.

The article illustrates a context based approach to the discourse analysis of a segment of the Greek text of the NT to show how it can help in making exegetical decisions. With reference to specific examples the first installment illustrates the value of a text based analysis for determining the relations between propositions and higher level units, propositionalizing abstract noun phrases, determining the meaning of semantically complex terms, translating quotations, and evaluating information in commentaries. The second installment presents a context based analysis of Acts 8:5-13, focusing on the semantic content and grammatical marking of pragmatic and semantic relations in each episode of the text.—C.R.M.

1375. T. Farrell and R. Hoyle, "Translating Implicit Information in the Light of Saussurean, Relevance, and Cognitive Theories," *NotesTrans* 9 (1, '95) 1-15.

With reference to Lk 5:12-14 and particularly to the phrase "a man full of leprosy," the article shows that both relevance theory and cognitive theory support the argument for translating implicit meaning explicitly in the text wherever it is necessary to communicate the original meaning. Their explicit translations differ from the literal or modified literal translation that results from applying Saussurean theory to translation.—D.J.H.

1376. J.-F. Gilmont, "Le *Sommaire des livres du Vieil et Nouveau Testament* de Robert Estienne, ou l'étrange périple d'une confession de foi," *RevHistRel* 212 (2, '95) 175-218.

Estienne's brief summary of the doctrine contained in the Bible underwent several revisions between 1532 and 1566, and was printed with many versions of the Bible in Latin, French, and other Western languages. The article explains the circumstances surrounding the revisions, lists two-hundred editions of the summary, and reproduces five Latin and four French versions of it in parallel columns.—D.J.H.

1377r. *The New Testament and Psalms. A New Inclusive Version,* ed. V. R. Gold et al. [*NTA* 40, p. 328].

J. JENSEN, "The Oxford Inclusive Bible: Politically Correct or Pastorally Concerned?" *Living Light* [Washington, DC] 32 (3, '96) 69-77.—Based on the NRSV, this inclusive-language translation tries to be pastorally (rather than politically) correct. But whether the editors have adhered to acceptable means, and whether the text they have produced continues to be the NT and the OT Psalms, are debatable. The work is not accurate as a translation because the editors present us with what they think Scripture should say rather than what it says.—D.J.H.

1378. B. M. NEWMAN, "Making Peace Between Jews and Gentiles," *Explorations* [Philadelphia] 10 (1, '96) 7-8.

As a result of its basic concern to produce a faithful and stylistically appropriate translation of the meaning of the Greek NT, the Contemporary English Version contains fewer passages where the phrase "the Jews" can be wrongfully understood as a reference to the entirety of the Jewish community, whether past or present.—D.J.H.

1379. J. C. ROCHELLE, "Notes on the Revised Common Lectionary," *CurrTheolMiss* 23 (1, '96) 29-37.

The article describes the innovations made by the Revised Common Lectionary (1993) now used in many churches in North America with regard to the choice of Scripture texts, the terminology, and the content of the readings. The revised system includes more readings from the OT and Acts, highlights the interrelationships among the texts, and contributes to consistency within the use of *lectiones continuae.*—D.J.H.

1380. E. THOMAS, "Making and Recording Editorial Decisions Early in Translation," *Notes Trans* 9 (2, '95) 40-43.

Early in a translation project decisions need to be made regarding punctuation (capitalization, numbers, direct speech, exclamation marks, chapter-and-verse references, commas), footnotes, and key terms, orthography, and exegesis. These decisions should be recorded and updated as necessary.—D.J.H.

1381. E. THOMAS, "The Revision of the Ngbaka New Testament," *NotesTrans* 9 (2, '95) 44-46.

The revision of the NT in Ngbaka (a language of Zaire) in comparison with the 1983 original is closer in form to the source text, is less explicit and more concise, and employs a vocabulary that is wider, more modern, and more "Christian" as well as a style that is more vivid. There are also certain orthographic changes. [The same issue contains articles by Thomas on translating the Ngbaka Bible (pp. 25-29), M. Henrix on his participation in this interconfessional project (pp. 29-33), and M. Hill on the OT translation (pp. 34-39).]—D.J.H.

1382. E. R. WENDLAND, "Martin Luther, the Father of Confessional, Functional-Equivalence Bible Translation," *NotesTrans* 9 (1, '95) 16-36, (2, '95) 47-60.

The first installment discusses five principles of functional equivalence that Luther employed in translating the German Bible: the priority of meaning, the need to change linguistic form, expression of implicit information, retention of the original unnatural form in places, and the importance of discourse analysis to exegetical study. The second installment considers five more such principles: the importance of context, monitoring the reception of the message, the value of readers' helps, the team approach, and need for revision.—D.J.H.

1383. M. YAEKO, "Nineteenth-Century Japanese Translations of the New Testament," *Japan Christian Review* [Tokyo] 61 ('95) 75-90.

The Japanese translations of the NT prepared in the 19th century were used for evangelism by Christian missionaries, in general cultural education or as historical texts, and in denouncing Christianity. In many cases the original Greek texts were used, and Chinese translations were consulted for reference. Information about these translations is presented in three tables (pp. 83-90).—D.J.H.

Computer-Assisted Research

1384. S. C. DALEY, "Seven Software Packages for Bible Research," *NotesTrans* 9 (4, '95) 1-13.

The article offers general information (including prices) along with discussion of some of the more salient features of seven computer Bible programs/packages chosen to represent the best of the academic Bible study aids now available: *The Word Advanced Study System* 3.07; *Gramcord Scholar's Version* and *BibleWord PLUS; SeedMaster* and the *Bible Companion Series; Bible Windows* 3.0 and *Online Bible* 6.13; *BibleWorks for Windows* 3.0; *Logos 2.0 CD Word Library;* and *Translator's Workplace* 1.0.—C.R.M.

1385. G. HUNT, "Learning or Revising Greek Vocabulary," *NotesTrans* 9 (4, '95) 14-18.

After brief mention of two computer programs designed to improve one's knowledge of NT Greek vocabulary using the flashcard concept, the article reviews *MemCards Biblical Greek Student's Bundle* (1992, commercial) and *WinVocab* (1995, freeware) with the NT Greek database. *MemCards* is recommended for beginning students. *WinVocab* may be the better product for those with a better command of the basics.—C.R.M.

Computer-Assisted Research, § 40-1372.

Scholars

1386. ANON., "Professor Jonas C. Greenfield 1926-1995. In Memoriam," *IsrExplJourn* 45 (2-3, '95) 83-84.

Perhaps best known as an outstanding Aramaist, the late Professor Greenfield made fundamental contributions to biblical and mishnaic lexicography and to research on the Dead Sea scrolls and other newly discovered documents. He served as editor of the *Israel Exploration*

Journal from 1976 to his sudden death in 1995. A photograph of him is included in the fascicle.—D.J.H.

1387. E. BAASLAND, "Neutestamentliche Forschung in Skandinavien (und Finnland)," *BerlinTheolZeit* 12 (2, '95) 146-166.

This survey aims to demonstrate the breath and individuality of Scandinavian NT research. It first treats the situation of NT study and exegesis up to 1945. Next it identifies scholars who made important contributions between 1945-75 and discusses their work under the following headings: the "Scandinavian Approach" to Gospel research, the continuity of tradition history, and the Jewish roots of early Christianity. Then after briefly characterizing a new phase of Scandinavian research and identifying scholars who made important contributions between 1975-93, it surveys Scandinavian exegetical work under the following rubrics: textlinguistics, rhetoric, social history, Septuagint research, redaction criticism, and "beyond New Testament theology?" Scandinavian exegesis can retain a certain independence in the future if it cultivates its best traditions.—C.R.M.

1388. W. BELTZ, "Der Religionswissenschaftler Hans Jonas," *ZeitRelGeist* 48 (1, '96) 68-80.

After discussing the central role of Jonas's view of gnosis in his approach to the study of religion and religious phenomenology, the article considers specific aspects in his analysis of gnosticism, the place of the religious individual and the phenomenon of syncretism in gnosis, the claim to universality in gnosis, and the gnostic understanding of existence as alienation.—D.J.H.

1389. M. BÜHRIG, "Elizabeth Cady Stanton (1815-1902) und die Woman's Bible," *Bib Kirch* 50 (4, '95) 198-202.

With reference to Stanton's autobiography, the article discusses her life, early religious experiences, and involvement in *The Woman's Bible* (1895, 1898), as well as responses to the project, its revival in 1974, and continuing influence.—D.J.H.

1390. K. R. D'SOUZA, "Fr George M. Soares-Prabhu, S.J. (1929-1995)," *Vidyajyoti* 59 (11, '95) 707-710.

The spirituality of the late Professor Soares-Prabhu was shaped by his understanding of Jesus as a unique prophet. He will be remembered as one of contemporary India's avant-garde theologians—one who successfully combined scholarship with basic sensitivity to life and to the suffering of those living on the margins of society.—D.J.H.

1391. B. R. GAVENTA, "Fresh eyes, personal voice," *ChristCent* 113 (5, '96) 128-129.

Personal reflections on the vocation of teaching the NT and helping students to become interpreters of the Bible.—D.J.H.

1392. D. E. GOWAN, "In Memory of Markus Barth: A Personal Note," *HorBibTheol* 17 (2, '95) 93-95.

Barth (1915-94) was a model scholar and teacher. Especially impressive were his commitment to Scripture as the word of God, dedication to thoroughness, and obvious joy in discovering new things in Scripture. [The same issue contains a photograph of Barth (p. vi) and a bibliography of his works between 1937 and 1994 (pp. 181-198).]—D.J.H.

1393. M. B. Greenbaum, "Finkelstein and His Critics," *ConsJud* 47 (4, '95) 3-78.

The article focuses on the conflicts surrounding L. Finkelstein's leadership of Jewish Theological Seminary in New York between 1940 and 1955, and on his place in the Conservative Judaism movement in the USA. Finkelstein transformed the seminary from a local rabbinical school into a major institution of Jewish scholarship, professional training, and communal outreach. In the process he became recognized and respected as the spokesman for Judaism in America. [The same issue (pp. 79-90) contains personal reminiscences of Finkelstein by his daughter, H. Davis.]—D.J.H.

1394. J. Halstead, "The Orthodox Unorthodoxy of John Dominic Crossan: An Interview," *CrossCurr* 45 (4, '95-'96) 510-530.

In response to Halstead's questions, Crossan discusses his intellectual background, as well as his approach to biblical interpretation, miracles, religion, Jesus' birth and resurrection, sacraments and teachings, and pastoral concerns.—D.J.H.

1395. J. Joncheray, "René Marlé et la théologie pratique," *RechSciRel* 83 (4, '95) 521-532.

Marlé (1919-94) was a specialist in Bultmann and German Protestant theology. The article describes his concept of "practical theology," his work at the Institut Supérieur de Pastorale Catéchétique, and his contributions to the catechetical movement. [The same issue contains J. Moingt's tribute to Marlé's memory (pp. 499-506), a photograph of him, a list of his publications (pp. 509-513), an interview with him conducted in 1988 by G. Iwele (pp. 533-536), and correspondence between Bultmann and Marlé (pp. 537-542).]—D.J.H.

1396. J. Keller, "A propos d'Albert Schweitzer," *EspVie* 106 (6, '96) 93-94.

Descriptions and evaluations of P. Lassus's biography (1995) of Schweitzer (1875-1965) and J.-P. Sorg's thematic anthology (1995) of his writings.—D.J.H.

1397. G. R. Knight, "Kenneth A. Strand: Editor, Author, Pastor, Teacher, Administrator, and Friend," *AndUnivSemStud* 33 (2, '95) 167-170.

An account of Professor Strand's life (1927-) and academic career, with attention to the various facets of his work and influence. [The same issue contains a photograph of Strand (p. 165) and a bibliography (compiled by N. J. Vyhmeister and J. Kharbteng) of his writings through 1994 (pp. 171-183).]—D.J.H.

1398. H. Krallis, "Η συνάντηση του R. Bultmann με τον M. Heidegger. Οι τύχες της προτεσταντικής θεολογίας και της υπαρξιστικής Οντολογίας (The Meeting of R. Bultmann with M. Heidegger. The Vicissitude of Protestant Theology and of Existentialist Ontology)," *DeltBibMel* 24 (2, '95) 5-30.

After sketching the early years (before 1921) in the academic careers of Bultmann (1884-1976) and Heidegger (1889-1976), the article describes Heidegger's theological-philosophical journey between 1909 and 1923. Then it discusses the time that Bultmann and Heidegger had together at Marburg between 1922 and 1928, and the influence that this period of collaboration exercised on their most important works.—D.J.H.

1399. M. Lubetski and C. Gottlieb, "'Forever Gordon': Portrait of a Master Scholar with a Global Perspective," *BibArch* 59 (1, '96) 2-12.

The article presents a sketch of C. H. Gordon's life and academic career, with particular attention to his achievements as an archaeologist and a teacher. [The same issue contains articles on aspects of Gordon's scholarly work by L. H. Feldman (pp. 13-21), H. Marblestone (pp. 22-30), M. A. Morrison (pp. 31-35), G. A. Rendsburg (pp. 36-43), D. T. Tsumura (pp. 44-50), and E. M. Yamauchi [§ 40-1761.]—C.R.M.

1400. D. G. Miller, "The Birth of a Journal," *Interpretation* 50 (2, '96) 117-129.

On the 50th anniversary of the journal *Interpretation,* a co-founder and original co-editor (1947-65) describes the genesis of the project, with particular attention to its commitment to biblical theology.—D.J.H.

1401. H.-P. Müller, "Albert Schweitzer und Rudolf Bultmann. Theologische Paradigmen unter der Herausforderung durch den Säkularismus," *ZeitTheolKirch* 93 (1, '96) 101-123.

After describing Bultmann's program of demythologization and Schweitzer's thoroughgoing eschatology as responses to the challenge of secularism, the article calls attention to Schweitzer's greater consistency in comparison to Bultmann, outlines Schweitzer's answer to secularism, and suggests some contributions that greater attention to the OT could have made to both programs.—D.J.H.

1402. M.-T. Wacker, "'Gottgewollte Emanzipation'. 100 Jahre Frauen und Bibel im deutschsprachigen Raum," *BibKirch* 50 (4, '95) 203-210.

The article traces how German-speaking Catholic women have dealt with the Bible in various ecclesiastical and academic settings over the past hundred years. It gives particular attention to the increasing prominence of women in biblical studies since the 1970s.—D.J.H.

1403. Q. F. Wesselschmidt, "Robert G. Hoerber (1918-1996)," *ConcJourn* 22 (2, '96) 138-140.

The article describes the education, academic career, and scholarly achievements of the late Professor Hoerber, who taught at Concordia Seminary in St. Louis from 1974 to 1989. He was an outstanding example of one who recognized the value of knowing Greek as an indispensable tool for interpreting Scripture.—D.J.H.

Bulletins

1404. D. J. Harrington, "Books on the Bible," *America* 174 (11, '96) 19-27.

Descriptions and evaluations of thirty recently published books, all in English, on various aspects of OT and NT study [see § 39-1382].—D.J.H.

1405. F. Neirynck and J. Verheyden, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 71 (2-3, '95) 238*-318*.

Bibliographic information for over 1800 books and articles [see § 39-1383] appears under these general headings: introduction (nos. 5236-5524), NT theology (5525-5699), NT books (5700-7006), and early Christian writings (7007-7068). [The same fascicle contains as part of

J. Lust's bibliography of OT studies sections on intertestamental, Qumran, and rabbinic writings (pp. 216*-229*).]—D.J.H.

1406. D. Senior, "The Bible in Review: The New Testament and Related Topics," *Bib Today* 34 (1, '96) 57-62.

Descriptions and evaluations of twenty-three recently published books, all in English, on the NT and related matters.—D.J.H.

1407. D. Senior, "The Bible in Review: The New Testament and Related Topics," *Bib Today* 34 (2, '96) 126-131.

Descriptions and evaluations of twenty-one recently published books, all in English, on the NT and related matters.—D.J.H.

1408. L. Walter and E. Cothenet, "Bulletin d'Écriture Sainte," *EspVie* 106 (5, '96) 75-79.

After Walter's review of C. Runacher's *Croyants incrédules* (1994), this bulletin presents Cothenet's descriptions and evaluations of the following publications: C. Reynier, *L'évangile du Ressuscité* (1995); *Trajectoires pauliniennes* (*Foi et Vie* 94 [4, '95]); F. J. Leenhardt, *L'épître de Saint Paul aux Romains* (3rd ed., 1995); and M. Dumais, *Le Sermon sur la Montagne* (1995).—D.J.H.

1409. H. Wansbrough, "New Testament Chronicle," *Priests & People* 10 (1, '96) 36-41.

Descriptions and evaluations of thirteen recently published books, all in English, appear under the following headings: preliminaries (two), Matthew (two), Mark (two), Luke (two), John (two), and the whole Bible (three).—D.J.H.

GOSPELS—ACTS

Gospels (General)

1410. K. K. Cherian, "Mission: In the Perspective of the Gospels," *Biblebhashyam* 21 (2, '95) 115-120.

The article highlights the main emphases of each Gospel writer concerning the mission of the church: the Markan perspective (Mk 1:1, 14-15; 16:1-8), the Matthean (Mt 10:5-15; 28:16-20), the Lukan (Lk 4:16-21; 24:44-49), and the Johannine (Jn 1:1-18; 4:34-38; 12:44-50; 17; 20:19-23).—C.R.M.

1411. R. Girard, "Are the Gospels Mythical?" *First Things* [New York] 62 ('96) 27-31.

Analysis of Jesus' death and resurrection not only reveals the falsity of contemporary anthropology's skepticism about human nature but also utterly discredits the notion that Christianity is in any sense mythological. The world's myths do not reveal a way to interpret the Gospels but exactly the reverse: The Gospels reveal to us the way to interpret myth.—D.J.H.

1412r. C. P. THIEDE, *Rekindling the Word* [*NTA* 40, pp. 516-517].
G. STANTON, *Gospel Truth?* [*NTA* 40, p. 349].

A. E. HARVEY, "The evidence in Cave 7. Were the Gospels written before the sack of Jerusalem?" *Times Literary Supplement* [London] March 22 ('96) 6.—Thiede's early dating of the Gospels rests on the Magdalen Papyrus of Matthew and the identification of 7Q5 as Mk 6:52-53. Stanton leaves the reader in no doubt of the weakness of Thiede's argument. Stanton is careful, judicious, and accurate. Thiede sees certainties where the evidence suggests at most probabilities, though he does challenge some complacent assumptions of NT scholarship.—D.J.H.

1413. R. L. WEBB, "Juan el Bautista: Un profeta de su tiempo," *Kairós* [Guatemala City] 16 ('95) 23-38.

Comparison with other prophets in Palestine during the late Second Temple period suggests that his contemporaries perceived John as a leadership popular prophet. These prophets sought liberation from oppression, used corporate (activist and pacifist) tactics, led their groups to participate in a symbolic event, faced opposition, and were exterminated by the authorities.—D.J.H.

Gospels General, §§ 40-1355, 1369, 1373, 1591, 1678.

Jesus

1414. R. BAUCKHAM, "The Relatives of Jesus," *Themelios* 21 (2, '96) 18-21.

Besides James, other members of Jesus' family were important figures in the early history of the church and continued to exercise leadership in Palestinian Jewish Christianity down to at least the early second century. The article reviews the NT and patristic evidence for the brothers and sisters of Jesus (see Mt 13:55; Mk 6:3; 1 Cor 9:5; Gal 1:19), his aunt and uncle (Joseph's brother Clopas and the latter's wife Mary, cf. Jn 19:35 and Lk 24:18), the δεσπόσυνοι (relatives of Jesus according to Julius Africanus), Simeon the son of Clopas, Zoker and James the grandsons of Jude, and Conon of Nazareth.—C.R.M.

1415. M. J. BORG, "Does the historical Jesus matter?" *HervTeolStud* 51 (4, '95) 942-961.

Perceptions of the relation between historical study of Jesus and Christian theology have swung like a pendulum between two extremes. Although historical knowledge of Jesus is not essential for Christian faith, images of Jesus do have a strong effect on the lives of Christians. Because historical scholarship about Jesus affects our image of Jesus and thus our image of Christian life, it matters.—D.J.H.

1416. M. J. BORG, "Jesus and politics in contemporary scholarship," *HervTeolStud* 51 (4, '95) 962-995.

Jesus both challenged the existing social order and advocated an alternative. That challenge involved social criticism (in the context of a peasant, patriarchal, and purity society), an alternative social vision, and the embodiment of that vision in the life of a community. This is "political" in the broad sense of the word.—D.J.H.

1417. C. Breytenbach, "Jesusforschung: 1990-1995. Neuere Gesamtdarstellungen in deutscher Sprache," *BerlinTheolZeit* 12 (2, '95) 226-249.

After sketching the background of scholarly investigation of the historical Jesus, the article clarifies what one means by the "historical Jesus question." Then it contrasts current German speaking research, represented by J. Gnilka's *Jesus von Nazaret* (1990), with works by J. D. Crossan, G. Vermes, and M. J. Borg, all recently translated into German, on the questions, Who was Jesus and what was the essence of his message? (the kingdom of God in the proclamation of Jesus between 1990 and 1995). The significant differences in the Jesus portraits of the last ninety years stem from the fact that the criteria for inquiry after Jesus have generally not been placed in a larger context. The article closes with five recommendations.—C.R.M.

1418. M. A. Connolly, "The Leadership of Jesus," *BibToday* 34 (2, '96) 77-82.

Jesus showed himself a leader in his authentic relationship with God, practical compassion, true responsibility, public vulnerability, and willingness to leave "loose ends."—D.J.H.

1419. M. Ebner, "Kynische Jesusinterpretation – 'disciplined exaggeration'? Eine Anfrage," *BibZeit* 40 (1, '96) 93-100.

The article first summarizes and critiques the arguments of two recent books that interpret the Jesus movement against a Cynic background: B. L. Mack's *The Lost Gospel* (1993), and L. E. Vaage's *Galilean Upstarts* (1994). Then it suggests reasons that have led to the trend of Cynic Jesus interpretation in American exegesis. While its novelty is enticing, the joy of exaggerating the parallels should not be allowed to lead to neglect of a disciplined weighing of the evidence.—C.R.M.

1420. J. R. Edwards, "'Who Do Scholars Say That I Am?'" *ChristToday* 40 (3, '96) 14-20.

What is new in the Jesus Seminar, in addition to the marketing mania, is not its low opinion of the historical reliability of the Gospels but a theological bias against church, faith, and creed. Some of the very theories and methods employed by the Jesus Seminar to undermine the NT portrait of Jesus actually underscore the veracity of the account when reasonably applied.—C.R.M.

1421. W. Harrington, "Jesus of Nazareth," *Scripture in Church* [Dublin] 26 (102, '96) 233-240.

The article first distinguishes between the real Jesus (the object of Christian faith) and the historical Jesus (a scholarly construct). Then it considers Jesus as a disciple of John the Baptist, his ministry, and death and burial.—D.J.H.

1422. L. T. Johnson, "The Jesus Seminar's misguided quest for the historical Jesus," *ChristCent* 113 (1, '96) 16-22.

The article first describes the origin, procedures, and major figures of the Jesus Seminar. Then it discusses some of the distinctive features of R. W. Funk et al., *The Five Gospels* (1993): the new translation, the color-coding of Jesus' sayings, the inclusion of *Gospel of Thomas,* and the packaging (introduction and essays). It concludes that the work of the Jesus Seminar is a self-indulgent charade rather than responsible or even critical scholarship. [The article is excerpted from *The Real Jesus* (1995).]—D.J.H.

1423r. L. T. JOHNSON, *The Real Jesus* [*NTA* 40, p. 340].

R. L. WILKEN, "The Jesus Seminar gets an 'F,'" *Commonweal* 123 (5, '96) 19-20.—Although ostensibly directed against the Jesus Seminar, this book really concerns the dire state of biblical scholarship within the academy and its relation to the churches. Johnson knows the issues and deals with them thoughtfully and intelligently, and with theological insight. He invites biblical scholars and all Christian thinkers to discover anew the interpretation of the Bible as a theological enterprise in the service of the church's faith and life.—D.J.H.

1424. H. C. KEE, "Sociology, Jesus and Judaism in Galilee," *Explorations* [Philadelphia] 10 (1, '96) 4.

The process of analysis of the Jesus tradition has been helped greatly by insights from cultural anthropology and by the increasing information about the Galilean context in which Jesus lived and launched the movement that became Christianity.—D.J.H.

1425. J. MCDADE, "Jesus: peasant Messiah or master-builder?" *Month* 28 (11, '95) 439-445.

With his interpretation of Jesus as a Mediterranean Jewish peasant revolutionary, J. D. Crossan represents those who favor discontinuity to such an extent that the historic actuality of Jesus is made so divergent from post-resurrection faith that the church's christological claims about him appear both misleading and dubious. By contrast, B. F. Meyer, with his account of Jesus as the "master-builder" of God's house, offers the most credible and rich account of Jesus available to us through biblical scholarship. He argues that the initial and foundational interpretation of Jesus and his mission took place in the mind of Jesus himself.—D.J.H.

1426. J. MEIER, "The eucharist at the Last Supper: Did it happen?" *Theology Digest* [St. Louis] 42 (4, '95) 335-351.

The article first asks whether there was a Last Supper and contends that the criteria of multiple attestation and coherence, and perhaps indirectly the criterion of Jesus' rejection, all argue credibly for the historicity of the Last Supper. Then it inquires into the question of the historicity of the words and gestures of Jesus regarding the bread and wine recorded in 1 Cor 11:23-25; Mk 14:22-24; Mt 26:26-28; Lk 22:19-20; and Jn 6:51-58. It concludes that Jesus did and said certain things regarding bread and wine that form the basis of the later Christian celebration of the Eucharist.—C.R.M.

1427. F. MILLÁN ROMERAL, "La conciencia de Jesús," *MiscCom* 53 (103, '95) 531-564.

After an introduction to the question of Jesus' consciousness, the article provides bibliographical information and summaries for approximately two-hundred books and articles on the topic (chiefly in Spanish and French, and in the context of Catholic theology).—D.J.H.

1428. B. A. PEARSON, "The Gospel According to the Jesus Seminar," *Religion* 25 (4, '95) 317-338.

After situating the work of the Jesus Seminar in the context of the on-going scholarly quest of the historical Jesus, the article reviews and critiques the Seminar's methodology and historical premises. Then it provides examples of mistranslation in the "Scholars Version," and highlights problems of interpretation with respect to the 18% of the sayings tradition assigned by the Jesus Seminar to the historical Jesus. It concludes that the ideology driving the Jesus Seminar is one of "secularization." In robbing Jesus of his Jewishness, the Jesus Seminar has finally robbed him of his religion.—C.R.M.

1429. M. Reiser, "Der 'grüne' Christus. Natur im Leben und Lehren Jesu," *ErbAuf* 72 (1, '96) 9-22.

The article first considers nature as providing the setting and content for many of Jesus' teachings (especially his parables). Then it discusses the role of nature (e.g. mountains and water) in Jesus' life and activity (including his symbolic actions). Finally it reflects on the symbolic significance of the "wood" of Jesus' cross.—D.J.H.

1430. J. K. Riches, "Jesus' Location in Christianity and Judaism," *Explorations* [Philadelphia] 10 (1, '96) 5.

Those who explore Jesus' location in Judaism and Christianity must reckon with the fact that faithfulness to a religious tradition embraces both the conservation of inherited forms and the possibility of linguistic and conceptual innovation.—D.J.H.

1431. J. G. Sobosan, "Appraising Jesus," *Emmanuel* 102 (1, '96) 21-27.

The approach of the new millennium offers an opportunity to consider Jesus with a freshness of vision and faith. Topics that need reexamination include Jesus' Servant Messiahship, his miracles, resurrection, and relation to the universe. What is required is a new *mythos*—one that is consistent, relevant, and illuminating.—D.J.H.

1432. F. Thielman, "Jesus B.C. Three new books look at Jesus through the Old Testament," *ChristToday* 40 (3, '96) 58, 60-61.

Descriptions and evaluations of D. E. Holwerda, *Jesus and Israel: One Covenant or Two?;* C. J. H. Wright, *Knowing Jesus Through the Old Testament;* and W. C. Kaiser, *The Messiah in the Old Testament.* The three books come from senior evangelical scholars and illuminate Jesus' person and identity.—D.J.H.

1433. G. Uríbari, "Die Ehelosigkeit Jesu und die Berufung zum Ordensleben," *GeistLeb* 69 (1, '96) 52-55.

In his social context Jesus' celibacy was highly unusual and even provocative. For him it was a sign of the presence of God's kingdom as the greatest and most important reality. His distinctive approach to celibacy has important implications for religious life today.—D.J.H.

1434. A. van Aarde, "Die historiese Jesus, die Jesus-beweging en die vorming van die kerk (The historical Jesus, the Jesus movement and the birth of the church)," *HervTeolStud* 51 (3, '95) 623-644.

Although the church began its existence within the boundaries of formative Judaism, its development from faction to sect to church marks its eventual formation in its own right distinct from the synagogue. While the historical Jesus should not be seen as the founder of the church, the program of the historical Jesus cannot be neglected when one reflects on the nature of the church in the NT or on the vocation of the church through history to the present day.—C.R.M.

1435. D. VAN BIEMA, "The Gospel Truth?" *Time* [New York] April 8 ('96) 52-59.

The article describes the goals, procedures, and results of the Jesus Seminar, as well as the criticisms of it by L. T. Johnson, N. T. Wright, and C. T. Blomberg. [The same issue (p. 60) contains J. Elson's report on C. P. Thiede's proposal to date the Magdalen Papyrus of Matthew's Gospel to ca. A.D. 70.]—D.J.H.

Jesus, § 40-1829.

Passion and Death

1436. J. D. CROSSAN, "Who Killed Jesus? Crossan Responds to Brown," *Explorations* [Philadelphia] 10 (1, '96) 1-3.

In *The Death of the Messiah* (1994), R. E. Brown has not given sufficient attention to the role of biblical prophecy in creating history and to the role of apologetics and polemics in continuing and expanding that creation. The Gospels' passion fiction about Jewish responsibility and Roman innocence regarding Jesus' death has become the longest lie and has moved anti-Judaism from theological debate to lethal possibility. [Excerpted from Crossan's *Who Killed Jesus?* (1995).]—D.J.H.

1437. R. HENRICH, "Rationalistische Christentumskritik in essenischem Gewand. Der Streit um die 'Enthüllungen über die wirkliche Todesart Jesu,'" *ZeitKirchGesch* 106 (3, '95) 345-362.

What purported to be an Essene account of Jesus' death was published in 1849 under the title *Wichtige, historische Enthüllungen über die wirkliche Todesart Jesu.* The article discusses the historical context, the content ("rationalist critique of Christianity in Essene garb"), some critical responses to it, the author (P. F. H. Klencke), and the subsequent forms of its publication.—D.J.H.

1438. K. R. OVERBERG, "A Biblical Reflection on Golgotha," *BibToday* 34 (2, '96) 95-102.

With reference to the pertinent NT texts and to features of the Church of the Holy Sepulchre in Jerusalem, the article reflects on the events associated with Jesus' death and resurrection, and considers the different interpretations given by D. Senior and J. D. Crossan.—D.J.H.

1439. L. H. SILBERMAN, "Once Again: The Use of Rabbinic Material," *NTStud* 42 (1, '96) 153-155.

The baraita in *b. Sanhedrin* 43a-b, far from indicating (as R. E. Brown suggests) that ancient Jews thought that their ancestors were involved in and even responsible for Jesus' death, is no more than a confused recollection, with no general circulation, of a distant event that may well have been based on a late confrontation between some teacher and a Johannine Christian.—D.J.H.

1440. D. L. WHEELER, "The Cross and the Blood: Dead or Living Images?" *Dialog* 35 (1, '96) 7-13.

The article seeks to recover some positive meaning from the Hebrew sacrificial cultus that was the original environment for Christian cross and blood imagery, and to extend it by analogy to our situation. If the gratitude expressed by sacrifice is to a God who creates and sustains us, and if the costliness expressed by sacrifice is both ours and God's, and if expiation is about relationship and not simply about legal or ritual transgressions, then our invoking of the cross and blood of Christ will be an invoking of God's feelings about us. The sacrificial context must be enfolded into the Hebrew-Christian paradigm of a passionate God.—D.J.H.

The Resurrection

1441. S. C. Mimouni, "Controverse ancienne et récente autour d'une apparition du Christ ressuscité à la Vierge Marie," *Marianum* 57 (1, '95) 239-268.

The question whether the risen Jesus appeared to Mary his mother has been frequently tied to the identity of the "other Mary" in Mt 28:1-10. The article presents a dossier of ancient witnesses in favor of such an apparition in the Greek tradition (John Chrysostom, ps.-Victor of Antioch, Severus of Antioch, John of Thessalonica, etc.) and in the Egyptian tradition (Coptic, Arabic, and Ethiopic sources). This interpretation probably arose in the exegetical circles of the Antioch school in connection with the christological controversies occasioned by the question of the incarnation of Jesus.—D.J.H.

1442. J. Neuner, "I Believe in the Resurrection of the Body and Life Everlasting," *Vidyajyoti* 59 (11, '95) 762-765.

With regard to life after death Jesus' concern was not doctrinal precision but rather the renewal of the basic biblical vision that God is life, the source of all life, and human life has meaning and fulfillment only in God.—D.J.H.

1443. A. Pierce, "Witnessing the Resurrection," *Search* 18 (2, '95) 134-140.

The early Christian experience of the risen Lord involved a conversion and regrouping on the part of Jesus' followers. According to the Gospel resurrection narratives, the earliest Christian witnesses to the resurrection encountered their risen Lord not as a positivistic "fact" but in the tensions between their experience and their systems of belief, and that it was by means of a creative act of reinterpretation that they witnessed to the resurrection.—D.J.H.

1444. K. L. Woodward, "Rethinking the Resurrection," *Newsweek* [New York] April 8 ('96) 60-70.

After describing some recent challenges to traditional beliefs in Jesus' resurrection (by G. Lüdemann, J. D. Crossan, and B. Thiering), the article discusses the problems that the NT accounts about the empty tomb and the appearances raise for historians, the nature of Jesus' resurrected body, and the OT roots of resurrection faith.—D.J.H.

Synoptics

1445. D. L. Dungan, "'*Eppur si muove'*: Circumnavigating the Mythical Recensions of *Q*," *Soundings* 78 (3-4, '95) 541-570.

Using the interview format, the article defends the superiority of the Griesbach hypothesis over the Two Source theory in explaining the relations among the Synoptic Gospels. It examines the arguments for and against the two theories, considers the intellectual context of the debate, and reflects on its implications for NT scholarship and church life.—D.J.H.

1446. F. NEIRYNCK, "Q: From Source to Gospel," *EphTheolLov* 71 (4, '95) 421-430.

In recent years some scholars have begun to refer to Q as the "Sayings Gospel Q." The advantage of the earlier designation "(Synoptic) Sayings Source Q" is that it reminds us of the fact that we have no direct access to the text of Q. It remains a hypothetical source text that we are able to reconstruct from Mt and Lk.—D.J.H..

1447. A. POPPI, "La questione sinottica oggi e la neutralità delle sinossi," *RivistBib* 44 (1, '96) 75-112.

The article first discusses the state of the Synoptic problem today according to the following outline: dissent with regard to the Two Source theory, traditional hypotheses (the precritical period, dependence of the Gospels on oral tradition, the Two Gospel hypothesis, various documentary hypotheses), and unresolved problems (duality in Mk, the minor agreements between Mt and Lk against Mk, doublets, order, the source Q). Then it takes up the question about neutrality in constructing Gospel synopses and explains the concept of a "quadriform" synopsis.—D.J.H.

Synoptics, §§ 40-1476, 1501, 1876, 1899.

Matthew

1448. J. C. ANDERSON, "Life on the Mississippi: New Currents in Matthaean Scholarship 1983–1993," *CurrResBibStud* 3 ('95) 169-218.

The article reviews three major new currents in Matthean scholarship since 1983: social scientific criticism (social description, sociology of knowledge, and sectarianism; cultural anthropology and sociology), literary criticism (narrative, reader-response, postmodern/poststructuralist), and women and gender/feminist criticism. The status of the reconstruction of the meaning of Matthew's Gospel in its original historical context is one of the biggest differences at issue between scholars.—D.J.H.

1449. E. CUVILLIER, "Chronique matthéenne (II). '...mais ce n'est pas encore la fin' (Mt 24/6*b*)," *ÉtudThéolRel* 71 (1, '96) 81-94.

This installment [see § 38-740] in a survey of recent Matthean research deals with commentaries (by R. H. Gundry, U. Luck, M. Davies, and D. R. A. Hare), monographs (by S. Byrskog, D. C. Allison, M. Knowles, S. C. Barton, W. Carter, R. E. Menninger, and D. Marguerat), and a dictionary article (by M. Dumais).—D.J.H.

1450. T. FORNBERG, "The Figure of Peter in Matthew and in 2 Peter," *IndTheolStud* 32 (3, '95) 237-249.

In the pre-Matthean tradition behind Mt 16:17-19 Peter is described in high priestly categories, and thus the church continues the cultic community in the Jerusalem Temple. The Gospel redactor, however, described Peter in rabbinic categories, and thus presented the church as a learned scribal community. Writing two decades later in a Gentile-Christian environment, the author of 2 Peter portrayed Peter as the guarantee that the developing catholic faith was truly apostolic in contradistinction to all kinds of heresies.—D.J.H.

1451. H. Frankemölle, "Johannes der Täufer und Jesus im Matthäusevangelium: Jesus als Nachfolger des Täufers," *NTStud* 42 (2, '96) 196-218.

After surveying various assessments of the relationship between John the Baptist and Jesus in church life and in Matthean scholarship, the article proposes a reader-oriented approach to the pertinent Matthean passages, and discusses the information gained from such a reading: John's preaching of the kingdom (see 3:2), the fulfillment of Isaiah's prophecy (3:3), an Elijah figure (3:4), and so forth. This approach reveals a surprisingly positive (neither de-Christianized nor theologically degraded) portrayal of John the Baptist in Matthew's Gospel.—D.J.H.

1452. G. Grindal, "New Sight, New Life: Lenten Gospels," *WordWorld* 16 (1, '96) 91-96.

In an effort at recapturing the "surprise" aspect of familiar Lenten Gospel texts, the article offers exegetical and homiletical comments on Mt 4:1-11; Jn 4:5-42; 9:1-41; Mt 20:17-28; and Jn 11:1-53.—D.J.H.

1453. I. Larsen, "The Importance of Context for Exegesis," *NotesTrans* 9 (4, '95) 51-59.

On the basis of a survey of parable introductions in Matthew's Gospel, the article first suggests that an introduction such as "the kingdom of heaven is like this story" or "...is like what happens when..." be used. Then it discusses exegetical problems in Mt 11:2-19, with particular attention to the importance of context in interpreting vv. 12 (the violent treatment of John the Baptist) and 16-17 ("this generation" as those who refuse to listen).—D.J.H.

1454. R. T. Martin, "Ideology, Deviance, and Authority in the Gospel of Matthew: The Political Functioning of Performative Writing," *LitTheol* 10 (1, '96) 20-32.

Writing of Matthew's kind functions politically to fashion an identity for its originating community, while it also, as R. Barthes says, blazons forth an ideology in its closing the gap between describing and judging. Thus in the attempt to legitimate his community as the true covenant people—and not a deviant sect—Matthew constructed what looks like a debate in his narratives of Jewish hostility toward Christians. However, no historical evidence exists to suggest that formative Judaism actively persecuted Christians. Instead the debate seems to be all on Matthew's side—by characterizing "Jews" as flat "linguistic constructs," by converting potentially transformative impulses into separatist ones, by positing Jesus' morality in bipolar and exclusivist terms, and by engaging in a closed practice of scriptural hermeneutics on a "fulfillment" model. An ethical reading of this Gospel today must listen to the gaps in the writing to "hear" the silences outside Matthew's invective and to stem complicity in an anti-Jewish Christianity.—D.J.H.

1455. M. A. Powell, "The Mission of Jesus and the Mission of the Church in the Gospel of Matthew," *Trinity Seminary Review* [Columbus, OH] 16 (2, '94) 77-89.

According to Matthew, the mission of the church ("to bear fruit," see 13:23; 21:43) is a continuation of what God has begun to accomplish in the mission of Jesus on earth ("to save his people from their sins," see 1:21). These missions both have an eschatological character, an ethical dimension, and a communal focus.—D.J.H.

1456. J. FAUQUEX, "Matthieu 1: une généalogie à surprises," *Hokhma* 61 ('96) 15-26.

After offering general principles for reading the genealogy in Mt 1:1-17, the article comments on the surprises constituted by the inclusion of the women (Tamar, Rahab, Ruth, Bathsheba) and how their presence prepares for the inclusion of Mary (1:17) and the surprising account of Jesus' conception (1:18-25).—D.J.H.

Mt, §§ 40-1363–1364, 1366.

Mt 3:1-12, § 40-1476.

Mt 4:1-11, § 40-1501.

Mt 4:12, § 40-1477.

1457r. [Mt 5–7] H. D. BETZ, *The Sermon on the Mount* [*NTA* 40, pp. 333-334].

G. E. PAUL, "Jesus' ethic of perfection," *ChristCent* 113 (8, '96) 270-274.—This encyclopedic commentary is eminently useful for both quick reference and for in-depth study. Its appearance is as important an occasion for ethics and theology as it is for biblical studies. The article examines Betz's handling of four crucial passages and considers his treatments in light of the four influential, traditional interpretations of the Sermon on the Mount throughout the history of Christian theology and ethics.—C.R.M.

1458. D. GARLINGTON, "Oath-Taking in the Community of the New Age (Matthew 5:33-37)," *TrinJourn* 16 (2, '95) 139-170.

Jesus as Israel's long-expected Messiah introduced a significant modification into the oath-taking practice of his adherents. On the one hand, Jesus' ban on "swearing" in Mt 5:33-37 was a vehicle for articulating a noticeable difference between the community of the old age and his community. On the other hand, there is an observable continuity between the two communities in that the Lord of the new covenant places the same demand for integrity on his followers as Yahweh did on Israel. Thus Mt 5:33-37 assumes a decided salvation-historical pertinence for Jesus' disciples by introducing a significant modification into a longstanding custom and yet preserving the essence of the biblical command (see Exod 20:7/Deut 5:11).—D.J.H.

1459. [Mt 6:9-13] W. CARTER, "Recalling the Lord's Prayer: The Authorial Audience and Matthew's Prayer as Familiar Liturgical Experience," *CathBibQuart* 57 (3, '95) 514-530.

With the help of T. Driver's model of the social impact of ritual, the article identifies three likely aspects of the experience of the Lord's Prayer (Mt 6:9-13) that members of the authorial community recall as they encounter the prayer in Matthew's narrative. Through participation in the prayer as part of their community's worship, they have received its "gifts," its perlocution of order, community, and transformation. In hearing the familiar prayer in Mt 6:9-13 members of the authorial audience recall these gifts from their previous liturgical experiences, so that they become part of the "meaning" of the prayer for the authorial audience.—D.J.H.

1460. [Mt 6:11] C. DI SANTE, "'Dacci oggi il nostro pane quotidiano'. La storia del pane," *RassTeol* 34 (3, '93) 322-330.

After noting the exegetical problem posed by the term ἐπιούσιος in the bread petition (Mt 6:11/Lk 11:3), the article reflects on the theme of "bread" with reference to human beings, God, and Jesus Christ.—D.J.H.

1461. [Mt 6:33] J. PARROTT, "Seek Ye First...," *ModBelieving* 37 (1, '96) 30-36.

Taking Mt 6:33 as a starting point, the article considers Jesus' way in the light of interpersonal relationships and group work practice with the result that Christian life appears more a quality of life (how one does it) than a course of action (what one is to do). It is a way of working from first principles, a way of relating, using authority, working within given boundaries, tempering compassion with dispassion, and creating conditions for growth. This is the route through which a creative Spirit may be manifest.—D.J.H.

1462. [Mt 7:24-27] G. FRANZ, "The Parable of the Two Builders," *Archaeology in the Biblical World* [Shafter, CA] 3 (1, '95) 6-11.

The archaeology and geography of Bethsaida in Galilee provide the background for Jesus' parables of the two builders in Mt 7:24-27 and Lk 6:47-49. The important point is how the houses are built—with or without a foundation down to bedrock. Thinking only of the present, the foolish builder imagines that the hard alluvial sand of the summer will remain in that state throughout the winter months whereas the wise builder digs a deep foundation.—D.J.H.

Mt 11:2-19, § 40-1453.

1463. [Mt 12:1-14] R. K. MCIVER, "The Sabbath in the Gospel of Matthew: A Paradigm for Understanding the Law in Matthew?" *AndUnivSemStud* 33 (2, '95) 231-243.

Given the relatively secure datum that Mt was written within a Sabbath observant community, the article explores the implications of Sabbath keeping for the vexed question of the Law in Mt. After reviewing the range of evidence, it focuses on the Sabbath incidents in Mt 12:1-14 and draws out their implications. Jesus argues on the basis of continued validity for the Law but emphasizes the hierarchy of obligations found within the Law: Human need takes precedence (12:3-4, 11-12), as does the holy (12:4), and mercy is more important than sacrifice (12:7). Thus there are some principles that are to be upheld even though this results in new ways of observing the Sabbath.—C.R.M.

Mt 12:28, § 40-1503.

Mt 12:30, § 40-1482.

1464. F. GENUYT, "Matthieu 17, 10-27," *SémiotBib* 80 ('95) 51-58.

This installment [see § 40-831] provides semiotic analyses of the four episodes in Mt 17:10-27: the return of Elijah (17:10-13), the healing of the "lunatic" boy (17:14-20), the second passion prediction (17:22-23), and the payment of the didrachmas (17:24-27).—D.J.H.

1465. [Mt 19:1-12] D. MARAFIOTI, "Verginità e matrimonio in Mt 19 e 1Cor 7," *RassTeol* 35 (6, '94) 663-686.

Marriage and virginity for the kingdom of heaven are treated in Mt 19:1-12 and 1 Corinthians 7. After general remarks on marriage in the NT, the article focuses on Mt 19:1-12 with regard to its teachings on the indissolubility of marriage and on virginity as "eunuchism." Then with reference to 1 Corinthians 7, it deals with marriage in the order of creation, virginity in the order of Christ's resurrection, and the primacy of virginity. It concludes with reflections on the complementarity of the charisms.—D.J.H.

Mt 19:13-15, § 40-1483.

1466. U. Busse, "In Souveränität – anders. Verarbeitete Gotteserfahrung in Mt 20,1-16," *BibZeit* 40 (1, '96) 61-72.

The parable of the workers in the vineyard (Mt 20:1-16) should be read in the context of the apocalyptic worldview that Jesus absorbed from John the Baptist and the harsh socio-economic conditions of agricultural activity in Palestine and the Greco-Roman world. It affirms that God in a paradoxical way can break through the negative conditions of life and overcome the "evil eye" of jealousy (see 20:15; Deut 15:7-11; Lk 15:3-7, 31-32).—D.J.H.

Mt 21:33-45, § 40-1764.

Mt 22:15-22, § 40-1485.

1467. T. L. Donaldson, "The Law That Hangs (Matthew 22:40): Rabbinic Formulation and Matthean Social World," *CathBibQuart* 57 (4, '95) 689-709.

In describing the double commandment of love as something upon which all the Law and the Prophets "hangs" (κρέμαται), Matthew in 22:40 was employing a current rabbinic formulation. However, Matthew's Christian conviction was that Jesus had inaugurated the reign of God, anticipated by the Law and the Prophets, in which his authoritative reinterpretation of the Torah (centered on the double command of love) is the standard for both Jew and Gentile. This tension can be understood with respect to failed expectations (cognitive dissonance) concerning the people of God and its leaders. By emphasizing the links that bound Jesus and his followers with the Torah community of the past, and by attempting to sever the Pharisees and their followers from the line of tradition in the present, Matthew strove to construct for his community a habitable world, one that would hang not by a hair but by the sturdier cords of God's promise and fulfillment.—D.J.H.

1468. [Mt 23:9] G. W. Deddo, "Jesus' Paradigm for Relating Human Experience and Language about God," *EvangQuart* 68 (1, '96) 15-33.

Jesus' radical teaching in Mt 23:9 ("call no one your father on earth, for you have one Father—the one in heaven") directs us to change our language about human relations in the light of our language about God. Jesus relativizes the language about persons in terms of language about God, not vice versa.—D.J.H.

1469. K. Weber, "Is There a Qumran Parallel to *Matthew* 24, 51 // *Luke* 12, 46?" *RevQum* 16 (4, '95) 657-663.

O. Betz's interpretation of Mt 24:51/Lk 12:46 as a reference to excommunication on the basis of Qumran literature [§ 9-925] must be rejected. 1QS ii 16-17 should be understood as connoting eschatological destruction rather than excommunication from the Qumran community.—D.J.H.

1470. B. GERHARDSSON, "Mashalen om de tio bröllopstärnorna (Matt 25:1-13)" [The Mashal on the Ten Wedding-Maidens (Matt 25:1-13)], *SvenskExegÅrs* 60 ('95) 83-94.

One of five parables that conclude Jesus' eschatological teaching in Mt 24–25, the parable of the ten maidens (Mt 25:1-13) is a carefully constructed text minutely worked out even to the numbering of letters in the units, forming a chiasmus with 25:7 as the center: 47 + 40 + 45 + 27 + 27 + 32 + 45 + 40 + 47 = 350 + 20 in the concluding admonition (v. 13) = 370 (using the *Greek New Testament* [1967], which prefers οὐκ to οὐ μή in v. 9). The ten maidens probably represent a group with a special function in the community: Christian sages, scribes, and prophets. The basic point, which is applicable to all in the community, is that one must always be ready, for when the Son of Man (= bridegroom) does come it will be too late to get ready. The *māšāl* is stamped throughout with a Matthean character, but Matthew has not created something entirely new. He has reused traditional material, perhaps even a *māšāl* that goes back to Jesus himself.—B.A.P.

Mt 28:1-10, § 40-1441.

1471. [Mt 28:19-20] A. B. LUTER, "Women Disciples and the Great Commission," *Trin Journ* 16 (2, '95) 171-185.

After suggesting several ways in which women disciples can be recognized in the NT beyond the obvious discipleship terminology, the article presents structural analyses of the context of each of the "great commission" passages in the Gospels and Acts (Mt 28:19-20; Lk 24:46-49; Jn 20:21-23; Acts 1:8; Mk 16:15[?]), showing the consistent, courageous women disciples who are highlighted in these texts. Women such as Mary the mother of Jesus, Mary Magdalene, Salome, and a number of other unnamed women at the cross (Mk 15:41; Lk 23:49, 55), as well as others like Joanna and Susanna (Lk 8:1-3) should be considered as much full-fledged disciples as the Eleven.—C.R.M.

Mark

1472. R. RIVA, "Il Vangelo di Marco: un annuncio di salvezza nel mondo pagano," *Studia Missionalia* [Rome] 42 ('93) 17-40.

In a world where there were many and varied religious expressions of salvation, Mark's Gospel presented itself as the "good news" of salvation. After discussing the term εὐαγγέλιον in Mark's Gospel, the article considers the "gospel" in Mk, in the Christian community, and in the pagan world; the "gospel" of Jesus Christ; the gospel-Jesus as the salvation of all the nations; and the salvific gospel of Jesus Christ crucified.—D.J.H.

1473. E. VAN ECK, "Maaltye as seremonies in die Markusevangelie: 'n Sleutel om J H J A Greyvenstein en A S Geyser se denke oor die Nederduitsch Hervormde Kerk van Afrika as volkskerk te evalueer (Meals as ceremonies in Mark's gospel: A key to evaluate the understanding of the Nederduitsch Hervormde Kerk van Afrika as 'peoples church' by J H J A Greyvenstein and A S Geyser)," *HervTeolStud* 51 (4, '95) 1114-1126.

Investigation of meals as ceremonies in the 1st-century Mediterranean world and of Jesus' meals in Mark's Gospel indicates that Mark proclaimed—as Greyvenstein and Geyser advocated—the presence and availability of God as aspects that should ecclesiologically be open to all. Attention is given to the pertinence of this conclusion for Reformed church life in South Africa today.—D.J.H.

1474. E. K. Wefald, "The Separate Gentile Mission in Mark: A Narrative Explanation of Markan Geography, the Two Feeding Accounts and Exorcisms," *JournStudNT* 60 ('95) 3-26.

The narration of a Gentile mission (see Mk 4:35–5:21; 6:45-53; 7:24–8:10; 8:13–9:30), separate and different (though parallel) in character from the Jewish mission, clearly influences the intended reader's understanding of the boat trips, feeding accounts, healing stories, and much more of Mark's Gospel. The separate Gentile mission is necessary for Jesus, since although neither Jews nor non-Jews knew who Jesus was at the start, the Jewish people already worshipped Yahweh, while the Gentile people did not know Yahweh and were still engaged in worshipping heathen demons and idols.—D.J.H.

1475. H. Welzen, "An Initiation into Mystical Life. The Gospel According to Mark," *Studies in Spirituality* [Kampen] 5 ('95) 86-103.

Mark's Gospel is an initiation into a mystical way of life oriented to Jesus. In it Jesus' identity has a mystical structure: the transforming relationship with the transcendent who has revealed himself to Jesus, the radical relinquishment of self-interest, and the paradoxicality of God's presence and absence at the end of Jesus' life. The structure of discipleship according to Mark is isomorphic with that of Jesus' identity.—D.J.H.

Mk, § 40-1888.

1476. A. Fuchs, "Exegese im elfenbeinernen Turm. Das quellenkritische Problem von Mk 1,2-8 par Mt 3,1-12 par Lk 3:1-17 in der Sicht der Zweiquellentheorie und von Deuteromarkus," *StudNTUmwelt* 20 ('95) 23-149.

To illustrate the problems involved in the Two Source theory of Synoptic Gospel relations and to establish the need for the Deutero-Mark hypothesis, the article examines how the pericope about John the Baptist's appearance and preaching (Mk 1:2-8; Mt 3:1-12; Lk 3:1-17) has been treated by various scholars: A. D. Jacobson, H. Schürmann, T. Schramm, M. F. Cain, P. Hoffmann, S. Schulz, R. Pesch, G. Schneider, N. Walter, R. Laufen, J. A. Fitzmyer, H. Fleddermann, U. Luz, J. Gnilka, M. Sato, S. von Dobbeler, J. Ernst, F. Bovon, M. Reiser, J. Schüling, R. P. Menzies, D. R. Catchpole, J. Lambrecht, C. M. Tuckett, M. Tilly, G. Häfner, F. Neirynck, and R. Uro.—D.J.H.

1477. [Mk 1:14] J. Murphy-O'Connor, "Why Jesus Went Back to Galilee," *BibRev* 12 (1, '96) 20-29, 42-43.

Jesus went back to Galilee (see Mk 1:14; Mt 4:12) to replace John the Baptist and to continue his ministry after John had been arrested by Herod Antipas [see § 35-106]. Once in Galilee Jesus was identified as John the Baptist (see Mk 6:14 parr.). While in Galilee Jesus underwent a second conversion. His message was no longer "Repent," but rather "Follow me!"—D.J.H.

1478. U. MELL, "'Neuer Wein (gehört) in neue Schläuche' (Mk 2,22c). Zur Überlieferung und Theologie von Mk 2,18-22," *TheolZeit* 52 (1, '96) 1-31.

This tradition-historical analysis of the pericope about fasting in Mk 2:18-22 traces its growth through five stages: Jesus' saying about the power of God's reign (2:19a), sayings about fasting from Jesus' disciples in conversation with John the Baptist's disciples (2:18b-19a), a post-Easter christological justification of fasting from a Jewish-Christian community (2:18b-20), a pre-Markan collection about justified sinners (2:14-22b), and the Markan narrative about the Christian way independent of Judaism (2:1–3:6). This development shows that Christian faith is essentially a contextual theology of grace and that therein lies its newness.—D.J.H.

1479. B. MAYER, "Beobachtungen zur Zeitangabe ἐν ἐκείνῃ τῇ ἡμέρᾳ in Mk 2,20," *StudNTUmwelt* 20 ('95) 5-21.

The tension between the plural ἡμέραι and the singular ἐν ἐκείνῃ τῇ ἡμέρᾳ in Mk 2:20 cannot be resolved by assuming that the latter expression refers to a specific day of fasting. This conclusion is based on the structure of Mk 2:19-20, the content of 2:20a, the earliest witness to Christian fast days (*Didache* 8:1), and various OT texts (Num 32:10; Deut 31:17-18; Mic 2:4; Judg 18:1; 1 Sam 8:18).—D.J.H.

1480. [Mk 2:23-28] R. DILLMANN, "Die Bedeutung der semantischen Analyse für die Textpragmatik," *BibNotiz* 79 ('95) 5-9.

With reference to Mk 2:23-28, the article shows how careful semantic analysis of a NT text opens up its actualization and leads immediately into pragmatics.—D.J.H.

Mk 6:45–8:26, § 40-1494.

Mk 6:52-53, §§ 40-1359, 1363, 1365–1366.

1481. J.-F. BAUDOZ, "Mc 7, 31-37 et Mc 8, 22-26. Géographie et théologie," *RevBib* 102 (4, '95) 560-569.

Aside from their introductory localization (Mk 7:31; 8:22a), the parallelism between the accounts of the healings of the deaf and stuttering man in 7:32-37 and the blind man in 8:22b-26 is incontestable. The study argues that in the pre-Markan tradition the miracle accounts were set in Bethsaida, narrated in the reverse order, and concluded by the citation of Isa 35:5-6. Mark reorganized the accounts to bolster the Gospel's universalistic message with a second miracle in favor of a Gentile after the story of the Syrophoenician woman (7:24-30), and to indicate symbolically before Peter's confession (8:29) and in the context of the incomprehension of the disciples (8:14-21) that Jesus is the one who opens the eyes of the blind.—C.R.M.

Mk 8:22-26, § 40-1481.

1482. A. de la Fuente Adánez, "A favor o en contra de Jesús. El logion de Mc 9,40 y sus paralelos," *EstBíb* 53 (4, '95) 449-459.

The sayings about being for or against Jesus (Mk 9:40/Lk 9:50; Mt 12:30/Lk 11:23; P. Oxy. 1224) are not contradictory and may be attributed to Jesus himself. They pose challenges to members of the Christian community and counsel tolerance toward outsiders.—D.J.H.

1483. F. Beisser, "Markus 10, 13-16 (parr) – doch ein Text für die Kindertaufe," *KerDog* 41 (4, '95) 244-251.

In Mk the pericope of Jesus blessing the children (Mk 10:13-16 parr.) occurs as part of a series of texts (9:14–10:31) that not only report on the activities of Jesus during his time but allow the Lord to rule on questions and problems that have arisen in the life of the community. There are good reasons to suppose that Mk 10:13-16 reflects early controversy over the admission of children to baptism. The terminology in the passage is often used in connection with baptism, and the positions for and against the approach of the children to Jesus are most easily understood if they are referring to baptism.—C.R.M.

1484. W. D. McHardy, "Mark 10:19: A Reference to the Old Testament?" *ExpTimes* 107 (5, '96) 143.

The phrase μὴ ἀποστερήσῃς once stood in the margin of Mk 10:19 as a catchword to indicate the OT passage from which the Gospel was quoting (Exod 20:12-16; ἀποστερέω occurs at Exod 21:10). From the margin the verb was incorporated into the text and assimilated to the form of the commandments. A similar explanation accounts for πυγμῇ at Mk 7:3 [see § 20-800].—C.R.M.

Mk 12:1-12, § 40-1764.

1485. J. S. Ukpong, "Tribute to Caesar, Mark 12:13-17 (Matt 22:15-22; Luke 20:20-26)," *Biblebhashyam* 21 (3, '95) 147-166.

Jesus' statement on the tribute question in Mk 12:13-17 (see Mt 22:15-22; Lk 20:20-26) was not a direct answer to the question nor a practical directive but rather a statement of principle indicating that the question had to be answered in the light of Caesar's claim vis-à-vis God's claim over the Jewish people. It was for the interlocutors to draw the conclusion that payment of the tribute was not lawful.—D.J.H.

1486. [Mk 12:28-34] H. Folkers, "Wahrheit in Person. Gottesliebe und Nächstenliebe sind unteilbar," *Evangelische Kommentare* [Stuttgart] 29 (1, '96) 27-29.

After considering the immediate context of Mk 12:28-34, the article reflects on three questions: What does "love" mean? Who is the neighbor? How is one to love oneself? The theological *novum* in Mk 12:28-34 was bringing together Deut 6:5 and Lev 19:18 and insisting that love of God and love of neighbor complement one another and cannot be separated.—D.J.H.

1487. E. K. Broadhead, "In Search of the Gospel: Research Trends in Mark 14–16," *Aus BibRev* 43 ('95) 20-49.

Three models for understanding Mk emerge from the history of research on the passion story of Mk 14–16: (1) monolithic, viewing Mk as a passion narrative; (2) dialectic, providing a synthesis between the power of Jesus' ministry and the scandal of his death; and (3) paradoxically coherent, seeing Mk as a complex union of many images. The article recommends moving beyond the quest for Mark's redactional intent to provide a renewed focus on the structure and strategy of the text. A synchronic approach to the narrative allows the presentation and performance of the text to come into view: its worldview, its characterization, its story, and its demands.—C.R.M.

1488. E. LaVerdiere, "The Passion-Resurrection According to Mark. Act II. Trial, Condemnation and Torture (14:53-15:20). Scene Two. At the Palace of Pilate (15:1-20)," *Emmanuel* 102 (2, '96) 72-86. [See § 40-863.]

After a short introduction (Mk 15:1), the account of Jesus' trial before Pilate unfolds in three sections: Jesus before Pilate (15:2-5), Pilate before the crowd (15:6-15), and the second mockery of Jesus (15:16-20).—D.J.H.

1489. E. LaVerdiere, "The Passion-Resurrection According to Mark. Act III. Crucifixion, Death and Resurrection (15:21-16:8). Scene Two. Crucifixion and Death at Golgotha (15:21-41). Part One. The Way of the Cross, the Crucifixion, and the Final Mockery (15:21-32)," *Emmanuel* 102 (3, '96) 136-147.

Mark's crucifixion scene begins with a brief way of the cross (15:21). Then comes the crucifixion itself, stated simply and starkly (15:22-27). The crucifixion ends with a final mockery of Jesus by people passing by, the chief priests and the scribes, and two revolutionaries who were crucified with him (15:29-32).—D.J.H.

Mk 16:15, § 40-1471.

Luke

1490. G. De Virgilio, "Εὐαγγελίζειν nel terzo vangelo," *CristStor* 16 (3, '95) 587-598.

That Luke privileged the theme of evangelization as a constituent part of his own theological scheme is evident from the course of the narrative in the Third Gospel (1:19–20:1) and the continuation of the work of Jesus in the church in Acts (Acts 5:42–17:18). The article delineates the lexical dimensions of εὐαγγελίζειν and synonyms in Lk, and highlights the Lukan use of εὐαγγελίζειν in the context of the Synoptic Gospels.—C.R.M.

1491. R. L. Kelley, "Meals With Jesus in Luke's Gospel," *HorBibTheol* 17 (2, '95) 123-131.

Jesus and his table fellowship, his inclusive meals with a variety of companions, are at the very core of Luke's story of salvation. Not only does Luke have more examples of Jesus dining than any other Gospel (only three of ten meal scenes in Lk have parallels in the other Gospels), but Luke also outdistances the other Evangelists in the number of parables set in the context of table fellowship.—C.R.M.

1492. P. Liu, "Political Rivalry and Parables," [in Chinese] *Jian Dao* [Hong Kong] 5 ('96) 153-174.

In his conflicts with the Pharisees the Lukan Jesus uses parables to stimulate reflection, redefine reality, teach the people, and create disequilibrium in the opponents in the hope that a change of heart will take place among the audience. In this way the Lukan parables are not only rhetorical devices but also means of transformation.—D.J.H.

1493. D. MARGUERAT, "Giudei e cristiani in conflitto. Una rilettura di Luca-Atti," *RassTeol* 34 (6, '93) 615-641.

The Italian version of a study also published in French [§ 38-1399] and German [§ 39-847].—D.J.H.

1494. M. PETTEM, "Luke's Great Omission and His View of the Law," *NTStud* 42 (1, '96) 35-54.

Luke omitted Mk 6:45–8:26 from his Gospel because it contradicted his understanding of God's law. Luke assumed that Jews remained subject to the Jewish Law after becoming Christian believers. The abrogation of dietary purity in Mk 7:1-23 forced Luke to re-edit the offending Markan section, which included the sharing of bread with Jews and Gentiles and the linking of sharing of bread with the revelation of Jesus' identity, and to transpose its themes to Acts 10:1–11:18. In the latter passage the dietary barrier between Jews and Gentiles is broken down not by the abolition of Jewish dietary purity but by the declaration that all people are clean.—C.R.M.

1495. M. PRIOR, "Jesus and the Evangelization of the Poor," *ScriptBull* 26 (1, '96) 34-41.

The Lukan theme of rich and poor must leave any Christian community disturbed in the face of serious inequalities. A Lukan Christian ought not to possess more than is absolutely necessary for survival, as long as others are in need. The concept of evangelizing the poor involves both theory and practice. In addition to getting the rhetoric right, one is presumed to effect some action or program in favor of poor persons.—D.J.H.

Lk, §§ 40-1542, 1551, 1869.

1496. [Lk 1] B. KAHL, "Lukas gegen Lukas lesen. Feministisch-kritische Relectura zwischen Hermeneutik des Verdachts und des Einverständnisses," *BibKirch* 50 (4, '95) 222-229.

Luke's Gospel provokes both a hermeneutic of suspicion and of agreement. Analysis of Lk 1 reveals a striking polarization of characters and theological and socio-political assumptions. A patriarchal opening is followed by the time of mothers and children that reaches its goal in a reintegration of the fathers. What is extraordinary is that Luke has furnished, alongside his compromise with the "above" of Roman patriarchy, directions for a counter-reading from the perspective of a sisterly-horizontal "below."—C.R.M.

1497. [Lk 1:28-29] E. LAVERDIERE, "The Annunciation to Mary. A Story of Faith. II. The Greeting," *Emmanuel* 102 (1, '96) 4-13. [See § 40-869.]

According to Lk 1:28-29, the angel Gabriel began by greeting Mary with "Hail," addressing her as "fully graced." The angelic greeting concludes with a solemn declaration, "the Lord is with you," a greeting steeped in OT and NT theology associated with a long history of divine covenants.—D.J.H.

1498. K. J. N. Owan, "The Magnificat and the Empowerment of the Poor. A Theological Reflection on Lk 1:46-55 in the Context of Contemporary Church Social Teaching on Justice and Peace," *Vidyajyoti* 59 (10, '95) 647-662.

The Magnificat (Lk 1:46-55) is an empowerment manifesto from God through the pen of Luke and the poetic mouth of Mary. It holds out the possibility that the poor of the Lord (including women) can be empowered to rise from grass to grace, from rags to riches.—D.J.H.

1499. [Lk 2:1-5] K. Rosen, "Jesu Geburtsdatum, der Census des Quirinius und eine jüdische Steuererklärung aus dem Jahr 127 nC.," *JahrbAntChrist* 38 ('95) 5-15.

After noting the various clues about the place and date of Jesus' birth in the Gospels, the article argues that the Greek tax declaration filed by Babatha in December A.D. 127 (no. 16) contains six illuminating parallels to Lk 2:1-5 and suggests a historical kernel for the link between the census of Quirinius and the birth of Jesus.—D.J.H.

1500. J. H. Barkhuizen, "'Destined for the downfall and rise of many in Israel': Luke 2:34b in patristic (and modern) exegesis," *HervTeolStud* 51 (4, '95) 891-899.

A close reading of patristic (and modern) exegesis of "the downfall and rise of many in Israel" in Lk 2:34b points toward two main schools of thought: (1) The expression consists of two separate lexical units and refers to two separate sets of people; or (2) it should be taken as a lexical unit and refers to the soteriological process in the life of one and the same person.—D.J.H.

Lk 3:1-17, § 40-1476.

1501. K. Paffenroth, "The Testing of the Sage: 1 Kings 10:1-13 and Q 4:1-13 (Lk 4:1-13)," *ExpTimes* 107 (5, '96) 142-143.

The stories of the temptation of Jesus in Q (Lk 4:1-13) and the testing of Solomon by the Queen of Sheba (1 Kgs 10:1-13; 2 Chr 9:1-12) are remarkably similar in terms of character, setting, plot, and resolution.—C.R.M.

1502. R. F. O'Toole, "Does Luke Also Portray Jesus As the Christ in Luke 4,16-30?" *Biblica* 76 (4, '95) 498-522.

This study employs composition criticism to present a reasoned and thorough defense of the interpretation that Luke views Jesus not only as a prophet and Servant of Yahweh in Lk 4:18-19(16-30) but also as Christ. After considering the bearing of non-NT literature on Luke's meaning in Lk 4:18-19 (especially the relation of Isa 61:1-2 to a messiah in 11QMelch and 4Q521), it examines Lk 4:16-30 itself (unity of 4:14-44, baptismal phraseology, ἔχρισεν in v. 18, other vocabulary), how Luke presents Jesus as "the Christ" elsewhere in Lk-Acts, and significant parallels to Lk 4:16-30 (Lk 2:25-35; 7:18-23). When Luke's readers arrive at Lk 4:18, they are already well aware that Jesus is the Christ.—C.R.M.

Lk 5:12-14, § 40-1375.

Lk 5:39, § 40-1504.

Lk 6:20-49, § 40-1457r.

Lk 6:47-49, § 40-1462.

Lk 8:13, § 40-1615.

Lk 8:45, § 40-1699.

Lk 9:50, § 40-1482.

Lk 11:3, § 40-1460.

1503. L. D. CHRUPCAŁA, "Il dito di Dio (Lc 11,20) nell'esegesi moderna e patristica," *StudBibFranLibAnn* 44 ('94) 83-110.

The early Church Fathers always interpreted "the finger of God" in Lk 11:20 with reference to the Holy Spirit (see Mt 12:28). They read Lk 11:20 in light not only of its Synoptic parallel (Mt 12:28) but also of the OT texts that refer to the "finger" (see Exod 8:15; 31:18; Deut 9:10; Ps 8:4). The full possession of the Holy Spirit (see Lk 3:22; 4:1, 14, 18) permits Jesus to exorcise the devils, to cure the sick, and to proclaim God's kingdom.—D.J.H.

Lk 11:23, § 40-1482.

1504. G. J. RILEY, "Influence of Thomas Christianity on Luke 12:14 and 5:39," *HarvTheol Rev* 88 (2, '95) 229-235.

Two sayings that passed through Thomas Christianity before being used by Luke show that the community of Thomas was in conversation with other Christian groups in the 1st century and became a source of influence on them and their literary products, the canonical Gospels. The term "divider" (Lk 12:13-14) makes little sense in the Lukan dispensation but is the very point of *Gospel of Thomas* 72. The saying in *Thomas* 47 praising old wine over the new is used at Lk 5:39 even though it contradicts 5:36-38 taken over from Mk.—C.R.M.

Lk 12:46, § 40-1469.

1505. R. LAMB, "Ein Licht ist angezündet. Lukas 15,8-10 aus feministisch-befreiungstheologischer Perspektive," *BibKirch* 50 (4, '95) 230-234.

After describing the present context for this exposition of Lk 15:8-10 (Latin American feminist-liberation biblical interpretation), the article treats the place of the text in Luke's Gospel, its life setting, the history of interpretation, and women's perspectives.—C.R.M.

1506. [Lk 16:1-8] W. BINDEMANN, "Ungerechte als Vorbilder? Gottesreich und Gottesrecht in den Gleichnissen vom 'ungerechten Verwalter' und 'ungerechten Richter,'" *Theol LitZeit* 120 (11, '95) 955-970.

The article first surveys the tradition-historical growth of the parables of the unjust steward (Lk 16:1-8, 9-13) and the unjust judge (18:1-6, 7-8), and underlines their similarities. Then after identifying both texts in their original forms as "crisis parables," it investigates their metaphorical significance: provocation through irony (18:1-8), and shrewd reduction of debts (16:1-6). The parables converge in the decisive point: Both the judge and the steward (the latter in a most unusual way) take a course of action that results in the fulfillment of the Torah. In this lies the challenge with which Jesus confronts the professional interpreters of the Law. Jesus' kingdom proclamation stands in opposition to Pharisaic and scribal Torah interpretation but not in opposition to the Law itself. This theme was changed in the post-Easter tradition of these parables.—C.R.M.

1507. J. D. M. DERRETT, "'On That Night': Luke 17:34," *EvangQuart* 68 (1, '96) 35-46.

The images in Lk 17:34-35 concern the sudden coming of the kingdom. "On that night" (17:34) ensures that we will refer to the exodus. At the redemption from Egypt almost all Israelites were led out of Egypt while their Egyptian comrades were left behind. Thus the critical moment on the path to the promised land coinciding with the coming of the Son of Man will find people of apparently like circumstances divided into the saved and the damned.—C.R.M.

Lk 18:1-6, § 40-1506.

Lk 18:15-17, § 40-1483.

Lk 20:9-18, § 40-1764.

Lk 20:20-26, § 40-1485.

1508. T. MALIPURATHU, "The Praxis of Poverty from the Lucan Perspective: The Example of the Poor Widow (Lk 21:1-4)," *Biblebhashyam* 21 (3, '95) 167-183.

The article first addresses the Lukan concept of poverty with attention to its dependence on Isaiah 61, Luke's portrayal of Jesus as one who consistently sides with the poor and lowly, and Luke's deferential treatment of those designated as poor. Then it considers the context, structure, and basic proposition of the example of the poor widow in Lk 21:1-4. Finally it reflects upon the true praxis of poverty.—C.R.M.

Lk 24:46-49, § 40-1471.

1509. A. W. ZWIEP, "The Text of the Ascension Narratives (Luke 24.50-3; Acts 1.1-2, 9-11)," *NTStud* 42 (2, '96) 219-244.

In view of recent forceful challenges to the authenticity of the so-called "longer (non-Western) text" of Luke 24:50-53 in conjunction with calls to treat individual Western readings more seriously, this investigation undertakes a critical reexamination of Lk 24:50-53 and Acts 1:1-2, 9-11 in light of external evidence, transcriptional probabilities, and Luke's style and theology. It concludes that a development from the B-text to the Western text yields a more convincing and consistent explanation of the evidence than the reverse. The Western reviser quite consistently removes any suggestion that Jesus ascended physically into heaven. The 2nd- and 3rd-century christological controversies provide a most plausible setting in which such a radical reinterpretation of the ascension narrative could take place.—C.R.M.

1510. R. F. COLLINS, "From John to the Beloved Disciple. An Essay on Johannine Characters," *Interpretation* 49 (4, '95) 359-369.

The Fourth Gospel is a story in which the literary identity of the chief protagonist, Jesus, is defined by his relationships with ever so many different characters. Because they dramatize discourse and events, major characters (John the Baptist, and three pairs of individuals: Nicodemus and the Samaritan woman, the invalid [see Jn 5:1-18] and the man born blind [Jn 9:1-41], and Peter and the beloved disciple) help the reader to understand who Jesus really is. Observing these characters enhances our appreciation of the Evangelist's narrative art and his estimation of Jesus.—C.R.M.

1511. R. A. CULPEPPER, "The Plot of John's Story of Jesus," *Interpretation* 49 (4, '95) 347-358.

John's Gospel is an ancient biography in dramatic form. Based on the pattern of Wisdom's descent and return, it tells the story of Jesus as the Word incarnate who fulfills the Father's commission for him to reveal the Father, take away the sin of the world, and empower the "children of God." The authorities put Jesus to death, but paradoxically Jesus' death is the hour in which he fulfills his mission. The story unfolds in a series of recognition scenes, until at the end the question is whether or not the reader has recognized in Jesus the eternal Word.—D.J.H.

1512. I. DE LA POTTERIE, "L'emploi du verbe 'demeurer' dans la mystique johannique," *NouvRevThéol* 117 (6, '95) 843-859.

The typically Johannine verb μένω ("abide") can provide access to Johannine mysticism. The use of the term is characterized by a progressive movement from the exterior to the interior. Even in its physical sense "abide" carries a symbolic and spiritual resonance. The expression "abide in" describes two levels of interiority: that of faith (abiding in the word and in love), and that of communion (abiding in the Son and in the Father). The latter is the level of Johannine mysticism.—D.J.H.

1513. J. P. HEIL, "Jesus as the Unique High Priest in the Gospel of John," *CathBibQuart* 57 (4, '95) 729-745.

The application of narrative criticism with attention to the responses of the implied reader to those passages that contain explicit references to the high priest in John (11:45-53; 18:1-27) and to the scene about Jesus' seamless tunic (19:23-24) indicates that the Johannine Jesus functions as a high priest. But this high priesthood is ironic and not recognized by the characters in the narrative but only by the reader. It is new and different as Jesus sacrifices himself rather than an animal; it is unique since Jesus is the one and only true high priest in contrast to a plurality of Jewish high priests.—C.R.M.

1514. P. LØNNING, "Universalitet og dualisme i Johannes-teologien. Forsøk på en systematisk-teologisk tilnaerming" [Universality and Dualism in Johannine Theology. An Attempt at a Systematic-Theological Approach], *TidsTeolKirk* 67 (1, '96) 21-33.

The article presents a systematic clarification of the paradoxical constellation of universality and confrontation in the theology of the Fourth Gospel, with reference to 1 John and Revelation. The universality in question is most clearly expressed in the λόγος ontology and in statements of the universal lordship of Christ (e.g. Jn 6:35; 8:12; 10:7; etc.) and its future fulfillment. This universality is revealed through a series of oppositions: light/darkness, life/death, truth/lie, and materialized in the tension filled concept of the κόσμος.—C.R.M.

1515. G. R. O'DAY, "Toward a Narrative-Critical Study of John," *Interpretation* 49 (4, '95) 341-346.

The work of R. E. Brown and J. L. Martyn on the Johannine community marked a paradigmatic shift away from the world behind the text and toward the world contemporaneous with the text. Literary studies of the Fourth Gospel have essentially bracketed out the social-historical questions upon which Brown and Martyn concentrated and have focused instead on the story-world created by the text. Because they are held together in the text itself, the social and narrative worlds, and the two methodologies appropriate to them must also be held together in our study of Jn.—C.R.M.

1516. P. TRUDINGER, "John's Gospel as Testimony to the Non-Deity of Jesus," *Faith and Freedom* [Oxford] 48 (2, '95) 106-110.

With attention to passages that on the surface appear to assert the equality of Jesus with God (Jn 1:1, 14; 8:58; 10:30; 14:9; 20:28), the article shows how as a whole John's Gospel is consistent in its testimony to the non-deity of Jesus. For example, 14:9 must be read in the context of 1:18, and 10:30 in light of 14:28.—C.R.M.

1517. U. C. VON WAHLDE, "Community in Conflict. The History and Social Context of the Johannine Community," *Interpretation* 49 (4, '95) 379-389.

The article first makes correlations between the three successive versions of John's Gospel and the community reflected in each one of them, concluding that the Johannine community, once a maverick among early Christian communities, was moving in the direction not of sectarianism but of increased harmony and unity with the "great church." Then with the help of social-scientific models developed by M. Douglas, it traces the development of the Johannine community in the direction of greater harmony with its larger social and ecclesial context.—D.J.H.

1518. A. XAVIER, "Judas Iscariot in the Fourth Gospel: A Paradigm of Lost Discipleship," *IndTheolStud* 32 (3, '95) 250-258.

After noting references to Judas in the Synoptic Gospels, the article examines five pericopes dealing with Judas in the Fourth Gospel: 6:70-71; 12:1-8; 13:10-11; 13:21-30; and 18:1-8. The portrayal of Judas in Jn seems to depict a gradual fall. Judas is used by the author to give a stern warning to the community.—C.R.M.

Jn, §§ 40-1343, 1452, 1876.

1519. [Jn 1:1-18] K. K. KHOO, "The Tao and the Logos: Lao Tzu and the Gospel of John," *Ching Feng* [Hong Kong] 38 (4, '95) 271-285.

The Greek term λόγος is translated into English as "the Word" and into Chinese as "the Tao." The original concept of Tao comes from Lao Tzu's 6th-century B.C. treatise *Tao Te*

Ching. Just as Jesus Christ is rightly identified with the Logos in Jn 1:1-18, he is also rightly identified with the Tao.—D.J.H.

Jn 1:1-18, §§ 40-1591, 1900.

1520. T. Baarda, "Nathanael, 'the Scribe of Israel': John 1,47 in Ephraem's Commentary on the Diatessaron," *EphTheolLov* 71 (4, '95) 321-336.

Ephraem's designation of Nathanael as "the scribe of Israel" in his commentary on the *Diatessaron* (4:19) was more likely based on an exegetical tradition rather than on the reading of his *Diatessaron* text of Jn 1:47.—D.J.H.

1521. [Jn 3–4] W. Munro, "The Pharisee and the Samaritan in John: Polar or Parallel?" *CathBibQuart* 57 (4, '95) 710-728.

This study focuses on the contrasts and the convergences that demonstrably bind together the figures of Nicodemus the Pharisee (Jn 3) and the nameless Samaritan woman (Jn 4). It is not appropriate to claim that the woman represents a dramatic contrast and reversal with respect to the Pharisee. The reader is to hold the two figures together, even if in uneasy tension, as two persons who typify the wide spectrum of believers found in the Christian community known to the writer of the Fourth Gospel. Their juxtaposition may be understood as a radical subversion of the prevailing social hierarchy based on birth, ethnicity, cast, and gender.—C.R.M.

1522. [Jn 3:13] J. F. Brug, "The Son of Man who is in Heaven," *Wisconsin Lutheran Quarterly* [Mequon, WI] 93 (2, '96) 140-141.

The textual and theological evidence supports the longer text of Jn 3:13 (i.e. the inclusion of "who is in heaven"). The omission of "who is in heaven" is based on an overestimation of the Egyptian uncials and an underestimation of John's Christology (see Jn 1:18).—D.J.H.

1523. [Jn 4:1-42] É. Cuvillier, "La figure des disciples en Jean 4," *NTStud* 42 (2, '96) 245-259.

This inquiry into the function assigned to the disciples in Jn 4:1-42 first delimits the passages to be studied. Then it discusses the figure of the disciples in 4:1-2; 4:8 and 27; and 4:31-38, respectively. The ecclesial function of the disciples stressed in 4:2 is questioned by the succeeding text with respect to their misunderstanding (4:27, 31-34) and the Samaritan woman's successful proclamation (4:28-30, 39-42).—C.R.M.

1524. [Jn 4:1-42] L. Legrand, "Rencontres kénotiques de Jésus," *Spiritus* [Paris] 37 (142, '96) 40-49.

After noting Jesus' encounters with Gentiles in the Gospels, the article discusses Jn 4:1-42 as paradigmatic of his missionary kenosis as seen in his encounter with the Samaritan woman (his request for a drink, his progressive revelation through dialogue, humility before the mystery of God) and his dialogue with the disciples (Jesus as the sower, the suffering of the cross). In this episode Jesus displays a kenotic attitude toward the other, God, and his mission.—D.J.H.

1525. C. J. COLLINS, "John 4:23-24, 'In Spirit and Truth': An Idiomatic Proposal," *Presbyterion* 21 (2, '95) 118-121.

The conjunction καί in ἐν πνεύματι καὶ ἀληθείᾳ in Jn 4:23 should be understood in its explicative or epexegetical function meaning "that is." The word πνεῦμα refers to the human spirit (inner self, mind, feelings, and will), and ἀλήθεια should be taken in its common sense of "reality, genuineness." Thus the whole expression can best be translated "in spirit, that is to say, in reality."—D.J.H.

1526. G. BALFOUR, "The Jewishness of John's Use of the Scriptures in John 6:31 and 7:37-38," *TynBull* 46 (2, '95) 357-380.

Analysis of the uses of the OT in the "bread out of heaven" (Jn 6:31) and "living water" (Jn 7:37-38) texts indicates that John made intensive use of the Jewish Scriptures and that he was well aware of and employed received Jewish exegetical methods. John's Jewish use of the Scriptures demonstrates that he was operating with the conceptual matrix of a thoroughly Jewish self-identity.—D.J.H.

1527. S. CASTRO, "Proyecto literario-teológico de Jn 1-12. II: Jn 7,1-12,50," *MiscCom* 53 (103, '95) 285-322.

This installment continues the literary theological study of Jn 1–12 with reference to the remaining pericopes in 7:1–11:54. Then it takes up the passages in 11:55–12:50 under two headings: Jesus before the judgment of humans and of God (11:55–12:43), and Jesus continues to be the Word for all the world and for all humans (12:44-50).—D.J.H.

Jn 7:37-38, § 40-1526.

1528. H. SCHÖNDORF, "Jesus schreibt mit dem Finger auf die Erde: Joh 8:6b.8," *BibZeit* 40 (1, '96) 91-93.

Jesus' gesture in writing with his finger on the ground in Jn 8:6b, 8 refers back to the mention of the Law of Moses in Jn 8:5. Whereas the Law of Moses was written by the "finger of God" on stone tablets (see Exod 31:18 LXX), Jesus writes his new law on the earth (see Jn 12:24; 17:4).—D.J.H.

1529. [Jn 8:28] G. CARON, "The Lifting Up of the Human One and the Johannine Jews," *ÉglThéol* 26 (3, '95) 319-329.

Jn 8:28 should not be interpreted as a final judgment on the Johannine Jews. Rather, they still have to hear the most extraordinary thing about Jesus and about God. The saying is important because it includes the divine name ("I am") claimed by Jesus (see also 8:24, 58; 13:19), makes no secret of the Johannine Jews' involvement in the "lifting up" of Jesus, and claims as the outcome of this event some learning experience for the Johannine Jews about the true identity of the one whom they have lifted up.—D.J.H.

1530. J. C. POIRIER, "'Day and Night' and the Punctuation of John 9.3," *NTStud* 42 (2, '96) 288-294.

In punctuating Jn 9:3 it is best to place a period after οἱ γονεῖς αὐτοῦ and to take the rest of the verse as the beginning of the statement completed in v. 4: "Jesus answered: 'It was not that this man or his parents sinned. But in order that the works of God might be made manifest in him, we must work the works of him who sent me while it is yet day; night comes in which no one can work.'" This division relieves the text of a bizarre theodicy, lets Jesus' apodictic response negate in advance the Pharisees' theology, and allows the term φανερωθῇ to serve as a semantic bridge.—D.J.H.

1531. [Jn 11:1-44] P. Marrin, "Lazarus: The Guide to Christian Grief," *BibToday* 34 (1, '96) 20-26.

The most insidious effects of grief include self-absorption and withdrawal. Faith restores grief to its proper role as an experience that teaches us compassion. The Lazarus stage of discipleship (see Jn 11:1-44) occurs when we have died to self and are raised to serve the community.—D.J.H.

1532. [Jn 11:1-44] J. E. Sullivan, "Praying for the Dead in John 11," *IrTheolQuart* 61 (3-4, '95) 205-211.

The miracle of the raising of Lazarus in Jn 11:1-44 is poised between the "already" and the "not yet" of salvation, which also reflects the state of a deceased person for whom prayers are offered. The story highlights Jesus' power over the physical evil of death and over the spiritual evil of sin. Prayer for the dead should emphasize faith in Jesus as the resurrection and the life (see 11:25) more than the forgiveness of any personal sin still present after death.—D.J.H.

Jn 11:1-44, § 40-1868.

1533. [Jn 12:27] J. Galot, "Le trouble du Christ devant l'heure de la Passion," *EspVie* 106 (10, '96) 129-138; "Il turbamento del Cristo di fronte all'ora della Passione," *CivCatt* 147 (3497, '96) 446-459.

After setting Jn 12:27 in its Johannine context, the article reflects on Jesus' initial statement ("Now my soul is troubled"), his hesitation and prayer ("And what should I say? Father save me from this hour!"), and his consciousness of having come to the hour ("But it is for this that I have come: in view of this hour. Father, glorify your name!"). The "trouble" narrated by John shows the point to which the Savior is thoroughly human; the entire human soul of Christ was involved.—D.J.H.

1534. [Jn 13–17] C. E. Laufer, "The Farewell Discourse in John's Gospel as a Commentary on the Seder Service," *Colloquium* 27 (2, '95) 147-160.

The evidence for a Passover Seder underlying Jn 13–17 hinges on three aspects of John's Gospel: its Jewish nature, its use of Jewish feasts, and the relation between Johannine theology and chronology. Analysis of the content of the Johannine farewell discourse suggests that it can be regarded as Jesus' commentary on the Passover Seder that he is leading. The final redactor of John's Gospel emphasized Jesus as the paschal Lamb and included the community's celebration of the Seder by adjusting the timing of the crucifixion and by quoting the commentary used in the community's Seder.—D.J.H.

1535. [Jn 14:1-9] M. Conroy, "Attachment Theory and John," *BibToday* 34 (2, '96) 103-106.

Attachment theory can give a framework for understanding the disciples' anger, protest, and failure in making sense of Jesus' imminent departure according to Jn 14:1-9. Their world, their secure base of meaning and structure, was disappearing without a mutually shared and felt response. Other biblical texts illuminated by attachment theory include Exod 40:34; Psalm 137; Lk 24:13-35; and Jn 20:11-18.—D.J.H.

Jn 16:8, § 40-1628.

1536. K. ANGLET, "Gottes Verborgenheit als 'Gerechtigkeit'. Eine theologische Studie zu Joh 16,10," *TheolPhil* 71 (1, '96) 12-32.

To clarify what Jn 16:10 says about righteousness ("about righteousness because I am going to the Father and you will see me no longer"), the article first considers how the verse has been treated in the history of interpretation and in modern exegesis. Next it discusses K. Berger's concept of the relation of love to the doctrine of justification, ecclesiology, and eschatology. Then it deals with the hiddenness and incomprehensibility of God according to scholastic theology as interpreted by K. Rahner, and focuses on the idea of the "reciprocal *perichoresis* of knowledge and freedom." It concludes with theological reflections on the significance of Jn 16:10 for understanding the righteousness of God, the mystery of Jesus' incarnation, the Spirit of Jesus and of divine love, the oneness of the Father and the Son, and human existence.—D.J.H.

1537. [Jn 18:28–19:16] V. LOPASSO, "Il titolo 'il re dei giudei' in Giovanni e il Targum di Gen 49,8.10-12," *Vivarium* [Catanzaro] 3 (3, '95) 363-385.

The article first investigates the title "King of the Jews" as applied to Jesus in early parts of John's Gospel (Jn 1:49; 6:15; 12:12-15) and in the trial scene before Pilate (Jn 18:28–19:16), and reflects on the meaning (geographical and religious) of "the Jews." Then it discusses the portrayal of the King Messiah in the Targums and other Jewish interpretations of Gen 49:8, 10-12, and shows how the Johannine use of "King of the Jews" represents a Christian rereading and adaption of Jewish traditions associated with Gen 49:8, 10-12.—D.J.H.

1538. T. SÖDING, "Die Macht der Wahrheit und das Reich der Freiheit. Zu johanneischen Deutung des Pilatus-Prozesses (Joh 18,28 – 19,16)," *ZeitTheolKirch* 93 (1, '96) 35-58.

The trial of Jesus before Pilate in Jn 18:28–19:16 is a grandiose theological production on the highest literary level. It gives particular prominence to the power of Jesus the King (not of this world, from God) and to Jesus' witness for the truth and its relation to human freedom. The text opens our eyes not only to the power of the lie but also to the even greater power of the truth and of God's freedom.—D.J.H.

1539. F. NEIRYNCK, "Short Note on John 19,26-27," *EphTheolLov* 71 (4, '95) 431-434.

With reference to Neirynck's articles on Jn 19:27b [§§ 24-848; 26-176] and to the writings of other scholars, this article discusses R. E. Brown's comments on the meaning and interpretation of Jn 19:26-27 in *The Death of the Messiah* (1994).—D.J.H.

1540. A. HENNESSY, "The Formation of Adult Disciples. A Reading of John 20-21," *Emmanuel* 102 (3, '96) 173-179.

The encounters of the risen Jesus with Mary Magdalen (Jn 20:11-18), with the community and Thomas (20:19-29), and with the community and Peter (21:1-23) highlight lessons that "adult" disciples need to learn: the difference between clinging and abiding, finding the Lord in unexpected places, fidelity to Jesus' manner of self-giving, and dependence on the divine initiative for life and salvation.—D.J.H.

Jn 20:21-23, § 40-1471.

Acts of the Apostles

1541. J. W. Childers, "The Old Georgian Acts of the Apostles: A Progress Report," *NTStud* 42 (1, '96) 55-74.

An adequate, readily available critical edition of the Old Georgian text of Acts is lacking. Under the sponsorship of the *International Project on the Text of Acts* the existing editions of the Old Georgian Acts are being analyzed and the collation of unedited manuscripts has begun. This report sets forth the current state of research on the Old Georgian manuscripts of Acts within the *Project* under the following headings: Georgian manuscripts of Acts, distinct recensions within the Georgian tradition, the most primitive Georgian text of Acts, and the task ahead.—C.R.M.

1542. J. C. das Neves, "História e Espírito Santo nos Actos dos Apóstolos," *Didaskalia* 25 (1-2, '95) 195-234.

After discussing the understanding of history in Lk-Acts, the article considers the role of the Holy Spirit in Luke's Gospel. Then it deals with the collective manifestations of the Spirit in Acts (2:1-13; 4:24-31; 8:15-18; 9:31; 10:1–11:18; 13:52; 19:1-7), the individual manifestations of the Spirit (4:8; 5:32; 7:25; etc.), and the Holy Spirit in relation to the theme of promise and fulfillment. Finally it reflects on the place of the Holy Spirit in salvation history and in the church according to Lk-Acts.—D.J.H.

1543. A. Mattioli, "La sorridente ironia di Paolo. Frasi e espressioni argute negli Atti e nelle Lettere," *Teresianum* 46 (2, '95) 367-411.

After reflecting on the definition of irony and on its various forms, the article considers examples of ironic humor associated with Paul in Acts (see 16:19; 16:28; 17:33; 18:17; etc.) and in his great letters and Philemon (1 Cor 4:6; 6:4; 8:1; Rom 7:1; Phil 4:18; Phlm 18-19).—D.J.H.

Acts, §§ 40-1490, 1493, 1568r.

Acts 1:1-2, § 40-1509.

Acts 1:8, § 40-1471.

Acts 1:9-11, § 40-1509.

Acts 2:24-28, § 40-1882.

1544. U. C. von Wahlde, "The Theological Assessment of the First Christian Persecution: The Apostles' Prayer and Its Consequences in Acts 4,24-31," *Biblica* 76 (4, '95) 523-531.

This examination of Acts 4:24-31 points out the careful way in which both the prayer and the consequences of that prayer are arranged and presented by the author of Acts. After reviewing the concentric structure proposed by B. Papa for vv. 24b-29, the article suggests that an extensive concentric arrangement encompasses vv. 24b-31 in two sections (4:24b-28 and 4:29-31). For both sections the overall parallelism is first described in detail and summarized, and then the purpose and effect of the arrangement is made explicit. The prayer of the apostles in the wake of the first manifestation of persecution is a model for the spread of the message of Jesus in the rest of Acts.—C.R.M.

1545. U. C. von Wahlde, "The Problems of Acts 4:25a: A New Proposal," *ZeitNTWiss* 86 (3-4, '95) 265-267.

The peculiar wording of Acts 4:25a is owing to the fact that the phrase is intended as a brief chiasm fashioned as a rhetorical introduction to the quotation of Ps 2:1. The first parallel elements (a: ὁ, a': εἰπών) form a tight inclusion. The second two (b: τοῦ πατρὸς ἡμῶν, b': παιδός σου) contain reciprocal double contrasts and are also parallel in grammatical case. The middle two (c: διὰ πνεύματος ἁγίου, c': στόματος Δαυίδ) express the double instrumentality and are also parallel grammatically.—C.R.M.

1546. A. J. Panning, "Acts 6: The 'Ministry' of the Seven," *Wisconsin Lutheran Quarterly* [Mequon, WI] 93 (1, '96) 11-17.

According to Acts 6, the "seven" were formally chosen to serve in a new office created by the congregation in Christian liberty. They were not ministers of the word, nor should they be equated with the deacons who appear later in the church's hierarchy. It is likely that their specific assignment was not of very long duration.—D.J.H.

1547. W. Litke, "Acts 7.3 and Samaritan Chronology," *NTStud* 42 (1, '96) 156-160.

The Samaritan Pentateuch appears to have a theological reason for having Terah die before Abram's departure to Canaan. But it is improbable that Luke's omission of καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου from the citation of Gen 12:1 LXX in Acts 7:3 reflects the Samaritan view of history. It is either a simple abbreviation of a pleonastic text or an intentional alteration under the influence of passages such as Gen 15:7 and Neh 9:7 that caused Luke to place the revelation to Abram before his departure to Haran.—C.R.M.

Acts 8:5-13, § 40-1374.

1548. [Acts 10:1–11:18] C. Tassin, "Conversion de Corneille et conversion de Pierre," *Spiritus* [Paris] 141 ('95) 465-475.

The article endeavors to show how, according to Luke, the Spirit brings about through the conversion of Cornelius a conversion of Peter. It first reviews the seven sequences of the text: the vision of Peter in Caesarea (Acts 10:1-8), Peter's vision in Joppa (10:9-16), Peter and the messengers from Cornelius (10:17-23a), etc. Then it treats the "conversion" of Peter. The motifs built up by Luke make out of Peter's acknowledgment of Cornelius a reversal of the apostle. The creative word turns Cornelius into a believer and Peter into the apostle of the Gentiles.—C.R.M.

Acts 10:1–11:18, § 40-1494.

1549. D. W. J. GILL, "Paul's Travels through Cyprus (Acts 13:4-12)," *TynBull* 46 (2, '95) 219-228.

Paul and Barnabas' journey across Cyprus from Salamis to Paphos (see Acts 13:4-12) would have been facilitated by the construction of a Roman road during Augustus' reign. A milestone, located eleven Roman miles from Paphos toward Curium, names Augustus as *pontifex maximus;* thus the work must have taken place after 12 B.C. The itinerary along the south coast road, which passed through Citium, Amathus, and Curium before reaching Paphos, would have taken at least a week.—C.R.M.

Acts 13:35, § 40-1882.

1550. R. PENNA, "Paolo nell'agorà e all'Areopago di Atene *(Atti 17,16-34).* Un confronto tra vangelo e cultura," *RassTeol* 36 (6, '95) 653-677.

This investigation of Paul's speech on the Areopagus according to Acts 17:16-34 first discusses the redactional character of the account, Paul's missionary method (synagogue and agora), the religiosity of the Athenians, and the Areopagus. Then it presents a semantic analysis of the discourse: exordium (vv. 22-23), the one God and the risks of the search for him (vv. 25-29), and the Christian proclamation (vv. 30-31). Finally it reflects on the significance of the passage for understanding the relation between the gospel and culture today: encountering the "others," the otherness of the gospel, and agoras and possible Areopaguses.—D.J.H.

1551. [Acts 28:17-31] V. FUSCO, "Luke-Acts and the Future of Israel," *NovTest* 38 (1, '96) 1-17.

After introducing the question of Luke's point of view on the scandal of Israel's unbelief, the study first reviews the polarization of opinion in recent discussion of Acts 28:17-31. Next it examines the use of Isa 6:9-10 in Acts 28:26-27 and the theologoumenon of "blindness." Finally it contends that Luke did not situate an announcement of Israel's future illumination in Acts 28 because he had already put it on the lips of Jesus himself, at a significant moment, in the context of Jesus' relationship to Jerusalem (Lk 13:31-35; 19:41-44; 21:24b). Although Luke was troubled by the unfulfilled promise regarding Israel, unlike Paul his struggle was more intellectual than existential.—C.R.M.

EPISTLES—REVELATION

Paul

1552. J. M. G. BARCLAY, "Paul Among Diaspora Jews: Anomaly or Apostate?" *Journ StudNT* 60 ('95) 89-120.

The study outlines how Paul might compare with the wide range of Jews we know from the Diaspora, outlines some anomalous features in his social and cultural posture, and presents ten theses to address the question whether Paul is to be counted an apostate. The comparisons are carried out with reference to three main kinds of Hellenization: assimilation, acculturation, and accommodation. Four Jews (or types of Jews) who operated in the Diaspora within a few decades of Paul's life are first assessed vis-à-vis these categories (the author of *4 Maccabees,* Philo, certain Alexandrian Jews, and the author of *Joseph and Aseneth*) before Paul himself. Inasmuch as Paul was consistently repudiated as an "apostate" by his contemporaries, the label fits historical reality.—C.R.M.

1553. G. K. Barr, "Contrasts in Scale and Genre in the Letters of Paul and Seneca," *IrBib Stud* 18 (1, '96) 16-25.

The article compares the epistles of Paul to the letters of Seneca by means of scalometric analysis. Paul sometimes divides his epistles into a theological first half and an ethical second half, while Seneca tends to divide his letters into a narrative first half and a moralizing second half. The structure of the "prime patterns" of the Pauline epistles is exceptionally strong. Each pattern consists of a first half made up of longer sentences and a second made up of an equal number of shorter sentences. The hinge lies on a central axis. In Seneca's letters the reflective portion at the end of the letter is small in length but generally has a greater average sentence length than the narrative portion.—C.R.M.

1554. B. R. Gaventa, "Our Mother St. Paul: Toward the Recovery of a Neglected Theme," *PrincetonSemBull* 17 (1, '96) 29-44.

After identifying passages in which Paul refers to himself (and sometimes his coworkers) in maternal terms (1 Thess 2:7; 1 Cor 3:1-2; Gal 4:19; 1 Thess 5:3; Rom 8:22; Gal 1:15; 1 Cor 15:8), the article considers what links these passages together: their unusual metaphoric structure, distinctiveness from paternal imagery, association with Paul's apostolic vocation, and location in apocalyptic contexts. Then it reflects on avenues of investigation that offer the best prospects for illuminating this set of passages, and concludes with suggestions about what might be gleaned from such a study.—D.J.H.

1555. G. W. Grogan, "The Basis of Paul's Ethics in His Kerygmatic Theology," *ScotBull EvangTheol* 13 (2, '95) 129-147.

There is an important relation between Paul's ethics and his theology and presentation of the gospel. The article first reviews four major interpretations of Paul's basic theological stance (freedom from the Law, participation in Christ, preparation for the parousia, existential response to God in Christ). A view that integrates these diverse elements without sacrificing the ultimacy of any of them understands Paul's thought as based on and as a development of the primitive Christian kerygma.—C.R.M.

1556. W. Harnisch, "'Toleranz' im Denken des Paulus? Eine exegetisch-hermeneutische Vergewisserung," *EvangTheol* 56 (1, '96) 64-82.

Although a few promising starts toward an attitude of tolerance appear in Paul's thought, Pauline theology is hardly characterized by this phenomenon. Nevertheless, Paul's manner of dealing with conflict can be instructive for current discussions on tolerance. The article reflects on the relation between tolerance and intolerance in Paul's thought under two main headings: the intolerance of revelation as a crisis for human self-assertion, and love as the intensified tolerance of faith.—C.R.M.

1557. U. HECKEL, "Paulus als 'Visitator' und die heutige Visitationspraxis," *KerDog* 41 (4, '95) 252-291.

The article discusses the practice of church "visitation" in the light of Paul's apostolic visits, with particular attention to communication between the apostle and the communities, the role of παράκλησις in these visits, Paul's authority as an apostle, his relationships with his co-workers, and Paul as *visitator.* As Paul understood it, a visitation concerns not only financial matters and church order but also spiritual matters that can strengthen the church in faith and love. Thus every visitation involves walking a tightrope between encouraging, comforting, and exhorting on the one hand and exercising authority on the other hand. The authority follows from the common task, arises out of the struggle for the truth of the gospel, and ought to build up the churches and promote the salvation of church members.—D.J.H.

1558. J. L. JAQUETTE, "Life and Death, *Adiaphora,* and Paul's Rhetorical Strategies," *NovTest* 38 (1, '96) 30-54.

Paul demonstrates great creativity in his uses of the life and death ἀδιάφορα *topos.* Like the Greco-Roman moralists, Paul agrees that life and death may be either advantageous or disadvantageous but cannot ultimately affect the *summum bonum* specifically defined. He employs the *topos* creatively to exemplify (Phil 1:21-26), console (1 Thess 5:10), evoke affective consent (Rom 8:38), and offer corrective perspective (Rom 14:7-9).—D.J.H.

1559. J. MATHEWS, "The Mission of the Church in a Pluralist Context: A Pauline Perspective," *Biblebhashyam* 21 (2, '95) 121-130.

It is in the context of religious pluralism that we have to situate Paul and his crusading journeys for Christ. After a brief overview of the salvific destiny of humankind as developed in the Pauline epistles, the article discusses four considerations that bear upon the church in our pluralistic environment: the centrality of Christ, interpretive accommodation, hermeneutics, and a vision of the future.—C.R.M.

1560. M. M. MATTISON, "Judaizers and Justification: Bridging the Gap Between Contemporary Pauline Studies and New Testament Theology," *JournRadRef* 5 (2, '96) 3-30.

After describing the making and breaking of the paradigm of Judaism as legalistic, the article reviews recent efforts (by E. P. Sanders, J. D. G. Dunn, and K. Stendahl) at placing Paul's teaching on justification in its historical context. Then it focuses on pertinent passages (Galatians 1–3; Romans 1–3; Eph 2:8-9; 2 Tim 1:9), discusses justification in the rest of the NT, and reflects on how Paul's real teaching can be appropriated by contemporary theology. Applying Paul's polemic against Judaizing directly to legalism in the church is not a correct appropriation. Human obedience cannot be excluded from the justification equation, and so the fully scriptural principle of justification by faith and works may be articulated in our theology.—D.J.H.

1561. V. MILAZZO, "'Etsi imperitus sermone…': Girolamo e i solecismi di Paolo nei commentari alle epistole paoline," *Annali di storia dell'esegesi* [Bologna] 12 (2, '95) 261-277.

In his commentaries on Paul's letters Jerome pointed out Paul's linguistic errors and inaccuracies, and saw in them no effort at hiding or obscuring a sacred mystery (as Origen found). Among the reasons that Jerome gave was Paul's lack of familiarity with Greek. According to Jerome, even though Paul had studied Greek since childhood, it always remained an alien language in which he found difficulty in expressing the profound meanings of his thought.—D.J.H.

1562. J. A. MINDLING, "Paul's People and Passiontide Preaching," *NewTheolRev* 9 (1, '96) 71-75.

Following Paul's lead (see Rom 10:19; 11:11, 14), preachers and teachers during Lent and Passiontide might find ways to develop the Pauline theme that God continues to consider the Jewish people as objects of intense love and perduring concern after and notwithstanding any part Jewish individuals may have played in Jesus' death.—D.J.H.

1563. J. PATHRAPANKAL, "'I live, not I; it is Christ who lives in me' (Gal 2:20): A Yogic Interpretation of Paul's Religious Experience," *Journal of Dharma* [Bangalore] 20 (3, '95) 297-307.

The term "yoga" refers to a method of spiritual union of the human with the divine. This article explains Paul's Christ-mysticism from a yogic perspective with reference to Paul's movement from Torah-centrism to Christocentrism, his own statements about his religious experience (Phil 3:5-14; 1 Cor 9:19-23; Gal 2:20-21), and the parallel text in Jn 15:1-11.—D.J.H.

1564. S. PATTEE, "Paul's Critique of Jewish Exclusivity: A Sociological and Anthropological Perspective," *Soundings* 78 (3-4, '95) 589-610.

The debate between Paul and Judaism over the inclusion of the Gentiles can be fruitfully examined from the perspective of the sociology of knowledge as developed by P. Berger and J. Lightstone, and the ritual studies of M. Douglas. Paul questioned the importance and legitimacy of Gentile circumcision precisely because it had been elevated within Judaism to the status of boundary marker, which resulted in a religion of exclusivity. With his citation of Lev 18:5 and appeal to Lev 19:18 in Rom 10:5, Paul substituted an attitude (love) for a ritual (circumcision) as the defining mark of someone who has entered the covenant with God.—D.J.H.

1565. A. PITTA, "Η ηθική παραίνεση και το κήρυγμα του Παύλου (Paraenesis and Kerygma in the letters of St. Paul)," *DeltBibMel* 24 (2, '95) 65-84.

After surveying the place of paraenesis in each of the thirteen Pauline letters, the article considers the distinctive rhetorical character of the paraenetic passages, the relation between paraenesis and paraclesis, the reasons for Pauline paraclesis (the ethic of love, pneumatological paraclesis, christological paraclesis), and the relation between the theological indicative and the ethical imperative.—D.J.H.

1566. C. L. QUARLES, "The Soteriology of R. Akiba and E. P. Sanders' *Paul and Palestinian Judaism*," *NTStud* 42 (2, '96) 185-195.

Paul's strict view of the demands of the law is not without rabbinic parallel. Careful exegesis of *m. ʾAbot* 3:16-17 demonstrates that the traditional view of 1st-century rabbinic soteriology as based on works-righteousness is not completely based upon pseudo-scholarship as E. P. Sanders claimed. Older rabbis such as Gamaliel II clearly held the view of the divine standard of justice expressed by Paul in Gal 3:10. The Pauline view is the implicit counterargument that Akiba attempted to combat. Consequently the view that Paul's christological solution preceded his view of humanity's legal plight becomes less certain.—C.R.M.

1567. C. Reynier, “Le langage de la croix dans les écrits pauliniens,” *Spiritus* [Paris] 37 (142, ’96) 60-68.

This reflection on the “word of the cross” in Paul’s letters considers the cross of Jesus Christ as Lord of glory, the crucifixion as scandal and folly, the sacrificial dimension of Jesus’ death, the manifestation of God’s love in the cross, proclaiming the crucified one, knowing God through the cross, being crucified with Christ, “bearing the marks of Jesus Christ” (Gal 6:17), the role of the cross in forming the church, and the word of the cross as the language of the Spirit and of revelation.—D.J.H.

1568r. R. Riesner, *Die Frühzeit des Apostels Paulus* [*NTA* 38, p. 472].

D. Wenham, “Piecing Together Paul’s Life: A Review Article,” *EvangQuart* 68 (1, ’96) 47-58.—The article draws out some salient points from Riesner’s reconstruction of Paul’s life under the following headings: before Antioch, Antioch, and after Antioch. Comparisons with other recent work on Pauline chronology by G. Lüdemann, R. A. Martin, and N. Taylor are incorporated in the discussion. Riesner in effect defends a traditional chronology but with new arguments and powerfully attacks Lüdemann’s reconstruction. Acts is shown to be a thoroughly plausible and valuable historical source, though not the whole story by any means.—C.R.M.

1569. C. J. Roetzel, “Paul and the Law: Whence and Wither?” *CurrResBibStud* 3 (’95) 249-275.

While there are promising signs, it must be said that efforts to craft a definitive understanding of Paul and the Law have been frustrated. The essay first sketches the major contours and history of the bibliographical debate on Paul and the Law (C. G. Montefiore, A. Schweitzer, G. F. Moore, R. Bultmann, W. D. Davies, U. Wilckens, H. J. Schoeps, K. Stendahl, E. P. Sanders, H. Räisänen, J. D. G. Dunn, S. Westerholm). Then it notes the gains made in the discussion, highlights the problems that have remained intractable, and lists three areas worthy of more exploration: Diaspora Judaism, the role of apocalypticism in shaping Paul’s thinking about the Law, and an understanding of the epistolary context.—C.R.M.

1570. A. Thacker, “Was Paul a Sexist?” *EpworthRev* 23 (1, ’96) 85-94.

Paul’s view of women has been variously interpreted as misogynist, inconsistently oppressive and liberating, male supremacist, hierarchical, dialectically egalitarian and supremacist, partially or implicitly egalitarian, and pragmatically egalitarian. Paul’s practice shows that he treated women as equal, and open to all leadership roles within the church. Paul’s teaching, when taken within its historical context and together with his actual lifestyle, shows him to have been ahead of his time in relation to women’s position in church and society. His theology is compatible with a moderate feminism.—D.J.H.

1571. U. Vanni, “La creazione in Paolo: una prospettiva di teologia biblica,” *RassTeol* 36 (3, ’95) 285-325.

After noting the importance of “creation” in the Pauline corpus, the article discusses the Pauline uses of κτίζω (“create”) as a verb indicating exclusively the action proper to God and Christ, the various occurrences of the noun κτίσις (“creation”) in the Pauline corpus, and the theme of creation in Rom 8:18-25. The distinctive Pauline approach to creation unites the most important aspects of his theology: God, Christ, humankind, the cosmos, the conquest of evil, and eschatology.—D.J.H.

1572. D. F. WATSON, "Rhetorical Criticism of the Pauline Epistles Since 1975," *CurrRes BibStud* 3 ('95) 219-248.

The article first identifies and assesses current issues in rhetorical criticism of the Pauline epistles: selection of methodology, relation between rhetorical and epistolary theory in antiquity, the extent of Paul's rhetorical training, and the relation between the rhetorical and historical situations. Then it summarizes the current state of rhetorical criticism of the undisputed and the disputed Pauline epistles, respectively. A seven-page bibliography is included.—C.R.M.

1573. M. WYSCHOGROD, "Christianity and Mosaic Law," *Pro Ecclesia* [Northfield, MN] 2 (4, '93) 451-459.

When Paul argued against the Law, he was trying to discourage Gentiles from adopting circumcision and the Law. And yet Paul apparently believed that the Law continued to be obligatory for Jews who come to faith in Jesus. The route into the house of Israel for a Gentile after Christ is through baptism, faith, and the Noahide commandments. When Jews enter the church, they should be required to lead the life of *miṣwôt*.—D.J.H.

Paul, §§ 40-1345, 1543.

Romans, 1–2 Corinthians

1574. C. L. PORTER, "Romans and the Reformation of Community," *Encounter* 57 (1, '96) 1-21.

With a view to lending assistance for those preaching on texts from Romans, this essay contends that a close reading of Romans indicates that Paul was dealing with questions pertaining to the possibility and character of community. It first focuses on three scenarios of community life as seen in Rom 16:3-16; 14:1–15:6; and 1:18-32, respectively. Then it turns to the letter as a whole, with particular attention to chapters 14–15.—C.R.M.

1575. P. R. RAABE, "The Law and Christian Sanctification: A Look at Romans," *ConcJourn* 22 (2, '96) 178-185.

Taking as starting points Rom 8:1-4 and 13:8-10, the article summarizes Paul's teaching on the Law and Christian sanctification in four statements; Christians have been delivered from the Law; the Law teaches Christians God's holy will in which they delight; the Law accuses Christians as sinners; and Christians by the Spirit fulfill the Law.—D.J.H.

1576. P. R. RAABE AND J. W. VOELZ, "Why Exhort a Good Tree?: Anthropology and Paraenesis in Romans," *ConcJourn* 22 (2, '96) 154-163.

With respect to exhortation, Paul in Romans addresses Christians in terms of everyday life and appeals to them as concrete, down-to-earth human beings. Accordingly, Paul makes arguments to persuade them. But Paul can also describe Christian life in a deeper and more profound way, according to which the Spirit working through the gospel produces sanctification.—D.J.H.

Romans, § 40-1873.

Rom 4:25, § 40-1643.

1577. R. BIERINGER, "Aktive Hoffnung im Leiden. Gegenstand, Grund und Praxis der Hoffnung nach Röm 5,1-5," *TheolZeit* 51 (4, '95) 305-325.

This investigation of the theme of active hope in suffering according to Rom 5:1-5 first situates the text (along with 5:6-11) in the context of Romans 1–8 and in its immediate context. Then after a new translation of Rom 5:1-5, it discusses the object of hope (the glory of God), its basis (the love of God), and its praxis (in active Christian life rather than in passive waiting).—D.J.H.

1578. J. W. AAGESON, "'Control' in Pauline Language and Culture: A Study of Rom 6," *NTStud* 42 (1, '96) 75-89.

With reference to Rom 6:1-23 and the semantic domain "control, rule," the article investigates the relation between language and culture. It organizes the control terms and referents in Rom 6:1-23 under three headings: controlling agent, control item, and controlled agent. Then it explores the interplay between Paul's language of control and his social world, and concludes that Paul's linguistic, social, and cultural systems are closely connected.—D.J.H.

1579. P. TRUDINGER, "An Autobiographical Digression? A Note on Romans 7:7-25," *Exp Times* 107 (6, '96) 173-174.

The largeness of the canvas on which Paul is painting in Romans 1–8 is somehow diminished if we interpret the small section 7:7-25 in a personal, autobiographical, psychological manner. It becomes an egocentric digression. The passage must be seen as part of the larger manifesto of Romans 1–8. In 7:7-25 Paul is speaking as a representative Jew and tracing his nation's history.—C.R.M.

1580. Y. KHIOK-KHNG, "A Confucian Reading of Romans 7:14-25. *Nomos* (Law) and *Li* (Propriety)," *Jian Dao* [Hong Kong] 5 ('96) 127-141.

After sketching the situations faced by the tribal groups who lived in the Yellow River basin in the time of Confucius (551-479 B.C.) and the Roman house churches of Paul's time, the article considers the issues at stake in Rom 7:13-25. Then it suggests an interpretation in which Confucius' understanding of *T'ien* and "cultivating selfhood" especially in terms of *li* (the proper and holy way of doing things) corresponds to Paul's understanding of Torah. [The same fascicle contains responses by A. C. Wire (pp. 143-147) and J. Yieh (pp. 149-151).]—D.J.H.

1581. P. J. MAARTENS, "The vindication of the righteous in Romans 8:31-39: Inference and relevance," *HervTeolStud* 51 (4, '95) 1046-1087.

The article seeks to determine how the vindication motif in Rom 8:31-39 modifies the cognitive environment of the reader and achieves relevance thereby. It first treats inferences from encyclopedic knowledge relevant to Rom 8:31-39, and then approaches the text in turn from the perspectives of structural analysis, socio-semiotic interpretation, and ostensive inferential analysis. The text reinterprets the Christian community at Rome as the vindicated servant and celebrates the victory of faith where grace abounds.—D.J.H.

Rom 10:5, § 40-1564.

Rom 13:1-7, § 40-1729.

1582. [Rom 14:5-6] H. Weiss, “Paul and the Judging of Days,” *ZeitNTWiss* 86 (3-4, ’95) 137-153.

When Paul wrote “one judges all days” in Rom 14:5-6, he had in mind Christians who argued that all days were Sabbath from a point of view similar to the one informing the advice given in *Gospel of Thomas* 27. The debate at Rome was whether “the day” was contained in repeated twenty-four hour periods within created time, or present in primordial time and therefore available on all days within creation.—D.J.H.

1583. [Rom 16:7] J. Thorley, “Junia, a Woman Apostle,” *NovTest* 38 (1, ’96) 18-29.

The word ΙΟΥΝΙΑΝ in Rom 16:7 most likely is the accusative of the common Roman female name “Junia.” The linguistic possibility of a masculine name Ἰουνίας or a hypocoristic name Ἰουνιᾶς is extremely doubtful. There is no manuscript evidence for the perispomenon accentuation Ἰουνιᾶν. The context of Rom 16:7 in no way implies and certainly does not require ΙΟΥΝΙΑΝ to be taken as a masculine name. John Chrysostom extols Junia as an apostle, and neither he nor any other patristic writer suggests that the text refers to a man. It is time that Junia be restored to her rightful place in NT texts and translations.—D.J.H.

1584. R. F. Collins, “‘It was indeed written for our sake’ (1 Cor 9,10). Paul’s Use of Scripture in the First Letter to the Corinthians,” *StudNTUmwelt* 20 (’95) 151-170.

This essay attempts to show that the use of the biblical Scriptures in 1 Corinthians is not indifferent to Paul’s rhetorical argument. It considers the exodus experience in 1 Cor 10:1-14, the Scriptures as written texts for Paul (“focusing the Scriptures”), how the Scriptures function in Paul’s rhetorical argument (“written for our sake,” 9:10; 10:11), and arguments from Scripture in 15:20-28. While 1 Corinthians may be characterized by its deliberative mode of rhetoric, the frequency of Paul’s use of γράφω to identify the Scriptures in his rhetorical appeal should suffice to make it clear that the scriptural character of his argument was integral to the *inventio* or εὕρεσις of his rhetorical argument.—C.R.M.

1585. J. S. Vos, “Der ΜΕΤΑΣΧΗΜΑΤΙΣΜΟΣ in 1Kor 4,6,” *ZeitNTWiss* 86 (3-4, ’95) 154-172.

In 1 Cor 4:6 the relation of the verb μετεσχημάτισα to the direct object ταῦτα and to the prepositional personal object εἰς ἐμαυτὸν καὶ Ἀπολλῶν has caused difficulties in interpretation. After discussing the history of research on this matter, the article considers the semantic and exegetical aspects of the text. The μετασχηματισμός in 1 Cor 4:6 most likely refers to the application of the general observations in 3:5–4:5 to the particular cases of Paul and Apollos by way of exemplification. However, the idea of changing roles cannot be entirely ruled out.—D.J.H.

1586. [1 Cor 7] J. M. Gundry-Volf, “Celibate Pneumatics and Social Power: On the Motivations for Sexual Asceticism in Corinth,” *UnSemQuartRev* 48 (3-4, ’94) 105-126.

After showing from 1 Corinthians 7 that celibacy is connected with pneumatism in Corinth and reviewing previous reconstructions of the Corinthian celibates, this investigation surveys evidence for the ancients’ view that sexual abstinence facilitated divine inspiration and insight, and concludes that Corinthian celibacy belongs within this broad tradition of “inspiration asceticism.” Then it discusses the implications of Paul’s restrictions on celibacy in Corinth for the pneumatics’ social power in dialogue with A. Wire. Celibacy and the spiritual power attained through it brought social gains, especially for women. While Paul's disassociation of pneumatic activity and status from celibacy in 1 Corinthians 7 threatened the sociological gains of celibate women pneumatics, it also opened the door to social gains in the community for noncelibate women pneumatics.—C.R.M.

1 Cor 7, § 40-1465.

1587. R. A. RAMSARAN, "More Than an Opinion: Paul's Rhetorical Maxim in First Corinthians 7:25-26," *CathBibQuart* 57 (3, '95) 531-541.

Recognition of the form and function of Paul's counsel in 1 Cor 7:25-26 indicates that it is a Greco-Roman rhetorical maxim (γνώμη) and not merely an opinion. Paul's use of the rhetorical maxim demonstrates his argumentative craft. It provides not only a key to the shape and purpose of the argument in 1 Corinthians 7 (refining the Corinthians' maxim of 7:1) but also a window on the give-and-take of moral persuasion taking place between Paul and members of the Corinthian community.—C.R.M.

1 Cor 9:10, § 40-1584.

1588. B. FRID, "Structure and Argumentation in 1 Cor 12," *SvenskExegÅrs* 60 ('95) 95-113.

In 1 Corinthians 12 Paul wants to show the Corinthians that κοινωνία in the spiritual field best proves them to be of the Spirit in their belonging to Christ. The structure of his argument reflects an ancient rhetorical pattern: *exordium* (12:1-3, with 12:3 as the *propositio*), *narratio* (12:4-11, with 12:11 as a resumé of the *narratio* and a transition to what follows), *argumentatio* (12:12-26, consisting of the *partitio* [12:12-14], *refutatio* [12:15-21], and *confirmatio* [12:22-26]), *peroratio* (12:27-30), and *transitus* (12:31).—D.J.H.

1589. C. C. CARAGOUNIS, "'To Boast' or 'To be Burned'? The Crux of 1 Cor 13:3," *Svensk ExegÅrs* 60 ('95) 115-127.

The form καυθήσομαι ("be burned") in many manuscripts of 1 Cor 13:3 is a natural product of the evolution of the Greek language, not an impossibility or a monstrosity. The enormous support in the manuscripts for this reading (and related variants) and its fit in the context of 1 Cor 13:1-3 suggest that it is superior as a reading to καυχήσωμαι ("boast").—D.J.H.

1590. J. M. ISAAK, "Hearing God's Word in the Silence: A Canonical Approach to 1 Corinthians 14.34-35," *Direction* 24 (2, '95) 55-64.

The canonical approach to Scripture offers a welcome alternative to the modernist and traditionalist interpretations of the "restriction" in 1 Cor 14:34-35. What is important is not whether Paul wrote it but rather that it is part of the church's Scripture. The restriction is normative—but not necessarily in a literal way. The text celebrates both the "oneness" of humankind (all are to learn) and its "dualness" (female and male).—D.J.H.

1591. O. SCHWANKL, "Auf der Suche nach dem Anfang des Evangeliums. Von 1 Kor 15,3-5 zum Johannes-Prolog," *BibZeit* 40 (1, '96) 39-60.

With reference to the notion of the beginning of something as its authoritative archetype and lasting norm, the article explores the various conceptions of the beginning of the gospel contained in the NT: the primitive kerygma, the "proto-gospel" according to 1 Cor 15:1-11, the gospel of the early community—the oldest passion narrative, and the "beginning of the gospel" according to Mark, Matthew, Luke, and John. It concludes that inquiry into the beginning of the gospel leads to a complex answer. Thus while in the earliest kerygma the essence of the gospel is the message about the resurrection of Jesus, the four Gospels perceive the beginning of the gospel in the life and work of Jesus.—C.R.M.

1592. J. M. Scott, "The Triumph of God in 2 Cor 2.14: Additional Evidence of Merkabah Mysticism in Paul," *NTStud* 42 (2, '96) 260-281.

By using the term θριαμβεύω in 2 Cor 2:14, Paul evokes the image of a triumphal procession in which the triumphator rode in a four-horse chariot. This in turn suggests the Merkabah (commonly viewed as a *quadriga* drawn by the four living creatures/beasts of Ezekiel 1) and its connection to the Sinai tradition (see Ps 68[67]:18-19). 2 Cor 2:14 and 12:2-4 make it clear that Paul's ascent to the Merkabah is as foundational to his apostolic ministry as the *sessio ad dexteram* (Ps 110:1) is foundational to the Christology of the early church.—D.J.H.

1593. [2 Cor 5:19] P. B. Boshoff, "Die kerk van die Woord (The church proclaiming the Word)," *HervTeolStud* 51 (3, '95) 581-594.

Taking 2 Cor 5:19 as its starting point, this reflection on the church from the perspective of the theology of the Word discusses divine revelation (its once-for-all character), the task of public worship, and the relation between the church and being a Christian.—D.J.H.

1594. V. Jegher-Bucher, "Der Pfahl im Fleisch. Überlegungen zu II Kor 12,7-10 im Zusammenhang von 12,1-13," *TheolZeit* 52 (1, '96) 32-41.

Examination of the language, context, and historical situation of 2 Cor 12:7-10 suggests that Paul was addressing both Hellenistic-Greek and Hellenistic-Jewish audiences. With his statement that a σκόλοψ ("wooden stake") had been given to him in his flesh (12:7) Paul alluded to Aristotle's description of an orator so stiff and clumsy that he looked "as if he had swallowed a ruler" (*Rhetoric* 1413b 28). With his reference to the ἄγγελος Σατανᾶ (12:7) he recalled Num 22:22-35 in which the angel of the Lord prevented Balaam from prophesying against God's will. Thus Paul affirmed that his stiffness as a speaker was a messenger from God that prevented him from falling into self-love and boasting.—D.J.H.

Galatians–Philemon

1595. B. J. Dodd, "Christ's Slave, People Pleasers and Galatians 1.10," *NTStud* 42 (1, '96) 90-104.

Paul's remark about "people pleasing" in Gal 1:10 is an integral part of the argumentative design of his letter to the Galatians. The effect of Gal 1:10 is that Paul stands as a model for the readers, assured that they will reject the option of seeking the approval of humans rather than God. His "I" statement is paradigmatic. He is the exemplary "slave of Christ" whom the Galatians are to emulate and obey. The theme of people pleasing is carried on in the so-called autobiographical passage (1:11–2:21), especially with reference to Peter.—D.J.H.

1596. [Gal 1:11-17] R. G. Hoerber, "Paul's Conversion/Call," *ConcJourn* 22 (2, '96) 186-188.

K. Stendahl's challenge to the traditional understanding of Paul's Damascus road experience as a conversion forced biblical scholars to return to the primary NT texts (Gal 1:11-17; Phil 3:2-17). Call and conversion are both aspects of a divine revelation of Christ to Paul.—C.R.M.

1597. [Gal 2–3] E. HEITSCH, "Glossen zum Galaterbrief," *ZeitNTWiss* 86 (3-4, '95) 173-188.

With reference to the commentaries by H. Schlier and H. D. Betz, the article offers philological and exegetical observations on specific texts in Galatians 2–3 (2:2; 2:2-9; 2:15-17; 2:19; 3:6-9; 3:10-12).—D.J.H.

1598. [Gal 2:11-14] B. HOLMBERG, "Judisk *contra* kristen identitet i urkyrkan?" [Jewish vs. Christian Identity in the Primitive Church?], *SvenskExegÅrs* 60 ('95) 49-67.

Paul's conflict with Peter in Antioch (Gal 2:11-14) can be better understood in terms of its theological significance with the help of cultural anthropology. Jews were careful not only about what they ate, but with whom they ate. On the question of Jewish commensality with Gentiles there is much debate (e.g. J. D. G. Dunn and P. F. Esler versus E. P. Sanders on the question of meal fellowship). In terms of social relations one must distinguish between the intimate sphere and the general sphere. Jews could invite *gôyîm* into their intimate sphere (*epulae* and *cubilia*) where ritual purity could be controlled, but could not be a guest in a Gentile home. The social background of the Antioch conflict is about Jewish identity in the church. It is probable that the conflict resulted in a division of the congregation into Jewish and non-Jewish meal fellowships. Paul's position was that Jewish identity had to give way to a common Christian identity on the grounds that both Jews and Gentiles are justified in precisely the same way—by faith apart from the works of the Law. While the "pragmatism" of James, Cephas, and Barnabas won out in Antioch in the short term, it was Paul's position that won in the long term.—B.A.P.

Gal 2:20, § 40-1563.

1599. G. M. BROWNE, "The Old Nubian Translation of Galatians 3:27," *Muséon* 108 (3-4, '95) 239-241.

The Old Nubian version of Gal 3:27 should be restored and read as "when you have received baptism into Christ."—D.J.H.

1600. [Gal 3:28] D. BOYARIN, "Galatians and Gender Trouble: Primal Androgyny and the First-Century Origins of a Feminist Dilemma," *CentHermStudProtSer* 1 ('95) 1-38.

Paul's dualism does not radically devalue the body but nevertheless presupposes a hierarchy of spirit and body. The formula "there is no male and female" in Gal 3:28 refers to the ecstatic experience at baptism where ontological categories rather than social roles are modified in the pneumatic moment of initiation. Paul's views on gender represent neither the more misogynistic trend of thoroughly Hellenized Jews such as Philo nor a breakthrough in the politics of gender as some Christian feminists would have it. Although Paul does not explicitly cite the myth of the primal androgyne, his gender discourse seems just as likely to be an outgrowth of that ideological structure as is that of Philo—no male and female in the spirit, but in the flesh, yes indeed. [The same fascicle contains responses by K. L. King (pp. 39-42),

A. Wire (pp. 43-47), and S. Knapp (pp. 48-53), as well as an answer by Boyarin (pp. 54-60) and the minutes of the colloquy inspired by the paper (pp. 61-70).]—D.J.H.

1601. C. E. ARNOLD, "Returning to the Domain of the Powers: *Stoicheia* as Evil Spirits in Galatians 4:3,9," *NovTest* 38 (1, '96) 55-76.

The στοιχεῖα in Gal 4:3, 9 are best interpreted as evil spirits equivalent to the "principalities and powers" that Paul speaks about elsewhere. For Paul, the στοιχεῖα were an integral part of the present evil age and used a variety of means to hold humanity in bondage and blind people to the revelation of Jesus Christ as proclaimed in the gospel. In Paul's perspective, the Galatians' taking up the Torah was tantamount to being reenslaved by the demonic powers of the present evil age—the same powers that enslaved them when they worshipped idols.—D.J.H.

1602. T. MARTIN, "Pagan and Judeo-Christian Time-Keeping Schemes in Gal 4.10 and Col 2.16," *NTStud* 42 (1, '96) 105-119.

Investigation into the function of the list in Col 2:16 indicates that the Colossian Christians, not their critics, participated in a religious calendar that included festivals, new moons, and Sabbaths. Examination of the immediate and broader contexts of the temporal scheme in Gal 4:10 ("days and months and seasons and years") indicates that it refers to a pagan calendrical system. The two lists are parallel neither in content nor function. The Colossian list cannot be used to prove that the list in Galatians is Jewish. Neither can the Galatian list be used to prove that the Jewish scheme in Colossians belongs to non-Christian practice.—C.R.M.

Ephesians, § 40-1610.

1603. H. RIESENFELD, "Var de kristna i Efesos fortfarande hedningar? Till Ef 2:1–3:13" [Were the Christians in Ephesus Still Heathens? On Eph. 2:1–3:13], *SvenskExegÅrs* 60 ('95) 129-140.

In a letter to the Swedish Bible Commission a critic of the new translation averred that Eph 2:11 is mistranslated, as has also been the case in previous Swedish translations: "Ni som av födseln var hedningar (you who were heathens by birth)" should be, according to the critic, "ni som är hedningar (you who are heathens)," i.e. non-Jews. The same situation occurs at Eph 3:1. One problem here is that Swedish lacks a term, such as "Gentiles" in English, to render the Greek ἔθνη (i.e. non-Jews). But, furthermore, Paul's whole argument in this passage has to do with what his readers once were, as opposed to what they now are in Christ. The barrier between Jews and Gentiles (heathens) has been broken down, and both have become in Christ a new humanity, a new community. Here we have the starting point for the early Christian idea of a *tertium genus* vis-à-vis Jews and heathens. It is not possible for a Christian to be a "heathen" at the same time.—B.A.P.

1604. [Eph 4:11-13] W. R. YOUNT, "The Pastor as Teacher," *SWJournTheol* 38 (2, '96) 15-23.

According to Eph 4:11-13, the fundamental calling of the pastor is to "equip the saints for works of service," that is, to teach. After sketching Paul's view of teaching, the article considers his emphasis on teaching as a primary task for ministers with respect to their character (becoming like Christ), work (enabling believers to be ministers by winning them, protecting them, and instructing them), and results (cultivating spiritual maturity in learners particularly and in the church at large).—D.J.H.

1605. J. Ådna, "Die eheliche Liebesbeziehung als Analogie zu Christi Beziehung zur Kirche. Eine traditionsgeschichtliche Studie zu Epheser 5,21-33," *ZeitTheolKirch* 92 (4, '95) 434-465.

After considering the literary structure of Eph 5:21-33, the article examines various tradition-historical approaches to the analogy between married love and Christ's relation to the church with particular attention to the *hieros gamos* motif, gnostic interpretations, and OT prophetic and wisdom backgrounds. Then it deals with the quotation of Gen 2:24 and its interpretation in Eph 5:31-33. The basis of the analogy is best found in OT and early Jewish traditions that conceive the relationship between Wisdom and the wise as an exclusive love relationship. Eph 5:21-33 is an important witness for the wonderful mystery of marriage; it should not be used to justify a patriarchal structure of marriage or to disqualify women from certain ministries and functions in society and the church.—D.J.H.

1606. M. Bockmuehl, "A Commentator's Approach to the 'Effective History' of Philippians," *JournStudNT* 60 ('95) 57-88.

In order to bridge the gap between how the ancient text spoke and how it might speak today, we could do far worse than to examine how it has in fact spoken and functioned before now. After considering *Wirkungsgeschichte* in relation to confessional history, the history of interpretation, and authorial intent, the essay presents general observations on the effective history of the Bible, Paul, and Philippians as a whole. Then it illustrates a commentator's approach to *Wirkungsgeschichte* by surveying three of the most influential passages in Philippians: 1:21-23; 2:5-11; and 3:20. The genre of the exegetical commentary is particularly well suited to provide a running account of the place and presence of biblical books within the history of our civilization.—C.R.M.

1607. S. R. Llewelyn, "Sending Letters in the Ancient World: Paul and the Philippians," *TynBull* 46 (2, '95) 337-356.

The article examines C. J. Hemer's suggestion that imperial couriers might have been used to carry personal letters or news between Paul and the Philippians. It considers the postal system in the ancient world and the NT data, and concludes that the identification of the function of the members of Caesar's household (Phil 4:22) as couriers is very risky. Communications between Rome and Philippi are better accounted for under the assumption of a return voyage to Rome either made by one of the apostle's opponents or arranged by one of them.—C.R.M.

1608. F. Manzi, "Fil 2,6-11 ed Eb 5,5-10: due schemi cristologici a confronto," *RivistBib* 44 (1, '96) 31-64.

Comparison of the christological schemas of "abasement-exaltation" in Phil 2:6-11 and "solidarity-exaltation" in Heb 5:5-10 at the conceptual, semantic, literary, and structural levels shows them to be complementary. Although the two pericopes differ in presenting basic concepts and Phil 2:6-11 does not express a soteriological perspective, there is no real contradiction between them from an exegetical viewpoint. What does emerge is the explicative superiority of the notion of priestly mediation that is central to the presentation of Christ's salvific work in Hebrews.—D.J.H.

1609. J. T. REED, "Philippians 3:1 and the Epistolary Hesitation Formulas: The Literary Integrity of Philippians, Again," *JournBibLit* 115 (1, '96) 63-90.

This study first presents a general treatment of the form and function of hesitation formulas in Hellenistic letters and then discusses in detail the epistolary function of Phil 3:1 and its surrounding context with respect to issues of the structure and integrity of Philippians. It argues that Phil 3:1b reflects characteristics of epistolary hesitation formulas, employing three commonly found elements—ὀκνηρόν with the negative οὐκ in conjunction with the infinitive γράφειν. It may be translated: "To write the same things [viz. to rejoice] to you is, with respect to me, not a cause of hesitation and is, with respect to you, a cause of steadfastness." The epistolary nature of 3:1 plays a definite structural role in the development of the discourse from 2:30 to 3:2. Nothing in the text requires a multiple-letter theory.—C.R.M.

Phil 3:2-17, § 40-1596.

1610. J. J. ENGELBRECHT, "Opmerkings oor vroeë katolisisme in die Nuwe Testament, met besondere verwysing na die briewe aan die Kolossense en die Efesiërs, en die Pastorale Briewe (Remarks on early catholicism in the New Testament, with special reference to the letters to the Colossians and the Ephesians, and the Pastoral Letters)," *HervTeolStud* 51 (3, '95) 677-701.

With reference to Colossians, Ephesians, and the Pastoral epistles, the article surveys opinions on the nature of "early catholicism," its presence in the NT, and how it should be evaluated. Particular attention is devoted to ecclesiology in these documents in comparison with primitive Christianity. Recent research suggests that Protestants and Roman Catholics should bear in mind that the Bible leaves room for a reconcilable variety.—C.R.M.

1611. F. J. MONROY RODRÍGUEZ, "Jesucristo y el universo: Colosenses 1,15-20. Un himno al Señor Jesús: Origen, destino, fundamento y salvación del cosmos," *Mayéutica* 21 (51, '95) 61-119.

The article first presents a detailed analysis of Col 1:15-20: text and translation, delimitation and structure, sapiential background (OT and NT), and verse-by-verse commentary. Then it considers the cosmic Christology in Col 1:15-20: the principal theme, resurrection and death on the cross, Jesus Christ and the universe, the reconciliation of the universe, and the unity between creation/reconciliation and church/cosmos. Finally it deals with the actualization of the text: the contemporary Magisterium, ecumenism, Jesus Christ and modern Christology, and the "new age."—D.J.H.

1612. C. GUNTON, "Atonement and the Project of Creation: An Interpretation of Colossians 1:15-23," *Dialog* 35 (1, '96) 35-41.

Col 1:15-23 makes clear that the redirection of creation to its end finally takes shape only insofar as Jesus Christ makes "peace by the blood of his cross" and thus only as a particular historical figure who can die upon a cross. The eschatological completion of the project, inaugurated at the creation and reestablished by Jesus, is anticipated in all forms of human action and worldly event that are enabled by the Holy Spirit as the Spirit relates the world to the Father through Jesus Christ, crucified, risen, and ascended.—D.J.H.

Col 2:16, § 40-1602.

1613. D. A. CAMPBELL, "Unravelling Colossians 3.11b," *NTStud* 42 (1, '96) 120-132.

The supposition that the couplet Βάρβαρος, Σκύθης in Col 3:11 is a standard literary series or climax, that also evoked standard connotations of barbarism, is a weaker one than many commentators assume. The chiastic arrangement of the first two couplets in the verse (Greek, Jew, circumcision, uncircumcision) and the supposition that the second thematic antithesis refers to the slave-free dichotomy yields a reading in which Βάρβαρος correlates with "free" while Σκύθης correlates with "slave." The opposition of Scythian and barbarian in terms of the social categories slave and free turns out to be highly plausible in socio-historical as well as in rhetorical or stylistic terms.—C.R.M.

1614. S. WALTON, "What Has Aristotle To Do with Paul? Rhetorical Criticism and 1 Thessalonians," *TynBull* 46 (2, '95) 229-250.

After outlining recent rhetorical work on 1 Thessalonians, the article considers the rhetorical genre of the letter (deliberative, epideictic, paraenesis, or *sui generis*), and the question whether Paul faced opponents in the church at Thessalonica. It concludes that the case for a Pauline self-defense in the letter is inconclusive at best, and that the letter may be regarded as epideictic since a highly significant element within it is praise and thanksgiving.—C.R.M.

1615. G. P. BENSON, "Note on 1 Thessalonians 1:6," *ExpTimes* 107 (5, '96) 143-144.

Paul's statement about the Thessalonians' reception of the word with joy in spite of persecution (δεξάμενοι τὸν λόγον . . . μετὰ χαρᾶς) in 1 Thess 1:6 seems to echo Jesus' words in the explanation of the parable of the sower in Lk 8:13 (μετὰ χαρᾶς δέχονται τὸν λόγον). In each case the subject is how people handle persecution for the sake of the word.—C.R.M.

1616. E. VERHOEF, "Die Bedeutung des Artikels τῶν in 1 Thess 2,15," *BibNotiz* 80 ('95) 41-46.

The article analyzes the grammatical function of the article τῶν in 1 Thess 2:15 and its consequences for the interpretation of 1 Thess 2:13-16. Unfortunately it must be concluded that the article functions in an amplifying, attributive sense. Paul directed his accusation literally against all Jews, although he knew that not all Jews were therefore to be understood. Paul was carried away by his emotions—a regrettable but undeniable fact.—C.R.M.

1617. [2 Thess 3:10] J. KURICHIANIL, "If Any One Will Not Work Let Him Not Eat," *Biblebhashyam* 21 (3, '95) 184-203.

Paul's command in 2 Thess 3:10 suggests that earning one's livelihood by honest work is a necessary requirement of decent Christian living. After examining the Thessalonian context that forced Paul to lay down this rule, the article discusses the theme of work in the OT, in the activity of Jesus and his disciples, and in Paul's example and teaching.—D.J.H.

1618. P. H. TOWNER, "Pauline Theology or Pauline Tradition in the Pastoral Epistles: The Question of Method," *TynBull* 46 (2, '95) 287-314.

The current consensus that the theology of the Pastoral Epistles has to be understood in terms of Pauline tradition (not Pauline theology) needs to be reexamined. After reviewing the current methodology and its application, the study presents a critique of the assumptions, method, and exegesis of the consensus view, and suggests an alternative placement of the

Pastorals within Paulinism. New accents and developments in the theology of the church are in evidence in the Pastorals. But it is not necessary for these developments to be either historically or theologically disconnected from Paul.—C.R.M.

Pastorals, § 40-1610.

1 Tim 3:16–4:3, §§ 40-1365–1366.

Hebrews

1619. D. A. DESILVA, "Exchanging Favor for Wrath: Apostasy in Hebrews and Patron-Client Relationships," *JournBibLit* 115 (1, '96) 91-116.

This study proposes that the system of patronage and clientage so prevalent in the 1st-century Mediterranean world illuminates the rationale behind the statements in Hebrews about the impossibility of restoration after "falling away" (6:6) and "willful sin" (10:26). After treating patronage in the ancient Mediterranean world, it discusses Jesus as patron and broker, the proper response to one's benefactor, and the danger of violating the bond of patronage. The author calls for nothing more from the addressees than that they live out in their relationship with God and Christ the most basic virtues of Greco-Roman society, namely, the demonstration of proper honor and gratitude. Both the didactic and hortatory sections of the letter serve this agenda.—C.R.M.

Heb 5:5-10, § 40-1608.

1620r. E. GRÄSSER, *An die Hebräer.* 2. Teilband, *Hebr 7,1–10,18* [*NTA* 39, p. 518].

N. CASALINI, "Per un commento a Ebrei (II). Eb 7,1-10,18," *StudBibFranLibAnn* 44 ('94) 111-214.—After a detailed analysis of various passages in Heb 7:1–10:18 and critical comments on Grässer's approach to them, this installment [see § 37-1412r] takes issue with Grässer on three major topics: the death of Christ as a sacrifice, the Eucharist, and the common priesthood of believers. It contends that because Grässer does not respect the symbolic meaning of the cultic language used in Hebrews, he misses the real theological message of the letter. It also rejects his interpretations of Heb 8:13 and 10:9 as passing a sentence of death on the first covenant.—D.J.H.

1621. T. SÖDING, "Die Antwort des Glaubens. Das Vorbild Abrahams nach Hebr 11," *IntKathZeit/Communio* 24 (5, '95) 394-408.

After considering how Abraham's faith is treated in early Jewish and NT writings, the article focuses on the portrayal of Abraham in Hebrews as "the patriarch" (7:4) and in the "cloud of witnesses" (12:1). Then it treats Abraham's faith according to Hebrews 11: the departure from Ur—obedience to God's word (11:8), life as a foreigner in Canaan—expectation of an eternal homeland (11:9-10), the conception of Isaac—trust in God's fidelity to the promise (11:11-12), and the offering of Isaac—reckoning with God's power to raise the dead (11:17-19). Finally it deals with various aspects of Abraham's faith according to Hebrews (confidence and patience, certainty and strength) and his role as model of faith.—D.J.H.

1622. M. Remaud, "L'initiateur de la foi. Abraham et Jésus. Hébreux 12, 2 à la lumière de quelques midrashim sur Abraham," *Revue de l'Institut Catholique de Paris* [Paris] 54 ('95) 79-91.

The article first presents a dossier of midrashic texts pertaining to the faith of Abraham, with particular attention to their interpretations of Gen 15:6; Exod 14:31–15:1; and Cant 4:8. Then it suggests that the description of Jesus as the ἀρχηγός of faith in Heb 12:2 reflects the Jewish tradition about Abraham as the *roʾš ʾămānâ* (Cant 4:8) understood as the "head of faith."—D.J.H.

Catholic Epistles

1623. W. Bindemann, "Weisheit versus Weisheit. Der Jakobusbrief als innerkirchlicher Diskurs," *ZeitNTWiss* 86 (3-4, '95) 189-217.

The letter of James does not appeal to an abstract situation but rather is directed to concrete addressees, speaks to their circumstances, and pursues particular goals. This study highlights the author's communicative competence in dealing with the letter's intended readers who have been influenced by the questionable piety of a particular variety of Jewish-Christian wisdom. After developing a wisdom-piety profile of the opponents and sketching its social context, it focuses on the part played by the discourse on faith and works (2:14-24). It notes that the crucial difference between Paul and James is that the latter remains within the context of wisdom thought and fights wisdom with wisdom. Over against a tendency to understand wisdom as an instrument for the manipulation of reality, James stresses its character as God's gift. James rejects a piety that tends to reduce religion to private concerns without social obligation.—C.R.M.

1624. N. J. Vyhmeister, "The Rich Man in James 2: Does Ancient Patronage Illumine the Text?" *AndUnivSemStud* 33 (2, '95) 265-283.

The study explores how an understanding of ancient patronage may contribute to the interpretation of Jas 2:1-13. After treating patronage as a social institution in the world of the NT, the passage is examined in detail with particular attention to the rich man in vv. 2-4 to determine the relevance of patronage for its interpretation. James is not so much condemning the rich and pronouncing himself in favor of the poor as he is advocating Christian respect for all regardless of means or position. Equal respect for all would undercut the dishonest social relations that support patronage.—C.R.M.

1625. J. Molthagen, "Die Lage der Christen im römischen Reich nach dem 1. Petrusbrief. Zum Problem einer domitianischen Verfolgung," *Historia* [Stuttgart] 44 (4, '95) 422-458.

After reviewing early Christian sources that describe Domitian as a persecutor of Christians, the article examines 1 Peter for evidence about the situation of Christians in the Roman empire in the late 1st century A.D., with particular attention to the nature of the recipients' sufferings. Then it considers what light 1 Peter can shed on Domitian's policies toward Christians.—D.J.H.

1626. D. G. Miller, "The Resurrection as the Source of Living Hope: An Exposition of I Peter 1:3," *HorBibTheol* 17 (2, '95) 132-140.

Christian faith burst upon the ancient world with a deathless hope. The article reflects on the resurrection hope (see 1 Pet 1:3) that characterized the early Christians against the backdrop of pagan hopelessness.—C.R.M.

2 Peter, § 40-1450.

1627. B. OLSSON, "Första Johannesbrevet: diskursanalyser och tolkningar" [1 John: Discourse Analyses and Interpretations], *SvenskExegÅrs* 60 ('95) 141-163.

"Discourse analysis" is here taken to mean analysis of a text as a whole, a text defined as such syntactically, semantically, and pragmatically. There are several ways in which such an analysis can be carried out, and in the case of 1 John have been. For example, R. E. Brown interprets the letter as an event in a particular situation. E. Malatesta brings in more literary aspects but also works from a basic theological idea. J. A. du Rand describes the letter hierarchically and thematically. H. L. Miehle brings into his semantic analysis the communication situation, as does R. E. Longacre. It is clear that the description of a text as a whole is dependent upon which text perspective one chooses and how one defines the text.—B.A.P.

1628. E. A. WYLLER, "Johannes' første brev, hans høysang, henologisk fortolket" [John's First Letter, Its Peak-point, Interpreted from a Unitary Perspective], *TidsTeolKirk* 67 (1, '96) 3-19.

Though composed of about twenty-one small units, 1 John shows an interlocking tripartite structure that corresponds thematically to the three items mentioned with regard to the coming of the Holy Spirit according to Jn 16:8: ἁμαρτία (1 Jn 1:5–3:3), δικαιοσύνη (2:28–4:6), and κρίσις (4:1–5:20b). The peak-point is 1 Jn 3:11 ("that we shall love each other"). Thus 1 John can be described as the inaugural address of the Holy Spirit (the Paraclete) according to John.—D.J.H.

1 Jn, § 40-1514.

Revelation

1629. L. DEVILLERS, "L'Apocalypse," *RevThom* 95 (4, '95) 689-699.

Descriptions and evaluations of recent books in French on the book of Revelation by J.-P. Charlier, J.-P. Prévost, J. Isaac, E. Delebecque, M. Goémine, and É. Cothenet.—D.J.H.

1630. J. H. DE WIT, "De afdaling van het nieuwe Jeruzalem. Bevrijding en Hermeneutiek" [The Descent of the New Jerusalem. Liberation and Hermeneutics], *GerefTheolTijd* 95 (4, '95) 181-194.

After explaining hermeneutical approaches taken by Latin American liberation theologians and giving particular attention to J. S. Croatto, the article discusses the relation between apocalyptic and liberation. Then it describes and evaluates efforts at interpreting the book of Revelation and the symbol of the heavenly Jerusalem in chapter 21 from the perspective of Latin American liberation theology.—D.J.H.

1631. S. J. FRIESEN, "Revelation, Realia, and Religion: Archaeology in the Interpretation of the Apocalypse," *HarvTheolRev* 88 (3, '95) 291-314.

Critical evaluation of two prominent commentators on Revelation (W. M. Ramsay, C. J.

Hemer) who made extensive use of archaeological materials reveals that their work is not useful at the level of historical investigation. Our goal should be to be more systematic in treating literary texts like Revelation as social productions related to their historical, political, and religious contexts—without settling for Ramsay's good intentions or Hemer's substantial problems. Scholars must be responsible for examining their own roles in the reconstruction of the past (i.e. archaeological knowledge is conditioned knowledge). Study of the realia from the Roman world should not be considered merely an option for the interpreter of Revelation. Engagement with realia promises multiple benefits for biblical studies.—C.R.M.

1632. S. D. Moore, "The Beatific Vision as a Posing Exhibition: Revelation's Hypermasculine Deity," *JournStudNT* 60 ('95) 27-55.

For the author of Revelation, eternal bliss consists in the uninterrupted vision of a being who is divine. Like a modern body-builder, the God of Revelation is engaged in a posing exhibition, and his celestial audience cannot get enough of him. His silence further accentuates his statuesque demeanor. Indeed, seen in this (heavenly) light, he looks very much like an idol (a matinee idol?) despite the author's iconophobic attempts to prevent this from happening. The God of Revelation is revealed not through Jesus Christ so much as through the Roman emperor.—D.J.H.

1633. J. Paulien, "The Role of the Hebrew Cultus, Sanctuary, and Temple in the Plot and Structure of the Book of Revelation," *AndUnivSemStud* 33 (2, '95) 245-264.

Allusions to the Hebrew cultus appear primarily in passages that introduce the various visions in Revelation (1:9-20; 4:1–5:14; 8:2-6; 11:19; 15:5-8; 19:1-10; 21:1-8). The structure of the book as a whole may have developed in part on the basis of reference to the daily and yearly sacrifices as well as the annual festal calendar of the Hebrew cultus. The Hebrew cultic imagery provides a window into the thought-world of Revelation.—D.J.H.

1634. U. Vanni, "L'opera creativa nell'Apocalisse," *RassTeol* 34 (1, '93) 17-61.

After a brief introduction to the theme of creation in the book of Revelation, the article discusses texts about God's creative activity that feature the terms κτίζω, κτίσις, and κτίσμα. Next it considers creation texts using ποιέω with reference to the creative action of God and Christ, the anti-creation activity of the demonic forces, and the activity of the two beasts. Then it investigates the reaction of God in the creation of the new Jerusalem.—D.J.H.

1635. J. S. Vos, "Psychoanalytische uitleg van de Openbaring van Johannes. De modellen van Eugen Drewermann en Hartmut Raguse" [Psychoanalytical Explanation of the Revelation of John. The Models of Eugen Drewermann and Harmut Raguse], *GerefTheolTijd* 95 (4, '95) 167-181.

This discussion of psychoanalytical interpretation of Revelation first considers Drewermann's hermeneutical starting points (religious interpretation, interior history, archetypal hermeneutics, hermeneutical rules, the use of feelings) and describes his depth-psychological reading of the book. Then it examines Raguse's critique (in *Psychoanalyse und biblische Interpretation,* 1993) of Drewermann's methodology and his interpretation of Revelation, and concludes with general observations on the psychoanalytic reading of biblical texts.—D.J.H.

Revelation, § 40-1514.

1636. J. A. WALTHER, "The Address in Revelation 1:4,5a," *HorBibTheol* 17 (2, '95) 165-180.

The article considers the meaning and theological implications of the various terms in Rev 1:4-5a from χάρις to γῆ. The text features threefold sets of three. With its emphatic symbolism of completedness, the address immediately relates the seven churches to their God, who is in every possible way their salvation.—D.J.H.

1637. A. M. OKORIE, "Revelation 2 and 3: Grammar Notes," *DeltBibMel* 24 (2, '95) 31-39.

The article offers brief grammatical observations on each verse in Revelation 2–3, with references to standard NT philological tools and commentaries on Revelation.—D.J.H.

1638. G. K. BEALE, "The Old Testament Background of Rev 3.14," *NTStud* 42 (1, '96) 133-152.

In Rev 3:14 Christ describes himself as "the Amen, the faithful and true witness, the beginning of the creation of God." The OT background for the first and third clauses can be found in Isa 65:16-18, and the "witness" clause is best understood as alluding to Isa 43:10-13. The use of Isaiah 43 and 65 in Rev 3:14 indicates that Christ is the true Israel and the divine "Amen, the faithful and true witness" to his own resurrection as "the beginning of the new creation of God," in inaugurated fulfillment of the Isaianic new creation prophecies.—D.J.H.

1639. C. BÖTTRICH, "Das 'gläserne Meer' in Apk 4,6/15,2," *BibNotiz* 80 ('95) 5-15.

The article describes and evaluates how the image of the "glassy sea" in Rev 4:6 and 15:2 has been interpreted in the light of biblical and extrabiblical traditions: the heavenly ocean, the heavenly vessels, the firmament, crystal, the heavenly throne in Jewish mysticism, the physical arrangements for Greek drama, and the "bronze sea" of the Jerusalem Temple.—D.J.H.

1640. M. R. J. BREDIN, "The Influence of the Aqedah on Revelation 5.6-9," *IrBibStud* 18 (1, '96) 26-43.

After describing the political-economic and religious factors that contributed to bitterness between Jews and Christians in western Asia Minor as the background to Revelation, the article suggests that the depiction of the Lamb who redeems a people for God by his willingness to shed his blood in Rev 5:6-9 reflects the use of the Aqedah motif (see Genesis 22) found in various Jewish texts (ps.-Philo, *4 Maccabees,* Josephus). John sought to formulate an antitypical contrast between Jesus (the true protomartyr, represented in the Lamb imagery, who was sacrificed and whose martyrdom has atonement value) and Isaac (who is not sacrificed in the biblical narrative; it is rather the lamb). Finally it notes that Melito of Sardis also used the Aqedah motif for anti-Jewish purposes in Asia Minor.—D.J.H.

Rev 15:2, § 40-1639.

1641. [Rev 16:16] M. OBERWEIS, "Erwägungen zur apokalyptischen Ortsbezeichnung 'Harmagedon,'" *Biblica* 76 (3, '95) 305-324.

When the Greek word Ἁρμαγεδών (Rev 16:16) is transcribed in Hebrew as *hr mʿdwn* and read backwards, it yields *nwd ʿmrh* (Nod and Gomorrah). The land of Nod, to which Cain was banished after murdering his brother, was according to Gen 4:16 "east of Eden" and so east of the Euphrates. The kings from the east (Rev 16:12) were the descendants of Cain (see *1 Enoch* 22:7).—D.J.H.

1642. U. VANNI, "Il regno millenario di Cristo e dei suoi (Apoc 20,1-10)," *Studia Missionalia* [Rome] 42 ('93) 67-95.

After considering whether Rev 20:1-10 should be interpreted symbolically or realistically, the article discusses the literary movement of the text, and presents an exposition according to the following outline: the descent of the angel and the deactivation of Satan (20:1-3), the "reign" of the martyrs and the "first resurrection" (20:4-6), and the final battle and the definitive deactivation of Satan (20:7-10). It concludes with reflections on the interpretation and theological significance of the text.—D.J.H.

BIBLICAL THEOLOGY

1643. J. K. BRUCKNER, "Resurrection or Justification of the Ungodly: What Basis for a Biblical Theology?" *WordWorld* 16 (1, '96) 76-83.

P. Stuhlmacher has departed from E. Käsemann's commitment to the theology of the cross as the center of Scripture by asserting that belief in the resurrection of the dead is the real basis for biblical theology. The difference can be seen from their approaches to Rom 4:25: Käsemann argues that "for our justification" (i.e. the justification of the ungodly) is the central meaning of the verse and of the NT, whereas Stuhlmacher argues for the primacy of belief in the resurrection attested in the phrase "was raised to life." But proclamation of the resurrection, though important, is not primary. There is no established hope without justification by faith.—D.J.H.

1644r. B. S. CHILDS, *Biblical Theology of the Old and New Testaments* [*NTA* 37, p. 453; § 40-380r].

P. C. MCGLASSON, "The Future of Biblical Theology," *Pro Ecclesia* [Northfield, MN] 2 (4, '93) 485-492.—This is the single most significant work in church scholarship since Calvin's *Institutes*. It is a brilliant achievement in the history of critical scholarship on the Bible, bringing to fruition the labors of generations of specialists in both fields of biblical study. It is also of immense importance for the field of dogmatics, since Childs shows that Scripture was shaped for the purpose of addressing succeeding generations of the faithful as the word of God.—D.J.H.

1645. C. DICKINSON, "Markus Barth and Biblical Theology: A Personal Re-View," *HorBib Theol* 17 (2, '95) 96-116.

In order better to understand and evaluate Barth's contributions to biblical theology, the article reviews some key figures in the trajectory of 20th-century "biblical theology": K. Barth, R. Bultmann, E. Käsemann, G. Ebeling, J. Barr, W. Pannenberg, K. Stendahl, M. Barth, H.-J. Kraus, and B. S. Childs. Then it proposes a threefold ongoing dialectic between descriptive and prescriptive/normative biblical theology.—D.J.H.

1646. F. HAHN, "Neue Beiträge zur Theologie des Neuen Testaments. Zu Joachim Gnilka und Klaus Berger," *BerlinTheolZeit* 12 (2, '95) 250-268.

After sketching various approaches to NT theology from R. Bultmann onward, the article discusses the methodology and contents of Gnilka's *Neutestamentliche Theologie* (1989) and *Theologie des Neuen Testaments* (1994), as well as Berger's *Theologiegeschichte des Urchristentums* (1994), and concludes by pointing out what Gnilka and Berger have in common and where they differ. Whereas Gnilka focuses on the central themes of the NT writings and stands in clear continuity with current exegesis, Berger gives particular attention to the history of the traditions found in the NT and constructs a kind of labyrinth.—D.J.H.

1647. U. MAUSER, "An Anniversary for Biblical Theology," *TheolToday* 53 (1, '96) 74-80.

The tenth anniversary of the *Jahrbuch für Biblische Theologie* may give opponents of a biblical theology pause to reassess their position, and provide its advocates with rich materials to rethink and reshape their own ideas. After describing the genesis of the project, the article discusses the content of the 1995 fascicle.—D.J.H.

1648. H. G. REVENTLOW, "Between Theology of Covenant and Christology. Reflections of a Christian Old Testament Scholar on Biblical Theology," *BangalTheolFor* 27 (1-2, '95) 27-39.

The optimistic and idealistic Deuteronomist understanding of covenant relationship between God and humankind failed. Standing in the prophetic-apocalyptic tradition, Jesus recognized that he had to suffer a vicarious death for the sins of the people. This insight was a turning-point in his own self-understanding and found expression in the eucharistic words of the "blood of the covenant." A biblical theology comprising both Testaments should choose this as its starting point.—D.J.H.

1649. H. G. REVENTLOW, "Theologie und Hermeneutik des Alten Testaments," *TheolRund* 61 (1, '96) 48-102.

This survey of publications on OT theology and hermeneutics since 1986 deals with overviews of research, comprehensive presentations, biblical theologies that deal with both Testaments, canonical approaches, works that pertain to Christian-Jewish dialogue, studies pertaining to the OT image of God, and treatments of particular OT themes. [To be continued]—D.J.H.

1650. T. SÖDING, "Inmitten der Theologie des Neuen Testaments: Zu den Voraussetzungen und Zielen neutestamentlicher Exegese," *NTStud* 42 (2, '96) 161-184.

After delineating the "problem" of NT theology, the article describes the similarities and differences between the history-of-religions and theological approaches. Then it discusses critically the premises of a purely history-of-religions approach, and proposes some starting points for a theological exegesis of the NT: canonization as the key event in the effective-history of the NT, the claim of the NT texts, and the person of Jesus Christ. It concludes with reflections on the project of the theological exegesis of the NT.—D.J.H.

Christology

1651. T. BERGER, "A Female Christ Child in the Manger and a Woman on the Cross, Or: The Historicity of the Jesus Event and the Inculturation of the Gospel," *Feminist Theology* [Sheffield, UK] 11 ('96) 32-45.

Images of a female Christ child in the manger and a woman on the cross found in Christian art today and through the centuries in no way deny the historicity of the Jesus event. They do, however, have a legitimate place within theological reflection about the inculturation of the gospel. [The German original appeared in *Stimmen der Zeit* 213 ('95) 251-260.]—D.J.H.

1652. J. P. GALVIN, "Jesus as Scapegoat," *Way* 36 (1, '96) 61-68.

After introductory remarks on R. Girard's conception of the origin and function of sacrificial rites in religion and society, the article sketches R. Schwager's dramatic soteriology with attention to its indebtedness to Girard's analyses of the scapegoat mechanism and other theological interests. It concludes with observations on the reception and outlook of Schwager's new approach to Christian soteriology.—C.R.M.

1653. N. H. GREGERSEN, "Guds Visdom i person — kristologi i forlaengelse af Jesusforskningens 'third quest' (God's Wisdom in Person — Christology after the 'Third Quest')," *NorskTeolTids* 96 (4, '95) 203-222.

Taking its starting point from the emphasis of the "third quest" on Jesus as a wisdom teacher, the article seeks to articulate a Wisdom Christology on the basis of a phenomenological interpretation of Jesus' message. It considers Jesus in the context of OT and Jewish wisdom traditions, his implicit identification with precosmic Wisdom, his ability to spread an awareness of wisdom among his followers, the post-Easter idea of Jesus as God's Wisdom incarnate, and the continuing role of the Holy Spirit.—D.J.H.

1654. J. J. KILGALLEN, "Jesus, Savior," *Studia Missionalia* [Rome] 42 ('93) 41-65.

After noting biblical statements about God as savior, the article considers how the NT writers professed Jesus to be the "savior" essential to the salvation of human beings of every generation. The documents of the NT affirm that Jesus is central to the salvation of every human being. There is no awareness that someone or something else can perform the salvific role ascribed to Jesus. It is very difficult, from a NT perspective, to affirm anything other than that all must be saved through Jesus Christ.—D.J.H.

1655. J. P. MCILHONE, "Are You Saved? A Fundamentalist View of Christ," *ChicStud* 35 (1, '96) 54-67.

For fundamentalists, acceptance of Jesus as Savior is an assurance that they will go to heaven immediately after they die. They claim that the basis for this is found in Gal 2:20 and Jn 3:5 coupled with the Reformation theology of justification (see Rom 4:7-8). The understanding of Christ set forth in much fundamentalist Christology does not understand the implications of the incarnation.—D.J.H.

1656. G. L. MÜLLER, "Christologie im Brennpunkt. Ein Lagebericht," *TheolRev* 91 (5, '95) 363-378.

After noting some recent developments in Christology, this survey of research deals with the Jewishness of Jesus and Christian-Jewish relations, pluralism and Christianity's absolute claims about Christ, the exegetical foundations of Christology, dogmatic Christology, and soteriology.—D.J.H.

1657. K. A. RICHARDSON, "The Lordship of Christ: The Crowning Truth of Faith," *Faith & Mission* [Wake Forest, NC] 12 (2, '95) 50-59.

The article lays out key features of Christian teaching about the lordship of Christ in light of the NT and theology. It concludes that one can have Christ as Lord without having him as Savior.—D.J.H.

1658. E. Schüssler Fiorenza, "Jesus — Messenger of Divine Wisdom," *StudTheol* 49 (2, '95) 231-252.

The essay engages present feminist discussions of Wisdom Christology by examining some of the discursive fragments about divine Wisdom that emerge in early Jewish Wisdom literature and in Q. It pays particular attention to whether and how exclusivist arguments and kyriarchal gender constructs are inscribed in such discourses. Both biblical and contemporary scholarly discourses on Wisdom are critically approached as sites of struggle over meaning. Jewish and Christian discourses on Wisdom are still significant today not only because they are a resource for feminine language for God, but also because they transmit a religious ethos that is not exclusive of other religious visions but can be understood as a part of them.—C.R.M.

1659. D. S. Yeago, "The New Testament and the Nicene Dogma: A Contribution to the Recovery of Theological Exegesis," *Pro Ecclesia* [Northfield, MN] 3 (2, '94) 152-164.

The ancient theologians were right to hold that the Nicene ὁμοούσιον is neither imposed on the NT texts nor distantly deduced from the NT texts but rather describes a pattern of judgments present in the NT texts, in the texture of scriptural discourse concerning Jesus and the God of Israel. Indeed, the exegesis underlying classical Christian doctrines is in certain crucial respects methodologically superior to the "critical" exegesis that has claimed to invalidate it.—D.J.H.

Church and Ministry

1660. P.-M. Beaude, "Christianisme et modèles d'appartenance au Ier siècle," *Revue de l'Institut Catholique de Paris* [Paris] 56 ('95) 67-83.

Noting that Christianity originates within the context of a Judaism typified by great variety, the study examines the topic of election in early Christianity in relation to the models available in Judaism, the contributions of Paul toward a model of belonging specific to Christianity (e.g. spiritual union in Christ, adoption, etc.), and notions of membership in the Roman world. It concludes that from the utopian effacement of social differences (Gal 3:28) in favor of a style of life in community characterized by love and mutual aid the Christian model adapted to its non-egalitarian social environment, and that this was one of the causes of its success.—C.R.M.

1661. B. B. Colijn, "A Biblical and Contemporary Model of Ministry," *AshTheolJourn* 27 ('95) 1-14.

This attempt to develop from biblical perspectives a ministry model that has contemporary relevance contains four major parts: authority (from whom does the church receive direction?), identity (what is the church to be?), mission (what is the church to do?), and vision.—D.J.H.

1662. A. DENAUX, "Heeft Jezus de Kerk gesticht?" [Did Jesus Found the Church?], *Collationes* 25 (4, '95) 341-360.

The article first seeks to clarify the meaning of the major terms in the question asked by the title: "Jesus," "church," and "found." Then it considers the importance of the question for Christian theology and life. Finally it discusses how modern exegetes and theologians have approached the question, and sketches an answer that takes account of Jesus' proclamation of God's kingdom, his forming a circle of disciples, and the continuation of his ministry after his death and resurrection.—D.J.H.

1663. W. KIRCHSCHLÄGER, "Kath' olische Kirche. Biblische Anmerkungen zu einer Kirchenvision," *Diakonia* 27 (1, '96) 7-12.

The word "catholic" derives from the Greek expression καθ' ὅλον and means "all embracing." First with reference to pertinent NT texts (Paul's letters, Acts, Matthew's Gospel), the article considers the tension between the universal and local church, the local churches and the question of authority, and the mechanisms for solving problems and conflicts. Then it offers perspectives on a "catholic" understanding of the church today.—D.J.H.

1664. W. KIRCHSCHLÄGER, "Kirche ist Freiheit!" *TheolPraktQuart* 144 (1, '96) 52-66.

With reference chiefly to Pauline and other NT texts the article first considers freedom as the essential element of the church: the church as the community of Κύριος Ἰησοῦς, redemption from the slavery of sin, Easter as the event of liberation, and the liberating activity of Jesus. Then it reflects on the tensions between the church and freedom today.—D.J.H.

1665. C. OSIEK, "Evolving Leadership Roles in the Early Church," *BibToday* 34 (2, '96) 72-76.

Leadership patterns in the early church evolved according to need. From the host or hostess of a house church group, to the "overseers" and deacons of the Pauline churches (Phil 1:1), to the bishop, presbyters, and deacons of the Pastoral epistles the necessary structures took shape gradually as each church tried to carry out its mandate of living according to the memory and spirit of Jesus.—C.R.M.

1666. G. M. M. PELSER, "Die kerk in die Nuwe Testament (The church in the New Testament)," *HervTeolStud* 51 (3, '95) 645-676.

The NT writings portray the church in different ways: the Spirit-controlled, charismatic togetherness of people "in Christ" (Paul); the cross-bearing followers of Jesus (Mk); the people of God on their way through history (Lk-Acts); the faithful locked in battle with Satanic powers but with the expectation of occupying the heavenly Jerusalem (Revelation); the community with which Jesus is in solidarity and which is heading for its heavenly place of rest (Hebrews); the poor but pious community putting their faith into practice (James); the body of Christ in which his universal reign can be experienced (Colossians); the sphere in which salvation is realized (Ephesians); disciples following Jesus as God-with-us, experiencing the rift between synagogue and church (Mt); friends and confidants of Christ, living in conflict with the synagogue (Johannine writings); the household of God governed by householders (Pastorals); and the socially ostracized elect of God whose way of life should demonstrate their otherness as Christians (1 Peter).—D.J.H.

1667. V. SMILES, "Bible and Church: Obstacles to the Progress of Women?" *Sisters Today* [Collegeville, MN] 68 (2, '96) 100-107.

Due to the limited human perspectives of its authors, the Bible exhibits what moderns call "sexism" (e.g. 1 Tim 2:11-15). Nevertheless, the NT does not support the conclusion that Jesus in his itinerant ministry and the apostles after the resurrection barred women from the official and public proclamation of the gospel message. The evidence in support of women's church leadership during the NT period is so persuasive that the burden of proof falls on those who wish to deny it.—D.J.H.

1668. M. L. SOARDS, "Key Issues in Biblical Studies and Their Bearing on Mission Studies," *Missiology* [Scottdale, PA] 24 (1, '96) 93-109.

The article discusses four areas of current NT research and considers their importance for the work of missiologists: the beliefs and practices of 1st-century Judaism, the life of Jesus, Pauline studies (life, work, theology), and the character of the early church. While contemporary NT studies have dramatic implications for the self-understanding of Christianity and for inter-faith dialogue, mission studies should also remind NT scholars that the documents they study came to be because of the reality of mission.—D.J.H.

1669. P. STUHLMACHER, "Kirche nach dem Neuen Testament," *TheolBeitr* 26 (6, '95) 301-325.

After reflecting on the current crisis of the church, the article considers in what sense Jesus wished to found a church, the primitive community at Jerusalem and the missionary community at Antioch according to Acts, the church according to the Pauline letters, the distinctive approach in Matthew's Gospel, and church and community in the Johannine writings. It concludes with general observations about the unity, holiness, and diversity of the church, as well as some implications of the NT evidence for church life today.—D.J.H.

1670. W. VOGLER, "Die Kirche der Zukunft. Massgebliche Aspekte neutestamentlichen Gemeindeverständnisses," *Die Zeichen der Zeit* [Leipzig] 50 (1, '96) 33-38.

The church of the future must learn from the NT. The basis of all NT ecclesiology is its link to the risen Jesus and the Holy Spirit. The NT churches celebrated baptism and the Eucharist, identified themselves as the house of God, lived as a contrast society, and expressed themselves in varied forms of life. With respect to the non-Christian world, they emphasized continuity with Israel, openness to all, one gospel expressed in manifold ways, and the service of those needing help.—D.J.H.

Church and Ministry, § 40-1434.

Various Themes

1671. I. ALENCHERRY, "The Pneumatological Pre-Eminence of the New Dispensation," *Biblebhashyam* 21 (2, '95) 131-141.

This reflection on the pneumatological preeminence of the new dispensation (see 2 Cor 3:8) includes brief sections on the age of the Spirit according to Jn and Lk as well as a thirteen point summary of the Spirit's role in Paul's soteriology.—C.R.M.

1672. B. W. ANDERSON, "The Kingdom, the Power, and the Glory. The Sovereignty of God in the Bible," *TheolToday* 53 (1, '96) 5-14.

In the Bible the issue is not the power of God as such but rather how God uses that power. The article considers the theme of God's sovereignty with reference to the portrayal of God's original creation (God as creator), the prophetic word of God's judgment in the present (God as judge), and the eschatological horizon of God's rule or kingdom (God as redeemer). [The same issue contains theological treatments of God's sovereignty by C. H. Pinnock (pp. 15-21), S. C. Guthrie (pp. 22-34), D. A. Pailin (pp. 35-46), C. L. Rigby (pp. 47-62), and P. E. Devenish (pp. 63-73).]—D.J.H.

1673. T. AUSTIN, "Les chrétiens peuvent-ils être possédés par des démons?" *RevRéf* 47 (1-2, '96) 17-30.

A Christian cannot be possessed by a demon or any other satanic being. This position is based on the character of God, the effects of expiation through Christ, union with Christ, the indwelling of the Holy Spirit, the sufficiency of Scripture, and the responsibility of the believer.—D.J.H.

1674. L. C. BEZUIDENHOUT, "Die Sabbat — irrelevante wettiese instelling of verwaarloosde Bybelse juweel? 'n Simpatieke perspektief op die Sabbat (The sabbath — irrelevant legalistic institution or biblical gem? A sympathetic perspective on the Sabbath)," *HervTeolStud* 51 (4, '95) 931-941.

Christians need to be liberated from anti-Jewish sentiments when evaluating the Sabbath. Attention to rabbinic and NT texts about the Sabbath can illuminate the meaning of the Sabbath in the Jewish tradition and highlight the value of some aspects of the Sabbath for modern society.—D.J.H.

1675. H. BLOCHER, "Le recours 'évangélique' aux Écritures: sur le divorce," *Hokhma* 60 ('95) 59-72.

Among evangelical biblical scholars and theologians there are diverse readings of the principal NT divorce texts (Mt 5:32; 19:9; 1 Cor 7:10-16; etc.). Some think that a marriage cannot be dissolved (except by death) and remarriage is therefore excluded, whereas others allow divorce and remarriage under certain conditions.—D.J.H.

1676. S.-T. BONINO, "Résurrection de la chair ou immortalité de l'âme?" *NovVet* 70 (4, '95) 5-15; *EspVie* 106 (4, '96) 59-64.

The essay first develops the biblical evidence for the hope of resurrection. Then it considers belief in the immortality of the soul and contends that hope in the resurrection does not exclude the conviction that the soul is immortal by nature.—C.R.M.

1677. H. BOURGEOIS, "L'appel au pardon et son impact sur la violence," *LumVie* 45 (1, '96) 43-52.

With reference chiefly to the Synoptic Gospels, the article considers Jesus' call for forgiveness, the nature of forgiveness, the relation between human and divine forgiveness, their limitations, the question of unforgivable offenses, and God as forgiveness.—D.J.H.

1678. J. Breck, "Mary in the New Testament," *Pro Ecclesia* [Northfield, MN] 2 (4, '93) 460-472.

All Marian theology must be grounded and controlled by the canon or "norm" of Scripture. And Scripture provides the foundation of an authentic Marian piety. The article gives particular attention to the distinctive portrayals of Mary in the Gospels of Matthew and Mark, Luke, and John.—D.J.H.

1679. W. C. Brownson, "The Biblical Background of Prayer," *RefRev* 49 (2, '95-'96) 85-98.

This consideration of prayer in the thought world of the Bible first discusses prayer as a response to revelation, steeped in community, linked to obedience, and an "outpouring of the heart." Then it treats prayer in the life, ministry, and teaching of Jesus, and prayer and the Holy Spirit.—C.R.M.

1680. L. S. Cahill, "Kingdom and Cross. Christian Moral Community and the Problem of Suffering," *Interpretation* 50 (2, '96) 156-168.

Scripture guides ethics by revealing ways in which Jesus and early Christians transformed standard cultural patterns of moral relationships, making them less hierarchical and status-oriented and more inclusive and compassionate. The task of Christian ethics is to define patterns that will have an analogous effect in subsequent eras. But Christian ethics must also be accountable to the ineradicable presence of evil and suffering in the Christian life and human life. Paul's theology of the cross and resurrection can complement recent studies of the socially reconstructive effects of Christianity.—D.J.H.

1681. H. T. Conus, "Les miracles et la vie chrétienne," *NovVet* 69 (1, '94) 33-46.

With reference to various OT and NT texts, the article considers the preliminary conditions for understanding a miracle, the major characteristics of a miracle, its finality, miracles in the church, the discernment of a miracle, and certitude about a miracle.—D.J.H.

1682. J. M. Ford, "The Construction of the Other: The Antichrist," *AndUnivSemStud* 33 (2, '95) 203-230.

The article traces the trajectory of the Antichrist from the biblical and pseudepigraphical sources to somewhat beyond the Second Temple period. The pertinent NT texts include 2 Thessalonians 2, Revelation 13, and 1 and 2 John. It considers in turn the Antichrist as external foe(s), the mythic dimensions of the Antichrist, the Antichrist as internal foe(s), and the collective Antichrist.—D.J.H.

1683. T. Fornberg, "Bibeln och de många religionerna. Harmoni eller konflikt?" [The Bible and the Many Religions: Harmony or Conflict?], *SvenskExegÅrs* 60 ('95) 39-48.

Is there a "biblical" theology of religions? Does the struggle at Carmel (see 1 Kings 18) mean that Baal or Melkart cannot be worshipped in Phoenicia? Deut 29:22-28 seems to imply that there are other gods for people other than Israel. Yet Psalm 96 implies that Israel's God is God over the whole world. Second Isaiah polemicizes ironically against other gods (see 44:16-17), and yet refers to Cyrus, a worshipper of Ahura Mazda, as the Lord's "messiah" (see 44:28–45:1). The NT is more definite in its exclusivism (e.g. 1 Tim 2:3-6). In the past decade debate has centered on Mal 1:11 and Heb 1:1-2 as possibly legitimating other religions. But even if the Malachi text sees in Zoroastrianism's sacrificial cult a true worship of Israel's God as compared to the corrupt Jerusalem cult, it is hardly the case that Heb 1:1 can be interpreted to refer to other revelations or other religions. Although there is a trend nowadays to see divine revelation in the various religions, such a view cannot be drawn from the Bible.—B.A.P.

1684. C. B. Freeman, "Biblical Principles for Senior Adults," *TheolEduc* 53 ('96) 31-41.

The article discusses seven biblical principles for senior adults: strengthen faith, hope, and love in godly realities; become the self that Christ intends; be an example; discover and follow your vocation; be a unifier of the generations; be courageous in the later crises of life; and respect and honor age.—D.J.H.

1685. R. B. Gaffin, "La cessation des 'dons extraordinaires,'" *RevRéf* 47 (1-2, '96) 31-54.

There are many indications in the NT (see especially Eph 2:20; 1 Cor 14:20-25) that the gifts of prophecy and tongues ceased at the end of the apostolic era. [The same fascicle contains essays on healing by Gaffin (pp. 55-57) and D. H. Barnhouse (pp. 58-61).]—D.J.H.

1686. M. García Cordero, "La correlación de la fe y las obras en la justificación del creyente según los escritos del Nuevo Testamento," *Ciencia Tomista* [Salamanca] 122 (397, '95) 219-255.

The article first offers "philological precisions" about "justification" (δικαίωσις) and related words in the OT and NT and in extrabiblical literature. Then it describes how the theme of justification is treated in the Gospels (Mt, Mk, Lk, Jn), Acts, and the letter of James, with particular attention to the question of the correlation of faith and works in the justification of the believer. [To be continued]—D.J.H.

1687. D. Hamm, "Preaching Biblical Justice," *Church* 12 (1, '96) 17-21.

The biblical justice tradition envisions a divine initiative that creates and sustains the world and its people. It calls people to conduct their lives in response to this initiative by honoring God the giver and sharing God's gifts in love and gratitude. From Genesis through the NT justice saturates the entire sweep of the Bible.—D.J.H.

1688. D. J. Harrington, "Biblical Contributions to a Theology of Aging," *RevRel* 55 (2, '96) 159-170.

The OT wisdom books provide an ideal of old age marked by wisdom and fear of the Lord (Sir 25:3-6), a memorable and disturbing picture of old age as physical deterioration (Qoh 12:1-8), and a reflection on why adults should care for their aging parents (Sir 3:1-16). Both Testaments show how God used elderly people at the most important junctures of salvation history (Gen 21:5; Lk 1–2). Jesus gives advice about dealing with the anxieties that especially afflict the elderly (Lk 12:22-31/Mt 6:25-34). Paul also provides insights about suffering and death: Christian life as sharing in Christ's suffering and death (Rom 6:4; 2 Cor 1:5; 4:10; Phil 3:10), the idea of completing the "tribulations" of the Messiah (Col 1:24), human weakness as the occasion for the display of God's power (2 Cor 12:9), eternal life as beginning with baptism (Rom 6:1-11), and being with the Lord in life and death (Rom 14:7-9; Phil 1:21, 23; 2 Cor 5:1-10).—D.J.H.

1689. C. HARRIS, "Toward an Understanding of Home: Levinas and the New Testament," *Religious Education* [New Haven, CT] 90 (3-4, '96) 433-444.

E. Levinas's insights into the importance of hospitality provide a valuable expansion of and corrective to the ambiguous (and largely negative) attitudes of the NT toward "home." Levinas allows the possibility that leaving home may paradoxically involve staying in a home and opening its doors to the stranger. Radical hospitality is a way of leaving the home of egocentrism for the mystery of the other person.—D.J.H.

1690. E. A. HEATH, "Day of Ceasing, Day of Joy," *AshTheolJourn* 27 ('95) 15-29.

After exploring Sabbath teachings in the Pentateuch, the article considers Sabbath parallels in the ancient Near East, Sabbath and the Prophets, NT Sabbath meanings, and what we are to make of Sabbath laws today. Jesus' radical interpretation of the Sabbath as a day of healing and restoration was considered blasphemous by his critics. Some of his harshest condemnation of religious hypocrisy was reserved for those who perverted the Sabbath into an intolerable burden.—D.J.H.

1691. K. HESKIN, "Signs and Symbols of Sacred Reality in Old Testament Religion," *NewBlackfr* 77 (899, '95) 20-28.

With reference not only to the OT but also to later Jewish texts and the NT, the article considers various sacred realities that helped the people of Israel deepen their relationship with God: the ark of the covenant, the desert tabernacle, the Temple, the Sabbath and other feasts, the synagogue, religious meals, and creation itself.—D.J.H.

1692. T. HIEBERT, "Re-Imaging Nature. Shifts in Biblical Interpretation," *Interpretation* 50 (1, '96) 36-46.

In OT studies especially there has been a tendency to describe the human in terms that set it apart from nature. In recent years, however, ecological concerns have led us to recognize that biblical thought construes the world of nature in more inclusive terms, and that the representation of nature as a means of revelation in the Bible is unmistakable.—D.J.H.

1693. L. E. KECK, "Rethinking 'New Testament Ethics,'" *JournBibLit* 115 (1, '96) 3-16.

NT ethics is the ethics of the NT texts. The defining feature of NT ethics is its orientation to an event, namely, the event of Jesus (including his resurrection and exaltation to God's right hand) and to the community that resulted. Both the warrant and its *telos* are derived largely from the Christ-event, which as the continual reference point of its moral reasoning is itself reinterpreted as it is correlated with questions of behavior. The NT writers do not shun reward and punishment as sanctions. The notion that the good is to be done for its own sake, not with an eye on future reward, simply never appears, for NT ethics is oriented not to the good but to God's will, character, and activity as actualized in the Christ-event. The primary question is, To whom am I accountable, and for what?—D.J.H.

1694. W. KIRCHSCHLÄGER, "Zur Frage der Gottesdienstgemeinschaft. Biblische Perspektiven," *Heiliger Dienst* [Salzburg] 49 (4, '95) 227-237.

The article examines the theme of Jesus' open table-fellowship in four NT passages: the meal in Levi's house (Mk 2:13-17), the parable of the lost sons (Lk 15:11-32), Jesus' Last Supper (Mk 14:22-25 parr.), and the eucharistic practice at Corinth (1 Cor 11:17-34). These texts are concerned more with the orientation of believers toward the person of Jesus than with restricting access to meals with Jesus.—D.J.H.

1695. W. F. KLAIBER, "Sanctification in the New Testament," *Asbury Theological Journal* [Wilmore, KY] 50 (2, '95)/51 (1, '96) 11-21.

After discussing the meaning of holiness and sanctification in the world of religion and in the OT, the article discusses the meaning of "sanctification" (ἁγιασμός and ἁγιάζω) in the NT (Synoptics, John, Paul, Hebrews). Then it reflects on characteristic features of holiness according to the NT: theocentric, concrete, inclusive, noncultic, social, and cosmic. [The same fascicle contains a response by J. Theisen (pp. 23-25).]—D.J.H.

1696. L. LEGRAND, "The Bible and the Religions of the Nations," *IndTheolStud* 32 (3, '95) 193-207.

In the Bible's stance toward the religions of the nations one can perceive two main poles: rupture or discontinuity (prophetic, eschatological), and continuity (the world and humankind as created in God's image and likeness, the quest for divine identification). These poles correspond to the transcendence and immanence of God. Viewed from the double solidarity of sin and the groping quest for God, the two poles are not contradictory or even opposite.—D.J.H.

1697. J. M. LEWIS, "Servants of Creation: Reshaping a Biblical Theology of Ecology," *ModBelieving* 37 (1, '96) 16-24.

Instead of the dominion and stewardship models of the relation between humans and the rest of creation, the article proposes that the rediscovery of the biblical servant model may provide a basis for developing a biblical theology of ecology. The one emphatic and distinctive characteristic of the teaching and living of Jesus is the call to God's people to a servant vocation that extends not only to interhuman relationships but also to the role and responsibility of humanity toward the whole cosmos.—D.J.H.

1698. F. LIENHARD, "L'amour, Dieu et l'éthique," *FoiVie* 95 (1, '96) 19-43.

The article first considers what humans regard as "love" in the light of Plato's *Symposium* and Canticles. Then it discusses the affirmation "God is love" with the help of the views of G. W. F. Hegel and E. Jüngel. Finally it reflects on love in an ethical perspective with reference to Lev 19:18 ("you shall love your neighbor as yourself"), love according to Paul, and the relation between ἀγάπη and ἔρως.—D.J.H.

1699. A. LOBO GAJIWALA, "'Who Touched Me?' (Lk 8:45)," *Vidyajyoti* 59 (12, '95) 802-814.

Taking Lk 8:45 as its starting point, the article provides suggestions about helping women in their struggle for dignity with reference to the use of Scripture (emphasizing positive texts, reclaiming "forgotten" passages, affirming women's experience, etc.), inclusive language, the feminine face of God, and so forth.—D.J.H.

1700. E. MAIN, "Ancienne et Nouvelle Alliances dans le dessein de Dieu. À propos d'une article récent," *NouvRevThéol* 118 (1, '96) 34-58.

After considering the views of A. Vanhoye about salvation and διαθήκη in the NT [§§ 39-

1568-1569], the article discusses the covenants in the OT, Jews and Gentiles in the NT, the integration of the Gentiles into the covenant in Christ according to Paul, and Jews and Gentiles in the plan of God. Nowhere in the OT is there a hint that God has withdrawn the covenant into which he entered on behalf of his chosen people. The proclamation of the gospel to the Gentiles and their inclusion does not cancel the specific vocation and election of the Jewish people. [The same issue (p. 66) contains a "rectification" by Vanhoye regarding his comments on the views of N. Lohfink.]—D.J.H.

1701. G. MARTELET, "L'identité de l'Esprit et la nôtre," *Revue de l'Institut Catholique de Paris* [Paris] 54 ('95) 65-76.

After considering the symbolic basis for the biblical vocabulary of the Spirit, the article discusses the revelation of Yahweh through the *rûaḥ;* the development of the revelation of the Spirit in the OT; the prophetic ministry of the *rûaḥ;* the *rûaḥ* and Christ; the church and the Spirit, baptism in the Spirit; and the seven gifts or the seven possible names of the Holy Spirit.—D.J.H.

1702. V. MARTIN, "L'ancien et le nouveau," *NouvRevThéol* 118 (1, '96) 59-65.

After Pentecost the Twelve upheld the Sinaitic covenant as still valid for the Jewish people. However, the community of the disciples lived this covenant in the light of a new eschatology. Later, the reception of the uncircumcised in full equality with Jews radically transformed the character of the covenant (which remained nonetheless the root of ecclesial life).—D.J.H.

1703. F. J. MOLONEY, "Life, Healing, and the Bible: A Christian Challenge," *Pacifica* 8 (3, '95) 315-334.

Biblical texts must be used in all Christian discussions of life and healing, but only after the necessary work has been done to create a "horizon" where the worlds behind the text, in the text, and in front of the text meet. From this hermeneutical perspective the article deals with the centrality of life (life as the gift of God, new creation and true life), this life as not the only life, and the healing miracles of Jesus.—D.J.H.

1704. F. MUSSNER, "Was haben die Juden mit der christlichen Ökumene zu tun?" *UnaSanc* 50 (4, '95) 331-339.

Judaism has important contributions to make to ecumenical dialogue among the churches in the areas of theology (the God of Israel), Christology (Jesus the Jew), ecclesiology (Israel as the "root"), eschatology (the inclusion of Israel), ethics (the Torah), and soteriology (the promise to Abraham).—D.J.H.

1705. D. K. OGDEN, "Spiritual Lessons in Their Physical Settings," *BibToday* 34 (2, '96) 112-117.

Biblical teachings can be fully understood only in the physical context and setting in which they were given. The article illustrates this principle with reference to Elijah, various aspects of Jesus' ministry in the Gospels, and the message to Laodicea in Rev 3:14-22.—D.J.H.

1706r. E. PAGELS, *The Origin of Satan* (New York: Random House, 1995) [§ 40-1105r].

J. LEVENSON, "The Devil in the Details," *Commentary* [New York] 100 (3, '95) 54-57.—

Pagels's central thesis is that "Satan" is the ancient Jewish and Christian name for the human "other," for people who are different from ourselves and pose a challenge to our identity. The effect of her book is to reverse the classical religious view that Satan is the origin of conflict. Here, conflict is the origin of Satan. Her distaste for Christian orthodoxy and lack of generosity toward Judaism are more than matched by her idealization of gnosticism.—D.J.H.

1707r. IBID.

J. B. RUSSELL, "Getting Satan Behind Us," *First Things* [New York] 57 ('95) 40-45.—Pagels's thesis is that from its origins in the Gospels onward Christianity has demonized its opponents. Though her thesis is well established, it carries a number of questionable corollaries: that Christianity's distinction between good and evil makes it a dualist religion, that Christianity practically invented demonization and is practically unique in using it, and that demonization is an essential element in historical Christianity with its contrast between this evil age and the age to come.—D.J.H.

1708r. IBID.

E. TESELLE, "Demonizing the Powers: Pagels' *Origin of Satan* in Context," *RelStudRev* 22 (1, '96) 3-9.—Pagels's genetic approach to the history of Satan is suggestive, for beliefs about the powers of evil did change. We can agree with her that demonizing the powers is not the wisest course. But attempts to convert the powers seem to be unavailing. Her own (Jungian) solution, drawn from the *Gospel of Philip,* is to transcend finite oppositions and find a harmony beyond them. This is an approach always worth entertaining but perhaps a speculative luxury that the political realities will not always allow us.—D.J.H.

1709. S. PINCKAERS, "La Bible et l'élaboration d'une morale chrétienne," *NovVet* 70 (4, '95) 16-27.

The article first discusses four viewpoints regarding the relation between Scripture and moral theology: historical, systematic, pastoral, and personal. Then it shows how contact between moral theology and Scripture can be established by considering the nature of Scripture (written text, the word that touches and challenges us, its superiority to every human word and its closeness to us) and the moral reading of Scripture from the perspective of the reader (reception, reflection, practice).—D.J.H.

1710. M. QUESNEL, "Baptême dans l'Esprit et vocation chrétienne. Approche biblique," *Revue de l'Institut Catholique de Paris* [Paris] 54 ('95) 47-63.

The article first considers NT texts that use the expression "baptize in the Holy Spirit" (Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33; Acts 1:5; 11:16; 1 Cor 12:13) and what the expression means in those passages. Then it discusses NT texts that describe a charismatic irruption of the Spirit that occurs either spontaneously (Lk 10:21-24; Acts 2:1-4; 4:24-31; 10:43-48) or in connection with human actions (Acts 8:14-19; 9; 19:1-7; etc.). Finally it reflects on the exemplary value of the accounts of Jesus' own baptism by John the Baptist (Mt 3:13-17; Mk 1:9-13; Lk 3:21-22). The NT texts cast doubt on a baptism of the Spirit in isolation from water baptism, and underline the fundamental importance of life in the Spirit.—D.J.H.

1711. M. QUESNEL, "Un Dieu qui tient parole," *Christus* 43 (169, '96) 8-17.

In the Bible fidelity is primarily a disposition of God to which humans respond. After discussing the biblical terminology of fidelity, the article considers God's promise (see Gen

12:1-2) in Israel's history, the fidelity of Israel's sages, and the fulfillment of the promise in Jesus Christ. In the NT faith and fidelity cannot be separated.—D.J.H.

1712. J. RATZINGER, "La Nuova Alleanza. Sulla teologia dell'Alleanza nel Nuovo Testamento," *RassTeol* 36 (1, '95) 9-22.

The Italian version of an article also published in German [§ 40-1107].—D.J.H.

1713. H. ROLSTON, "The Bible and Ecology," *Interpretation* 50 (1, '96) 16-26.

Though not a book of science, the Bible does sketch a vision of human ecology. Its vision is anthropocentric, biocentric, and theocentric simultaneously (and environmental). The Bible offers a religion for people, directing them how to live together in justice and love, under God and within a nature with which they have an entwined destiny.—D.J.H.

1714. T. M. ROSICA, "Holy Ground and Holy People," *BibToday* 34 (2, '96) 107-111.

In the unfolding of the love relationship between God and human beings, there is not only a progressive history of salvation but also a geography of salvation. The article traces this theme with reference to Genesis 1–11, Abraham and Sarah, Moses the liberator, kings and prophets, and Jesus of Nazareth.—D.J.H.

1715. M. SCHÖNI, "'What More Are You Doing Than Others?' The Radical Ethics of Jesus," *NESTTheolRev* 16 (2, '95) 75-97.

While Jesus does not teach a new moral code, he does teach a life-style, i.e. he lays down claims that produce recognizable character traits in those whose lives are shaped by them. Those claims (including love of enemies) are very practical. The body of the article considers the radicality of the command to love one's enemies (see Mt 5:38-48; Lk 6:27-36; Rom 12:9-21), its humanness (see Lk 10:25-37), and the relation between love and empathy.—D.J.H.

1716r. D. SÖLLE ET AL., *Great Women of the Bible in Art and Literature* [*NTA* 39, p. 498].

J. MILGROM, "Giving Eve's Daughters Their Due," *BibRev* 12 (1, '96) 30-36, 48.—This good book treats twenty-five women of the OT and NT. The lay reader will glory in its clear writing and rich visuals, and will enter the classical world of midrash and the postmedieval world of art, literature, and music with wonder and delight. And the informed reader will know how to fill in the lacunae (e.g. absence of artwork by women, lack of attention to Mary the mother of Jesus) and correct any errors.—D.J.H.

1717. J. E. TOEWS, "Toward a Biblical Perspective on People of Other Faiths," *Conrad Grebel Review* [Waterloo, Ont.] 14 (1, '96) 1-23.

The NT consistently confesses that Jesus Christ is Lord of all. The exclusive lordship of Christ (see Jn 14:6; Acts 4:12; 1 Cor 3:11; 1 Tim 2:5) is axiomatic for Christian faith. A second axiom is that God loves the world and desires the salvation of all people and of the cosmos (various texts in Acts and Romans). The critical issue in interreligious dialogue is the relation of the two axioms: the exclusive lordship of Christ, and the universal saving love and justice of God. [The same issue (pp. 24-32) contains a response by W. Klassen.]—D.J.H.

1718. P. H. TOWNER, "The Shape and Motive of Piety in Chinese Religious Tradition and the Biblical Tradition. *Li* and *Eusebeia,*" *Jian Dao* [Hong Kong] 5 ('96) 95-126.

Chinese religious thought and the biblical tradition share an emphasis on "piety"—*li* in

Chinese and εὐσέβεια in NT Greek. In both cases piety finds expression in the context of relationships and is related to other aspects of the moral life. But there are significant differences. Chinese piety is conservative and hierarchical, patterned after the cosmos, rather rigid in encouraging the perpetuation of rules for interpersonal behavior that will insure stability, and optimistic about the goodness of humankind. Christian piety is a theological rather than a cosmological concept—the expression of the dialectical new existence in Christ that is an ongoing response to the revelation of God. It is communicative in that it seeks to display the reality of God in the very practical relationships that make up human life, and is transformative in that it seeks to make relationships vehicles for expressing love and service. [The same fascicle contains responses by A. C. Wire (pp. 143-147) and J. Yieh (pp. 149-151).]—D.J.H.

1719. W. S. TOWNER, "The Future of Nature," *Interpretation* 50 (1, '96) 27-35.

The biblical prophets and apocalyptists elaborated visions of a new age that is abundant, peaceful, full of life, and without death. Their pictures of nature in the future function as incitements toward a style of ethical living in the present that is holistic, interdependent, and non-hierarchical; it does not reject flesh and matter as corrupt—because God does not reject them. Nevertheless, we must maintain the real distinction between creator and creature, and recognize that only God inaugurates the new age and reveals the new Jerusalem.—D.J.H.

1720. P. VON DER OSTEN-SACKEN, "Lessings 'Nathan' und das Neue Testament," *Evang Theol* 56 (1, '96) 44-64.

After describing the context of G. E. Lessing's plea for tolerance in "Nathan der Weise," the article discusses the literary dimensions, content, and background of the work, and reflects on how theologians (K. Barth in particular) have evaluated it. Then it considers Lessing's "parable of the ring" in the light of various NT texts, and concludes with observations on the limits and challenges of Lessing's option.—D.J.H.

1721. H. E. VON WALDOW, "The Christian-Jewish Dialogue: In the Footsteps of Markus Barth," *HorBibTheol* 17 (2, '95) 141-164.

The article first reflects on four very important topics in Christian-Jewish dialogue: the Jewishness of Jesus, the validity of the Sinai covenant, the apostle Paul, and the hermeneutical problem of the OT. Then it considers the place of the Holocaust in such dialogue, and the purpose of the Christian-Jewish dialogue.—D.J.H.

1722. G. WENZELMANN, "Heilung und der Heilungsdienst der christlichen Gemeinde," *TheolZeit* 52 (1, '96) 42-53.

After citing various reasons for neglect of the subject of healing in the contemporary church, the article examines the NT evidence in order to move beyond polarized views that either overemphasize or disavow the healing dimension of Christian faith. Thus it surveys the healing activity of Jesus and the disciples in the Gospel tradition, Paul's understanding of healing, and the healing service for the sick in Jas 5:13-18. The attestation for the healing activity of Jesus and the early Christian community is quite broad. This healing activity is characterized by an eschatological orientation. Indirectly or directly the NT witness locates the service of healing within the community of believers. Six theses on the practical-theological consequences of these findings are offered by way of conclusion.—C.R.M.

1723. R. L. Wilken, "Not a Solitary God: The Triune God of the Bible," *Pro Ecclesia* [Northfield, MN] 3 (1, '94) 36-55.

With reference mainly to patristic sources, the article discusses the triune God of the Bible according to the following outline: the divine Wisdom; the resurrection of Christ and Christian reasoning; the Son never acts alone; and biblical language and divine kinship.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1724. M. Adinolfi, "Il lago di Tiberiade e le sue città nella letteratura greco-romana," *StudBibFranLibAnn* 44 ('94) 375-380.

Few Greek and Roman authors spoke of the Lake of Tiberias and the cities associated with it (Bethsaida Julias, Magdala-Tarichea, Tiberias, etc.). Only the geographer Pausanias had direct knowledge of the area. This explains why the other ancient authors supply generic, inadequate, and second- or third-hand information about these places.—D.J.H.

1725r. P. Brown, *Authority and the Sacred* [*NTA* 40, p. 374].

Idem, *The Rise of Western Christendom* (Cambridge, MA—Oxford: Blackwell, 1996).

H. Chadwick, "Conversion rates. From the moral philosophers to the Holy Roman Empire," *Times Literary Supplement* [London] March 22 ('96) 4-5.—These two books, though closely related in underlying subject matter, are nevertheless very distinct in detail and presentation. The central theme of the Christianization of the Roman world in *Authority and the Sacred* is given a fresh and independent treatment. *Rise of Western Christendom* takes a large canvas for a portrait of the way in which the religion that in the first instance captured high society in the Roman empire, passed beyond the frontier forts, and drew in the adjacent barbarian peoples.—C.R.M.

1726. M. P. Ciccarese, "Il parto della donnola. Da Aristotele al Fisiologo," *Annali di storia dell'esegesi* [Bologna] 12 (2, '95) 377-392.

The prohibition of eating the weasel, one of the unclean animals according to Lev 11:29, in ancient Jewish and Christian exegesis found justification in the anomalous sexual behavior of the animal, which conceives through the ear and gives birth through the mouth. On the basis of this ancient popular belief (evidence of which can be found from Aristotle onward), ps.-Aristeas, ps.-Barnabas, and the *Physiologus* gave allegorical interpretations of the weasel and its behavior.—D.J.H.

1727. C. B. Copher, "Blacks/Negroes: Participants in the Development of Civilization in the Ancient World and Their Presence in the Bible," *JournInterdenomTheolCent* 23 (1, '95) 3-47.

Blacks/Negroes were participants in the development of civilization in the ancient world. They appear in the Bible, are present among the outstanding personalities in the biblical text (including Moses and his family), and are the authors of much of the content of the OT.—D.J.H.

1728. H. M. Cotton, W. E. H. Cockle, and F. G. B. Millar, "The Papyrology of the Roman Near East: A Survey," *JournRomStud* 85 ('95) 214-235.

After a brief survey of papyrological material from the Roman Near East, the article provides basic information (main publication, nature of the document, place of writing, date, language(s), material, essential bibliography) for over six hundred items from Syria Phoenice, Syria Coele, Mesopotamia, Arabia, Judea/Syria Palaestina, Palaestina Prima and Palaestina Tertia in the late Roman empire, and Nessana in the early Islamic period.—D.J.H.

1729. A. B. du Toit, "Die funksie en waarde van agtergrondstudie van die Nuwe Testament (Background study of the New Testament: its function and value)," *SkrifKerk* 16 (2, '95) 310-333.

Every NT exegete must develop a broad frame of reference regarding the Jewish and Greco-Roman world within which the NT documents originated. And yet the exegete also should distinguish between textual world (which is a construct of the author) and real world. As an illustration of the value and problems of background knowledge, the article discusses Rom 13:1-7 and shows how several details become transparent in the light of background information. It seems that both anti-Roman tendencies in Palestine and dissatisfaction with the Roman taxation system led to Paul's admonitions in the text.—D.J.H.

1730. N. V. Harrison, "The Feminine Man in Late Antique Ascetic Piety," *UnSemQuart Rev* 48 (3-4, '94) 49-71.

Many ancient texts speak of the need for men to acquire feminine qualities in order to achieve the ideal humanity. In Plato's works as well as in Jewish and Christian writings, this is expressed in terms of desire for the divine, intimate receptivity to it, and the consequent fruitfulness of spiritual childbearing. After examining what Plato, Philo, and Origen say about the feminine man and spiritual childbearing, the article looks at texts from Methodius of Olympus and Didymus of Alexandria in which the themes of becoming masculine and becoming feminine are combined in interesting ways.—D.J.H.

1731. R. A. Laroche, "Popular Symbolic/Mystical Numbers in Antiquity," *Latomus* [Brussels] 54 (3, '95) 568-576.

A symbolic/mystical number is one that suggests something in addition to the number by reason of association, convention, etc. The ten most important symbolic/mystical numbers favored in antiquity were 3, 4, 5, 7, 9, 10, 12, 17, 30, and 40. Most of these reveal ultimate Pythagorean influence, though the number 40 probably reflects a Near Eastern tradition.—D.J.H.

1732. A. Lindemann, "'Do not let a woman destroy the unborn babe in her belly'. Abortion in Ancient Judaism and Christianity," *StudTheol* 49 (2, '95) 253-271.

The article discusses the historical conditions and the theological reasons for the Christian rejection of abortion. It surveys attitudes to abortion in Greco-Roman philosophical and medical texts, Jewish opinions from the OT to the postbiblical period, and the stance of early Christian literature from the NT to the beginning of the 3rd century. The silence of the NT on the topic is even more surprising than that of the OT. The first direct ban on abortion in Christian literature appears in *Didache* 2:2. Study of these early Jewish and Christian texts does not present a universally recognizable ethical position, but it nevertheless makes it explicit that abortion cannot be considered as ethically "good" or justified.—C.R.M.

1733. B. J. Malina, "Mediterranean Sacrifice: Dimensions of Domestic and Political Religion," *BibTheolBull* 26 (1, '96) 26-44.

Given what ancient Greeks, Romans, and Israelites said they did when they sacrificed, it is possible to define sacrifice as a ritual in which a deity or deities is/are offered some form of inducement, rendered humanly irretrievable, with a view to some life-effect for the offerer(s). In political sacrifice inducement was directed to the deity as king or lord. In kinship sacrifice inducement was directed to the deity as the god of the ancestors, a sort of elder family member, or as patron or powerful neighbor. Why the offering should have an effect depended on the value of omnipotence as perceived within the radical ingroup/outgroup orientation of ancient Mediterranean societies that defined outgroup members as another species.—D.J.H.

1734. N. F. MILLER, "The *Aspalathus* Caper," *BullAmSchOrRes* 297 ('95) 55-60.

The plant known as *aspalathus* that is mentioned by Pliny the Elder, Dioscorides, Ben Sira (24:15), and Theophrastus is most probably caper (*capparis spinosa*). It has a probable Akkadian linguistic cognate (*supālu*).—D.J.H.

1735. J. J. PILCH, "Singing in the Bible," *BibToday* 34 (1, '96) 38-43.

Ancient Middle Eastern music is characterized by melody and rhythm; it lacks harmony. The article discusses what the Bible says about the angels' song and about human melodies, with particular attention to how music in biblical times may have sounded.—D.J.H.

1736. J. RIVES, "Human Sacrifice among Pagans and Christians," *JournRomStud* 85 ('95) 65-85.

Stories about human sacrifice, when told about barbarians, served to mark the cultural distance that existed as a corollary of geographical distance. When told about neighbors (e.g. Jews and Christians), they served to create cultural distance even in the absence of geographical distance. The allegation of human sacrifice served as a marker of bad religion, whether analyzed philosophically as superstition or legally banned as magic. In appropriating the motif of human sacrifice, Christians were able to create their own cultural categories and ultimately to turn the tables on their opponents.—D.J.H.

1737. D. ROKÉAḤ, "Tacitus and Ancient Antisemitism," *RevÉtudJuiv* 154 (3-4, '95) 281-294.

Starting at the time of the Hasmonean revolt, testimony hostile and libelous to Jews began to increase dramatically, in both quantity and viciousness. Tacitus took his polemical material concerning Jews in *Historiae* 5 from his Greek precursors (e.g. Manetho) but does not add a hostile tradition; on the contrary, he recorded a favorable one. Although Tacitus did present strong criticisms and denunciations of Jews, some of his defamations resulted from misunderstanding. It is, therefore, necessary to distinguish between Greek writers infected with blatant anti-Semitism and Tacitus, who may still be said to have remained within the boundaries of a legitimate polemic.—C.R.M.

1738. W. ROSCOE, "Priests of the Goddess: Gender Transgression in Ancient Religion," *HistRel* 35 (3, '96) 195-230.

Taking as its starting point early Christian criticisms of the effeminate male priests of the gods Cybele and Attis (the *galli*), the article focuses on three well-documented cases of goddess-centered priesthoods: the Greco-Roman *galli*, the priests of the goddess Inanna in Sumeria and Ishtar in Akkad, and the *hijra* of contemporary India and Pakistan. These priesthoods are largely independent inventions whose shared features reflect commonalities in the social dynamics of the societies in which they arose, specifically, the agrarian city-state.—D.J.H.

1739. R. Valantasis, "Constructions of Power in Asceticism," *JournAmAcadRel* 63 (4, '95) 775-821.

After exploring current theories of power and how they might relate to asceticism, the article defines asceticism as performances within a dominant social environment intended to inaugurate a new subjectivity, different social relations, and an alternative symbolic universe. Then it considers constructions of power in asceticism with reference to ascetic texts from the Greco-Roman period (Christian, gnostic, Hermetic, Neoplatonist).—D.J.H.

Archaeology

1740. D. Amit, "What Was the Source of Herodion's Water?" *StudBibFranLibAnn* 44 ('94) 561-578, plates 41-46.

Josephus' descriptions and topographical-engineering considerations suggest that the Herodion aqueduct was part of a larger system that brought water to Jerusalem. A field survey of the remains between Solomon's Pools and the village of Urtas indicates that this was the upper portion of that aqueduct. The vestiges adjacent to Urtas are possibly part of a lower conduit that in the early Roman period provided water to a magnificent bathhouse whose remains were discovered in the Arab village.—D.J.H.

1741. K. Atkinson, "Two Dogs, a Goat and a Partridge," *BibArchRev* 22 (1, '96) 42-43, 74.

The article discusses significant archaeological discoveries indirectly attributed to a goat (Qumran Cave 1), a partridge (Qumran Cave 4), and two dogs (scrolls found near Jericho ca. A.D. 800, the discovery of Zedekiah's Grotto in Jerusalem in the mid-19th century).—D.J.H.

1742. G. H. Bearman and S. I. Spiro, "Archaeological Applications of Advanced Imaging Techniques," *BibArch* 59 (1, '96) 56-66.

Multispectral imaging is a useful tool for imaging two-dimensional archaeological artifacts. It can improve contrast and legibility of ancient texts and ostraca, and provide new approaches to other artifact and archaeological problems. The article reports on the technology and its application to the Dead Sea scrolls and other ancient artifacts.—C.R.M.

1743. T. W. Davis, "Albright & Archaeology: The Search for *Realia*," *Archaeology in the Biblical World* [Shafter, CA] 3 (1, '95) 42-50.

W. F. Albright's preoccupation with ceramics expresses what underlay all of his scholarship: the search for *realia* (i.e. the data gained by explicitly scientific methods). Rooted in the *realia* of archaeology, Albright upset the apple-cart of biblical criticism by bringing perceived objective data to bear on the subjectivity of biblical criticism. But because of its biblical agenda and neglect of economic and social questions, Albrightian biblical archaeology came under attack.—D.J.H.

1744. L. Di Segni, "A New Toponym in Southern Samaria," *StudBibFranLibAnn* 44 ('94) 579-584.

A Greek inscription engraved on a stone slab and copied by Arab peasants in the area of

Kafr ed-Dik in southern Samaria is a dedication to the Olympian gods (the deified emperors?) for the salvation of the emperor Hadrian by a village whose name can be tentatively restored as *Kaparanaia,* possibly today's Kafr ʿAin, near Kafr ed-Dik to the southeast.—D.J.H.

1745. P. C. Finney, "Abraham and Isaac Iconography on Late-Antique Amulets and Seals: The Western Evidence," *JahrbAntChrist* 38 ('95) 140-166, plates 3-6.

After a catalogue of miniature pictorial renderings of Abraham and Isaac (see Gen 22:1-19) on late-antique amulets and seals manufactured within Roman territories west of the Euphrates, the article considers the chief elements in the iconographic repertoire (Abraham, altar and substitute victim, Isaac, the hand of God, knife), the relation between amulets and seals, and the meanings attributed to the portrayal of Gen 22:1-19 (with particular attention to the exegetical tradition surrounding the Akedah and to traditions about Abraham as an angelic figure, the embodiment of divine δύναμις, etc.).—D.J.H.

1746. S. P. M. Harrington, "Sanctuary of the Gods," *Archaeology* [Boston] 49 (2, '96) 28-35.

In Hellenistic and Roman times Dion near Mount Olympus was a place where the cults of many gods (Cybele, Hermes, Dionysus, the Muses, Isis, Artemis, Aphrodite, etc.) were observed. Forestry and religious pilgrimage made Dion rich, and its inhabitants decorated their secular buildings with sculpture and mosaics.—D.J.H.

1747. R. A. Horsley, "Archaeology and the Villages of Upper Galilee: A Dialogue with Archaeologists," *BullAmSchOrRes* 297 ('95) 5-16.

With reference to the work of E. M. and C. L. Meyers, J. F. Strange, and their associates at Meiron and related sites in Galilee, the article first raises questions about the reading and use of literary sources, and about putting Meiron and other villages "on the map." Then it considers their historical conclusions for various strata (late Hellenistic, early Roman, middle Roman, late Roman) at Meiron with reference to parallel strata at Gush Halav. Finally it queries E. M. Meyers's case for Upper Galilean regionalism on the basis of material culture, and offers suggestions about archaeologists, textual scholars, and social historians proceeding more relationally and systematically. [The same fascicle contains a response by E. M. Meyers (pp. 17-26) and reply by Horsley (pp. 27-28).]—D.J.H.

1748. D. M. Jacobson and S. Gibson, "A Monumental Stairway on the Temple Mount," *IsrExplJourn* 45 (2-3, '95) 162-170.

The principal sources on Herod's Temple in Jerusalem indicate that there was a series of stairways leading up to the sanctuary from the outer court. The article examines 19th-century maps, engravings, and photographs of the Haram area for possible remnants of steps from Herod's Temple complex.—D.J.H.

1749. D. M. Jacobson and M. P. Weitzman, "Black bronze and the 'Corinthian alloy,'" *ClassQuart* 45 (2, '95) 580-583.

Recent studies by A. R. Giumlia-Mair and P. T. Craddock that identify Corinthian bronze as black are open to the fatal objection that the textual sources clearly state that the color of Corinthian bronze was that of gold or silver or intermediate between the two [see § 36-1553].

The article examines Pliny's account of the appearance of Corinthian bronze (*Natural History* 34.8) and the evidence of several rabbinic texts and sources in Syriac.—C.R.M.

1750. C. P. KELLEY, "Who Did the Iconoclasm in the Dura Synagogue?" *BullAmSchOrRes* 295 ('94) 57-72.

The gouging of eyes on the biblical murals of the Dura synagogue was attributed by E. R. Goodenough to Jews who disapproved of such decorations in a synagogue, and by C. H. Kraeling to Roman soldiers who filled the synagogue with earth in preparation for the siege of A.D. 256-257. Close review of the evidence reveals a pattern of damage consistent only with Kraeling's intuition: It was done by Romans, not Jews.—D.J.H.

1751. S. LEV-YADUN, Z. HERZOG, AND T. TSUK, "Conifer Beams of *Juniperus Phoenica* Found in the Well of Tel Beer-Sheba," *TelAviv* 22 (1, '95) 128-135.

Twelve water-logged beams and pieces of wood found in a well at Tel Beer-Sheba can be identified as *Juniperus phoenica* and dated to the first century B.C. or A.D. The durability of *Juniperus* wood, its resistance to decay, and its availability explain why it was imported from Edom.—D.J.H.

1752. N. LIPHSCHITZ AND G. BIGER, "The Timber Trade in Ancient Palestine," *TelAviv* 22 (1, '95) 121-127.

Timber imported to Palestine consisted of four coniferous tree species: cedar of Lebanon, Phoenician juniper, cypress, and Aleppo pine. The trend of importing wood reached its peak in the Hellenistic and early Roman periods when more than 40% of the wood found at archaeological sites was imported. Nearly 70% of the imported wood of that period (691 out of 926 wood pieces) was found at Masada.—D.J.H.

1753. R. S. MACLENNAN, "In Search of the Jewish Diaspora: A First-Century Synagogue in Crimea?" *BibArchRev* 22 (2, '96) 44-51, 69.

There is much archaeological evidence for a Jewish synagogue in ancient Chersonesus in Crimea. Two menorahs, several phrases in Hebrew and Greek, and inscriptions from various places in Crimea indicate a Jewish presence from at least the 1st century A.D.—D.J.H.

1754. D. J. MATTINGLY AND R. B. HITCHNER, "Roman Africa: An Archaeological Review," *JournRomStud* 85 ('95) 165-213.

With particular attention to archaeological work published since 1970, this survey of research on Roman Africa deals with bibliographical resources, historiography, people, the army, government, roads and communication, towns (Carthage, general), water, rural settlement, paleoeconomic studies, economy and trade, culture and religion, and Africa in late antiquity.—D.J.H.

1755. E. M. MEYERS ET AL., "Second Temple Studies in the Light of Recent Archaeology: Part II: The Roman Period, A Bibliography," *CurrResBibStud* 3 ('95) 129-152.

This bibliographic supplement [see § 39-1109] prepared in collaboration with A. Lynd-Porter, M. Aubin, and M. Chancey is divided into four primary sections: archaeology, geographical issues, NT and early Christianity, and early Judaism.—D.J.H.

1756. J. NAVEH, "The Inscriptions from Failaka and the Lapidary Aramaic Script," *BullAm SchOrRes* 297 ('95) 1-4.

The article suggests a new reading of the Aramaic lapidary inscription from Failaka (Kuwait): "*Štny* (proper name) may be remembered before Bel (Zeus) of Ikaros." Comparison of it with four Greek inscriptions found on the island of Failaka (called Ikaros in the Hellenistic period) suggests a 3rd-century B.C. origin. The Aramaic lapidary style apparently survived at least into the first quarter of the 2nd century B.C.—D.J.H.

1757. R. R. R. SMITH AND C. RATTÉ, "Archaeological Research at Aphrodisias in Caria, 1994," *AmJournArch* 100 (1, '96) 5-33.

New York University's 1994 campaign of archaeological research at Aphrodisias included site recording, limited excavation, and sculpture documentation and conservation. Particular attention was given to the Bouleuterion and the sculptor's workshop, the four-column monument at the southwest complex, the stadium, the inscribed statue bases of the site, and the conservation and display of the Zoilos frieze. Highlights included the location of an important new city street, the discovery of a marble panel inscribed with four letters from the emperor Hadrian, and the completion of a large depot-workshop for the conservation and storage of marble sculpture.—D.J.H.

1758. J. F. STRANGE, D. E. GROH, AND T. R. W. LONGSTAFF, "Excavations at Sepphoris: The Location and Identification of Shikhin. Part II," *IsrExplJourn* 45 (2-3, '95) 171-187.

This installment [§ 40-495] provides detailed information about the 1988 survey of Shikhin and discusses selected pottery from the survey site. Also included (pp. 180-187) is a discussion of the results of the neutron activation analysis of the pottery (by D. Adan-Bayewitz, F. Asaro, I. Perlman, and H. V. Michel). The location of the surveyed site and its pottery are consistent with the information about Shikhin from the literary sources.—D.J.H.

1759. O. TAL, "Roman-Byzantine Cemeteries and Tombs Around Apollonia," *TelAviv* 22 (1, '95) 107-120.

On the basis of various archaeological reports, the article describes the cemeteries of Roman-Byzantine Apollonia on the Mediterranean coast of Israel: El-Jalil, Herzliya Graveyard, Herzliya Beth and Gimmel, Kefar Shemaryahu, and Rishpon. Four categories of tombs can be distinguished: multi-vault tombs, single-vault tombs, rectangular rock-cut tombs, and miscellaneous rock-cut tombs. The finds from the Kefar Shemaryahu necropolis apparently reflect in most cases burials of the upper social classes.—D.J.H.

1760. R. A. TOMLINSON, "Archaeology in Greece 1994-1995," *Archaeological Reports* [London] 41 ('95) 1-74.

This report [see § 39-1756] provides information about recent archaeological activity in Greece (including the Greek islands) by regions: Athens; Attica; islands of the Saronic Gulf, etc.; Korinthia; and so forth. [The same fascicle (pp. 75-96) contains D. Ridgway's report on archaeology in Sardinia and South Italy between 1989 and 1994.]—D.J.H.

1761. E. M. YAMAUCHI, "Magic Bowls: Cyrus H. Gordon and the Ubiquity of Magic in the Pre-Modern World," *BibArch* 59 (1, '96) 51-55.

C. H. Gordon's work on magic bowls (ancient terra cotta bowls inscribed in a variety of scripts) and his inspiration to other scholars are important legacies in but one of the extraordinary range of fields to which he has contributed. The article outlines the work and publications of Gordon and his students on magic bowl texts.—C.R.M.

Archaeology, §§ 40-1462, 1631.

Dead Sea Scrolls

1762. R. Bergmeier, "Erfüllung der Gnadenzusagen an David," *ZeitNTWiss* 86 (3-4, '95) 277-286.

4Q Eschatological Midrash^a (4Q174) ii 17–iii 13 presents a broad exposition of 2 Sam 7:10-14. The passage deals with the building of the eschatological temple in the endtime (ii 17–iii 9) and with the appearance of the community and the teacher in the endtime (iii 10-13). It understands the promise of favor toward David to be fulfilled in the eschatological community of the elect. An appendix (p. 286) questions A. Steudel's suggestion that 4Q174 and 4Q177 belong to the same literary work.—D.J.H.

1763. G. J. Brooke, "Books in Brief," *BibArchRev* 22 (1, '96) 6, 8-9, 75.

Descriptions and evaluations of eight recent publications on the Dead Sea scrolls: English translations by F. García Martínez and G. Vermes, facsimile editions edited by E. Tov with S. J. Pfann and by R. H. Eisenman and J. M. Robinson, catalogues by Tov with Pfann and by S. A. Reed and M. J. Lundberg, and editions of texts edited by B. Z. Wacholder and M. G. Abegg and by J. H. Charlesworth.—D.J.H.

1764. G. J. Brooke, "4Q500 1 and the Use of Scripture in the Parable of the Vineyard," *DeadSeaDisc* 2 (3, '95) 268-294.

4Q500 1 almost certainly uses the Isaiah 5 vineyard material in interpretative association with a description of the temple, either heavenly or (more probably) earthly, which is the suitable place for the people to bless God (possibly the genre of 4Q500). This Qumran text may provide more suitable and contemporary Jewish information for understanding the parable of the vineyard (see Mt 21:33-45; Mk 12:1-12; Lk 20:9-18) than the Jewish materials commonly adduced by NT commentators do. In particular, it illuminates several features of the Gospel parable: allegory, the vineyard, election, the use of Psalm 118, the context, and exegetical traditions current in Jesus' time. It also illuminates features of Heb 13:6-16 and 1 Pet 2:4-10.—D.J.H.

1765. P. R. Davies, "Was there Really a Qumran Community?" *CurrResBibStud* 3 ('95) 9-35.

Debate has shifted from the identity of the Qumran community to whether such a community existed at all. This article first surveys the reasons why the "Qumran community" was postulated in the first place, and considers the arguments about the site of Khirbet Qumran and the evidence of the scrolls. Then it reviews the positions taken regarding the "Qumran community" by J. C. VanderKam (Essenes living in a monastery), H. Stegemann (Essenes as a mainstream movement in Judaism), N. A. Silberman (an unnamed mainstream movement), and N. Golb (no one community, party, or movement).—D.J.H.

1766. G. Di Palma, "I manoscritti del Mar Morto," *Asprenas* [Naples] 42 (3, '95) 401-412.

After comments on Italian translations of books by R. H. Eisenman and M. Wise, J. A. Fitzmyer, and J. C. VanderKam, the article discusses the charges made by Eisenman and Wise, the relationships between the Qumran manuscripts and the NT (James and Paul, the birth and death of the messiah), and the halakic letter known as 4QMMT.—D.J.H.

1767. T. Elgvin, "The Reconstruction of Sapiential Work A," *RevQum* 16 (4, '95) 559-580.

After a short introduction to the nature and origin of *Sapiential Work A* (1Q26; 4Q415-418, 423), the article provides a physical description of its major Qumran Cave 4 fragments and offers suggestions about the location of various fragments within the work as a whole. It concludes with a survey of the contents contained in the 23-column manuscript 4Q416.—D.J.H.

1768. J. A. Fitzmyer, "The Aramaic and Hebrew Fragments of Tobit from Qumran Cave 4," *CathBibQuart* 57 (4, '95) 655-675.

The book of Tobit appears in four Qumran Aramaic manuscripts (4Q196-199) and one Hebrew manuscript (4Q200). This article presents comments on the Qumran Tobit texts under four headings: contents, the kind of Aramaic and Hebrew, new Aramaic words, and Ahiqar. All the Qumran forms of the story are fragmentary, preserving not more than a fifth of the original Semitic texts. Their real value lies in the increase that they make to the body of literary Aramaic and Hebrew that is gradually being made known by the publication of Qumran texts.—D.J.H.

1769. J. A. Fitzmyer, "The Dead Sea Scrolls and Early Christianity," *Theology Digest* [St. Louis] 42 (4, '95) 303-319.

It is plausible that John the Baptist spent some of his youth among the Essenes. But nothing can establish a connection of Jesus with the Qumran community, nor is there sufficient evidence for the presence of NT writings at Qumran. Nevertheless, the Dead Sea scrolls reveal the Palestinian background to important Pauline teachings (righteousness, justification, the works of the Law), christological titles (Lord, Son of God, Messiah), and select Gospel passages (beatitudes, dualism, the deeds of the messiah). Nothing in the Dead Sea scrolls undermines the Christian message or militates against the "uniqueness" of Jesus.—D.J.H.

1770. P. Giniewski, "La secte de Qumran, chaînon manquant entre judaïsme et christianisme," *FoiVie* 94 (5, '95) 83-88.

In his *Das essenische Abenteuer,* D. Flusser shows that the NT is rooted not only in the Hebrew Bible but also in the nonbiblical writings from Qumran. This idea is developed with reference to community self-understanding and terminology, biblical interpretation, the relation between faith and works, the faith of Jesus and faith in Jesus, and the redemptive death of the messiah. The Qumran texts seem to constitute the missing link between Judaism and Christianity.—D.J.H.

1771. J. C. Greenfield and M. Sokoloff, "An Astrological Text from Qumran *(4Q318)* and Reflections on Some Zodiacal Names," *RevQum* 16 (4, '95) 507-525.

4Q318 contains the end of an astrological text with a zodiacal calendar and the beginning of a brontologion. The article provides a reconstructed Aramaic text, an English translation, textual notes, and a description. These texts go back to a *Vorlage* known from the Mesopotamian composition *Mul.apin* and are the earliest evidence for this type of literature in Aramaic from the West. It is very unlikely that the work was composed by the Qumran community. The article contains appendixes by D. Pingree on astronomical considerations (pp. 517-519) and A. Yardeni on paleographic analysis (pp. 520-522), as well as tables and photographs of parts of the manuscript.—D.J.H.

1772. C. HEMPEL, "Who Rebukes in *4Q477*?" *RevQum* 16 (4, '95) 655-656.

The work contained in 4Q477 has been improperly entitled "The Rebukes by the Overseer" by E. Eshel [§ 39-504]. It is more appropriately called "The Overseer's Record of Rebukes."—D.J.H.

1773. R. KATZOFF, "Polygamy in *P.Yadin*?," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 109 ('95) 128-132.

The phrase "my and your deceased husband" in lines 7-8 and 13-14 of P. Yadin 26 (see also P. Yadin 34.5) cannot be used to argue for polygamous marriages because it can bear a plausible alternative interpretation of serial monogamy. And even if the marriages were polygamous, we do not know enough of the attendant circumstances to judge if these were typical or exceptional.—D.J.H.

1774. A. LANGE, "Wisdom and Predestination in the Dead Sea Scrolls," *DeadSeaDisc* 2 (3, '95) 340-354.

Various Qumran texts provide evidence for the development of the idea of a preexistent order of creation regulating the world, its history, and the fate of human beings. The article first analyzes the notion of a preexistent sapiential order in non-Essene texts: *Sapiential Work A* (4Q417 2 i 1–ii 16), *Book of Mysteries* (1Q27 1), "Teaching of the Two Spirits" (1QS iii 13–iv 26), and *Songs of the Sabbath Sacrifice* (4Q402 4). Then it traces the adaptation and use of this concept in Essene texts: *Hodayot* (1QH i), *Damascus Document* (CD ii 2-13), 4Q180 1 1-5, and 1QpHab vii 5-14.—D.J.H.

1775. M. LE MORVAN, "Qumran: The Community," *ScriptBull* 26 (1, '96) 20-33.

The Qumran community can be identified as an Essene community by comparing the external descriptions (Josephus, Philo, Pliny) and the internal evidence from Qumran (especially *Community Rule* and *Damascus Document*). On the basis of these sources it is possible to explore the history of the Essenes and their links with the Qumran community.—D.J.H.

1776. B. NITZAN, "*4QBerakhot*$^{a-e}$ *(4Q286-290):* A Covenantal Ceremony in the Light of Related Texts," *RevQum* 16 (4, '95) 487-506.

4QBerakhot (4Q286-290) includes all the principal components of a covenantal ceremony, following the traditional course of the annual ceremony of the *yaḥad,* even though it differs in some of its data. The concentrated character of the laws of reproach may distinguish this version from others. The main feature distinguishing the ceremony of *4QBerakhot* from that of 1QS and that of 4QD^{b} 18 v, however, is the ceremonial communion between those who enter the covenant and the angelic ministers of God.—D.J.H.

1777. É. PUECH, “Un autre manuscrit de la Genèse récemment identifié dans les fragments de la grotte 4 *(4QGn^n),*” *RevQum* 16 (4, ’95) 637-640.

The manuscript designated 4QGen^n contains fragments of Gen 34:7-10 and 50:3.—D.J.H.

1778. É. PUECH, “Restauration d’un texte hymnique à partir de trois manuscrits fragmentaires: *1QH$^{(a)}$* xv 37 - xvi 4 (vii 34 - viii 3), *1QH35 (H^b)* 1, 9-14, *4Q428 (H^b)* 7,” *RevQum* 16 (4, ’95) 543-558.

On the basis of 1QH^a xv 37–xvi 4 (= vii 34–viii 3), 1Q35 (= H^b) 1 9-14, and 4Q428 7 1-10 [see § 40-1783], the article arrives at a virtually complete text of a thanksgiving hymn. It concludes with strophic arrangements of the Hebrew text and the French translation, as well as reconstructions of the various manuscripts.—D.J.H.

1779. E. QIMRON, “The Biblical Lexicon in Light of the Dead Sea Scrolls,” *DeadSeaDisc* 2 (3, ’95) 295-329.

The article examines how nonbiblical Dead Sea scrolls understood difficult words and phrases in sixteen OT passages: Deut 25:4; 23:11; Num 28:10 parr.; Job 41:22; Ezek 22:26; Isa 49:15; Deut 1:13; Exod 22:28; Isa 26:3; Lev 23:14; Exod 19:10; Dan 7:15; Hos 2:11; Deut 29:18; Isa 28:16; and Deut 33:12.—D.J.H.

1780. E. QIMRON, “Šyš bmqwm plwny = šbmqwm plwny. Mbnh ʾrmy mʾwḥr btʿwdwt mymy br kwkbʾ (The Use of *šĕyyeš b-* ‘Which Is In...’ - An Aramaism in the Bar Kokhba Documents),” *Lĕšonénu* [Jerusalem] 58 (4, ’94-’95) 313-315.

Expressions such as *šyš bʿyr nḥs* (“which is in ʿIr Naḥas”) occur three times in the Bar Kokhba documents. This use of *šyš* should be considered an Aramaism (= *dĕʾît* in the Palestinian Targum published by P. Kahle), even though the Hebrew attestations predate the Aramaic ones.—D.J.H.

1781. S. E. SCHEEPSTRA, “True and Righteous Are All the Works of God. A Proposal for Reconstruction of *1QS* I,26,” *RevQum* 16 (4, ’95) 641-646.

The second lacuna in 1QS i 26 can best be restored as *ʾmt wṣd[q kwl mʿśy ʾl]* (“true and right[eous are all the works of God]”).—D.J.H.

1782. A. SCHMITT, “Die Achikar-Notiz bei Tobit 1,21b-22 in aramäischer (pap4QTob^a ar – 4Q196) und griechischer Fassung,” *BibZeit* 40 (1, ’96) 18-38.

After general observations on the book of Tobit and the references to Ahikar in it, the article presents for the description of Ahikar in Tob 1:21b-22 the Aramaic text according to 4Q196, a German translation, and an extensive commentary. Then it compares the Aramaic text with the two Greek versions (I and II) of Tob 1:21b-22, and concludes that, while the content of all three texts is basically the same, 4Q196 is closer to the longer Greek version (II).—D.J.H.

1783. E. M. SCHULLER, “A Thanksgiving Hymn from *4QHodayot^b (4Q428 7),*” *RevQum* 16 (4, ’95) 527-541.

The article presents a preliminary edition of the thanksgiving hymn preserved in 4Q428 7 1-10. The combination of it with related fragments from 1QH^a and 1QH^b [see § 40-1778] results in a virtually complete hymn that includes features characteristic of both the Hymns of the Teacher and the Hymns of the Community. A photograph of 4Q428 7 is included.—D.J.H.

1784. P. W. Skehan, E. Ulrich, and P. W. Flint, "Two Manuscripts of Psalm 119 from Qumran Cave 4," *RevQum* 16 (4, '95) 477-486.

The article provides photographs, material descriptions, transcriptions, and commentaries for two fragmentary manuscripts of Psalm 119: 4Q89 (containing vv. 37-46, 49-50, 73-74, 81-83, 89-92), and 4Q90 (containing vv. 10-21).—D.J.H.

1785. T. Söding, "Feindeshass und Bruderliebe. Beobachtungen zur essenischen Ethik," *RevQum* 16 (4, '95) 601-619.

The article first considers love of neighbor according to *Jubilees,* with particular attention to its basis and expressions, extent, relation to love of God, motivations, and value. Then with reference to the Dead Sea scrolls it discusses texts that refer to loving one's brothers and hating one's enemies, and the basis of these motifs in the eschatological dualism of the Essene movement.—D.J.H.

1786. S. Talmon, "Was the Book of Esther Known at Qumran?" *DeadSeaDisc* 2 (3, '95) 249-267.

There is evidence among the Qumran community texts that their authors knew the Esther story and were actually familiar with the biblical book of Esther. The absence of Esther manuscripts at Qumran is best explained not by its brevity or content or by accident, but rather by the assumption that the book had not yet achieved "canonical" status, i.e. it was not yet recognized as part of the Hebrew Scriptures.—D.J.H.

1787. C. P. Thiede, "Das unbeachtete Qumran-Fragment 7Q19 und die Herkunft der Höhle 7," *Aegyptus* [Milan] 74 (1-2, '94) 123-128.

The expression ἐν ταῖς γραφα[ῖς in line 5 of 7Q19 indicates that the fragment belonged not to Jewish Greek literature (where one would expect the adjective ἱεραῖς or ἁγίαις) but to an early Christian work (where the expression in 7Q19 was more common).—D.J.H.

1788. E. Tov, "Excerpted and Abbreviated Biblical Texts from Qumran," *RevQum* 16 (4, '95) 581-600.

The excerpted biblical texts found at Qumran present segments of biblical texts without accompanying commentaries or reflections (as in *4QTestimonia* [4Q175], phylacteries and *mĕzûzôt,* 4QDeut^{j}, etc.). Some abbreviate the biblical text. Most of the excerpted texts appear to have been produced for liturgical purposes, though some may have been made for personal use. Few are close to the Masoretic text, and several are written in the Qumran scribal tradition.—D.J.H.

1789. E. Tov, "4QReworked Pentateuch: A Synopsis of Its Contents," *RevQum* 16 (4, '95) 647-653.

The text of *4QReworked Pentateuch* (4Q158, 4Q364-367) probably contained the complete Pentateuch as reworked by the author along with some extrabiblical material. The article records the content of these manuscripts as well as what is found in some related Qumran texts.—D.J.H.

1790. E. Tov, “Letters of the Cryptic A Script and Paleo-Hebrew Letters Used as Scribal Marks in Some Qumran Scrolls,” *DeadSeaDisc* 2 (3, ’95) 330-339.

In various Qumran manuscripts it appears that matters of special interest are sometimes designated by letters in the Cryptic A script or by paleo-Hebrew letters. Both kinds of scribal markings point either to a sectarian background or to the use of the manuscripts in the Qumran community.—D.J.H.

Dead Sea Scrolls, §§ 40-1359, 1363, 1365–1366, 1412r, 1469, 1499, 1741–1742, 1809, 1821, 1828, 1849.

Jewish World

1791. L. Alonso Schökel, “Notas exegéticas al Eclesiástico (Ben Sira),” *EstBíb* 53 (4, ’95) 433-448.

These philological and literary notes on various passages in Sirach (39:12; 20:4 and 30:20; 38:24; 10:13; etc.) give particular attention to the scope of Ben Sira’s metaphors and allusions, and seek to clarify the meaning of certain words. Also included is a collection of Spanish adages that are similar to aphorisms in Sirach.—D.J.H.

1792. C. Begg, “Jehoahaz, King of Israel, According to Josephus,” *Sefarad* 55 (2, ’95) 227-237.

This comparison of the treatments of Jehoahaz in 2 Kgs 13:1-9, 22-23 and Josephus’ *Antiquities* 9:173-176 deals with the biblical text(s) used by Josephus, his handling of problems posed by the biblical account, and his personal contributions in retelling the story of Jehoahaz. While not denying that Jehoahaz continued the cultic misdeeds of his predecessors, Josephus represents him somewhat more positively than the Bible does.—D.J.H.

1793. M. Benovitz, “Ndr hʾyswr btqwpt hbyt hšny wbsprwt htnʾym: mwṣʾw wmšmʿw (The Prohibitive Vow in Second Temple and Tannaitic Literature: Its Origin and Meaning),” *Tarbiz* [Jerusalem] 64 (2, ’95) 203-228.

A prohibitive vow is a ban placed on a specific property, barring its use by the votary or by another person mentioned in the vow (as in the NT *qôrbān* texts). Analysis of the formulas used in prohibitive vows in Second Temple and rabbinic literature suggests that originally prohibitive vows were dedicatory vows, in which the votary donated to the Temple the property from which he or the person named in the vow might benefit. With the destruction of the Temple and the abolition of votive offerings to the Temple, the dedicatory formula was no longer relevant. The rabbis therefore reinterpreted this type of vow as likening property to an offering.—D.J.H.

1794. A. Blancy, “Le *shema yisrael,* coeur de la prière et de la foi juives,” *FoiVie* 94 (5, ’95) 65-82.

The article first considers the place of the Shema (see Deut 6:4-9) in the context of Jewish traditions of prayer and its theological confession of the unity and unicity of the God of Israel. Then it discusses the Shema in the NT (see Mk 12:29), its relation to the love command (see Mt 22:34-40; Lk 10:25-28), and the NT’s confessions about Jesus in light of the

Shema. The appendix (pp. 79-82) provides in parallel columns the French texts of the morning and evening benedictions that accompany the Shema in the Jewish liturgy.—D.J.H.

1795. P. J. J. Botha, "Herodes — die Grote? (Herod — the Great?)," *HervTeolStud* 51 (4, '95) 996-1028.

This reflection on what goes into making a historical judgment takes the example of Herod the Great. It reviews the pertinent sources about Herod (Josephus' various writings, *Assumption of Moses* 6:2-9, talmudic texts, Matthew 2, Luke 1–2), and considers the various ways in which Herod can be interpreted and evaluated.—D.J.H.

1796. R.-G. Coquin, "Quelle était la langue originelle du pseudépigraphe conservé en copte sous le titre de *Paralipomènes de Jérémie* et en arabe sous le titre de *Captivité des fils d'Israël à Babylone?*" *Apocrypha* 6 ('95) 79-92.

Comparison of the various Coptic and Arabic recensions of *Paralipomena of Jeremiah* indicates that the Arabic version depends on a Coptic text but one sufficiently different from those known to us. This Coptic text was itself a translation, at times approximate, of a Greek original.—C.R.M.

1797. A. Couto, "A sabedoria na história de *Adam* (Sb 10,1-2)," *Didaskalia* 25 (1-2, '95) 169-187.

After describing the presentation of Adam in Genesis 2–3 in the context of Genesis 1–11, the article considers the portrayal of Adam in Wis 10:1-2 as the πρῶτος and μόνος (titles used elsewhere for God and Wisdom), his creatureliness and lordliness, and the missions of Adam (to guard Wisdom) and of Wisdom (guarding Adam in the dignity of his "splendid isolation"). It concludes with reflections on the place of Adam according to Wis 10:1-2 in relation to sin and evil and to the mercy of God.—D.J.H.

1798. G. De Carlo, "'Ami, infatti, gli esistenti, tutti'. Studio di Sap 11,24," *Laurentianum* 36 (3, '95) 391-432.

According to Wis 11:24, God loves all things that are and hates nothing that he has made. After considering the text, structure, and context of the verse, the article gives a semantic reading for each part of it, discusses analogous and contrasting texts (Plato, Philo, 1QS iii 25–iv 1, *m. ʾAbot* 3:14), and surveys patristic interpretations (Clement of Alexandria, Origen, Eusebius of Caesarea, Didymus the Blind). Wis 11:24 is the only OT text where the universal (τὰ ὄντα πάντα) love of God is indicated by the verb ἀγαπάω, and is thus a bridge to the NT revelation (e.g. Jn 3:16).—D.J.H.

1799. N. R. M. de Lange, "Judaeo-Greek Studies: Achievements and Prospects," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 17 ('95) 27-36.

The article first discusses research from the 16th to the early 20th century on Jewish writings in Greek (Bible versions, liturgy, language, etc.). Then it considers recent developments in areas such as epigraphy, papyrology, literary texts, Karaite studies, hymnography, and manuscripts.—D.J.H.

1800. A. Drint, "IV Ezra in Sinai Arabic 589: The Origin of an Early Arabic Version," *Parole de l'Orient* [Kaslik, Lebanon] 18 ('93) 31-44.

The Arabic manuscript containing *4 Ezra* from the Monastery of St. Catherine (ms Sinai

Arabic 589) can be assigned on the basis of its script to the 10th or 11th century A.D. The translator shows a good knowledge of Syriac, and his Arabic text is a fairly accurate translation of the Syriac version. This Arabic translation must have been made by a Christian (not a Muslim) in the 9th or 10th century.—D.J.H.

1801. A. ENERMALM, "Prayers in Wartime: Thematic Tensions in 1 Maccabees," *StudTheol* 49 (2, '95) 272-286.

After observations on the concept of "holy war" in ancient Israel and on the use of prayers in 1 Maccabees, the article discusses the lament in 1 Macc 3:50-53, the prayer of the priests in the Temple in 7:37-38, prayers preceding a battle, prayer in distinction from speech, and prayers in 2 Maccabees. It is plausible to assume that 1 Macc 4:8-11; 4:30-33; and 7:37-38 with 7:41-42 reflect prayers actually prayed during the Maccabean campaigns. By inserting these prayers in the narrative, the author of 1 Maccabees claimed that the events that he reports are related to the "salvation history" of God's intervention on behalf of the people Israel.—D.J.H.

1802. Y. D. GILAT, "H'm ywbl mšpt kspym? (Does the Jubilee Year Cancel Debts?)," *Tarbiz* [Jerusalem] 64 (2, '95) 229-236.

Support for Josephus' view that the jubilee year cancels monetary debts can be derived from the Jerusalem Talmud (see *Roš Haššana* 3:4) and other rabbinic sources. Although the practice reflects ancient customs, the rabbis circumscribed and avoided it.—D.J.H.

1803. S. GOAN, "Creation in Ben Sira," *MilltownStud* 36 ('95) 75-85.

The article examines four texts from Sirach that deal with creation: on sin and mercy (15:11–18:14), polarities in creation (33:7-13), a hymn in praise of creation (39:12-35), and a hymn to the creator (42:15–43:33). Ben Sira had a very confident faith in the hand of God guiding all things unto the good. This faith was firmly grounded in his experience as a Jewish scribe who, unlike his antecedents in the wisdom tradition, was as much devoted to the study of Scripture as to the pursuit of wisdom.—D.J.H.

1804r. L. L. GRABBE, *Judaism from Cyrus to Hadrian* [*NTA* 37, pp. 144-145].

S. MASON, "Method in the Study of Early Judaism: A Dialogue with Lester Grabbe," *JournAmOrSoc* 115 (3, '95) 463-472.—Ancient Judaism has never been studied in such breadth and depth, and with such pedagogical utility. More than any other study of the period, this one reasons publicly about the evidence. It is marred, however, by occasional inconsistencies in style, glaring examples of special pleading (particularly the discussion of the Pharisees' influence), and failures to come to grips with the implications of the author's own program.—D.J.H.

1805. S. GUIJARRO OPORTO, "La familia en la Galilea del siglo primero," *EstBíb* 53 (4, '95) 461-488.

After considering external factors pertaining to the family in 1st-century Galilee, the article discusses the relevant textual (Josephus, the Gospels) and archaeological (especially housing) data, social stratification, and the various types of family (extended, multiple, nuclear, dispersed). Knowledge of family structures in 1st-century Galilee can illuminate the history of the Jesus movement and many Gospel texts.—D.J.H.

1806. R. Hvalvik, "Ordene fra Guds egen munn. Til spørsmålet om dekalogens stilling i den antikke jødedom og den tidlige kirke (The Decalogue in ancient Judaism and in the early Church)," *TidsTeolKirk* 66 (4, '95) 261-273.

The article challenges the opinion that the Decalogue once had a central place in the synagogue liturgy but was withdrawn as a consequence of Christian use and interpretation of it. In fact, the Decalogue did not play a central role in early Christianity. There was a debate within Judaism about whether the whole Torah or only parts came from God in which Deut 5:22 ("and he added no more") was a key text. Greek-speaking Jews who stressed the special character of the Decalogue probably did so for apologetic reasons: They wished to make the Torah acceptable among non-Jews.—D.J.H.

1807. W. H. Irwin, "Fear of God, the Analogy of Friendship and Ben Sira's Theodicy," *Biblica* 76 (4, '95) 551-559.

Comparison of Ben Sira's treatments of fear of God in 1:16–2:18 and friendship in 6:5-17 suggests that friendship is the analogue for the concept of fear of God as the sage develops it in the first two chapters (see 6:16-17). Faithfulness and trust are essential to both relationships, and the frequent defection of friends particularly in time of trouble makes necessary a period of testing in both. The concept of God as faithful friend who never disappoints makes the divine testing serve as the wise inquiry into whether the friendship is mutual.—D.J.H.

1808. A. Kabasele Mukenge, "Les citations internes en *Ba.* 1, 15-3, 8. Un procédé rédactionnel et actualisant," *Muséon* 108 (3-4, '95) 211-237.

The article examines the OT references in Baruch 1:15–3:8 according to the following outline: scriptural citations and collective confessions, introductory formulas, indirect citations (2:3; 2:24b), and direct citations (2:21-23; 2:29-35). The passage is more than a simple confession of sins. The presence of many biblical texts has made it a rereading of prophecies (especially Jeremiah) and a reflection on Israel's history.—D.J.H.

1809. I. Knohl, "Between Voice and Silence: The Relationship between Prayer and Temple Cult," *JournBibLit* 115 (1, '96) 17-30.

As in the First Temple, so in the Second Temple the inner circle was that of the priests in which the sacred service was conducted in absolute silence, the outer circle was that of the folk prayers of the people, and in the middle was the circle of the song of the Levites. Various Qumran texts and the Jewish fixed prayer show that separation from the Temple and from the sacrificial service upset the balance between voice and silence, and required a new type of confrontation with the various ritual components. An appendix (pp. 29-30) concerns petitionary prayer in the Qumran writings.—D.J.H.

1810. J. Kugel, "The Ladder of Jacob," *HarvTheolRev* 88 (2, '95) 209-227.

The pseudepigraphon *Ladder of Jacob* elaborates on the story of Jacob's dream at Bethel in Gen 28:11-22, adding details to the vision described there and containing a prayer and angelic revelation nowhere present in the biblical narrative. The study illustrates one area of overlap between the text's basic understanding of Jacob's dream and various rabbinic texts that deal with the same biblical narrative in order to clarify the text's purpose and origin. It appears that *Ladder of Jacob* embodies a conflation of two originally quite separate explanations of Jacob's dream. The "Staircase of History" motif is actually rather old, antedating the Maccabees and even those events in the reign of Antiochus IV that immediately preceded them. Thus if one peels away the various layers of *Ladder of Jacob*, one is left with a document that arguably belongs among the earliest exegetical works of the "rewritten Bible" genre.—C.R.M.

1811. J. R. Levison, "The Prophetic Spirit as an Angel According to Philo," *HarvTheolRev* 88 (2, '95) 189-207.

In several contexts it appears that Philo conceived of the divine spirit as an angelic being. This thesis is established with reference to Philo's version of the Balaam episode (*De vita Mosis* 1:273-284) and his definition of ecstasy (*Quis rerum divinarum heres sit* 264-266), and his explanation of Moses' prediction of the Sabbath (*De vita Mosis* 2:265) and autobiographical reflections on inspiration (*De somniis* 2:252).—D.J.H.

1812. F. Manzi, "Schiere angeliche: saggio di bibliografia aggiornata sull'angelologia (II)," *EphLit* 110 (2, '96) 141-164.

After a brief introduction to Jewish angelology, this installment [see § 40-1099] provides bibliographical information for 270 books and articles on the topic: Judaism in general, Philo, Josephus, Palestinian and Samaritan literature, apocryphal literature, Qumran literature, rabbinic literature, and gnostic literature.—D.J.H.

1813. F. J. Murphy, "The Martial Option in Pseudo-Philo," *CathBibQuart* 57 (4, '95) 676-688.

The article challenges S. Olyan's thesis that ps.-Philo in *Biblical Antiquities* 10:3 [§ 35-1439] supported the martial option at the Red Sea. It argues that ps.-Philo approved of military action only under specific circumstances and was concerned more that Israel undertake no action without God's initiative than that Israel adopt a particular form of resistance.—D.J.H.

1814. F. Parente, "Le témoignage de Théodore de Mopsueste sur le sort d'Onias III et la fondation du temple de Léontopolis," *RevÉtudJuiv* 154 (3-4, '95) 429-436.

In his remarks about the reign of Antiochus IV Epiphanes in the summary of Jewish history at the beginning of his commentary on Psalm 54(55), Theodore of Mopsuestia followed 2 Maccabees but noted that Onias III went to Egypt and built a Temple after being replaced as the Jewish high priest by his brother Jason (see also *War* 1:31-33; 7:420-436; *b. Menaḥot* 109b; *y. Yoma* 5:3). Of the ancient sources only 2 Maccabees fails to link Onias III with the temple at Leontopolis. The apparent lacuna between 2 Macc 4:6 and 7 and the absurdities associated with the account of Onias' death in 2 Macc 4:30-38 suggest that Theodore had access to a fuller version of 2 Maccabees—one that contained a report about Onias III and the founding of the temple at Leontopolis.—D.J.H.

1815. M. Parmentier, "Der Satzteil 'Jetzt habe ich erkannt...' (Gen.22:12) in jüdischer und christlicher Überlieferung," *Bijdragen* 56 (4, '95) 362-368.

The Hebrew expression *ʿattāh yādaʿtî* ("now I know") in the Masoretic text of Gen 22:12 poses the problem of God's foreknowledge. In ancient Jewish and Christian translations and traditions the problem was resolved by different vocalizations ("I have made known," "you have made known") and by making the angel or even Abraham the speaker.—D.J.H.

1816. S. J. K. Pearce, "Echoes of Eden in the Old Greek of Susanna," *Feminist Theology* [Sheffield, UK] 11 ('96) 11-31.

The Old Greek (Septuagint) version of the Susanna story contains several elements that were intended to allude to the story of the first woman and the snake in the Garden of God as it is known from the Septuagint of Genesis 3 and other traditions associated with the Eden myth. The implication is that the figure of Susanna is offered as an explicit contrast to the first woman. Furthermore, Philo's commentary on Gen 3:24 in *De Cherubim* contains striking resonances with the Susanna story.—D.J.H.

1817. A. D. Roitman, "'ʿl gḥwnk tlk' (brʹ g, yd): hmrʾh hḥyswny šl nḥs gn-ʿdn bpršnwt hyhwdyt hʿtyqh ('Crawl Upon Your Belly' [Gen 3:14] — The Physical Aspect of the Serpent in Early Jewish Exegesis)," *Tarbiz* [Jerusalem] 64 (2, '95) 157-182.

Early Jewish sources envisaged the physical form of the serpent before God's curse upon it (see Gen 3:14) in four different ways: with legs (a quadruped?); with hands and feet like a human; in dragon-like form, with hands, feet, ears, and wings; and having a camel-like aspect. The appendixes concern (1) the physical aspect of the serpent in modern exegesis, and (2) the serpent in ancient oriental iconography.—D.J.H.

1818. M. Rösel, "Die Interpretation von Genesis 49 in der Septuaginta," *BibNotiz* 79 ('95) 54-70.

A verse-by-verse commentary on the Septuagint of Genesis 49 indicates that the translator followed a Hebrew *Vorlage* close to the Masoretic text but sometimes made even "clearer" certain words and expressions. The section about Judah (see Gen 49:8-12) reflects an early messianic interpretation of that text.—D.J.H.

1819. A. Sisti, "L'attesa del profeta fedele al tempo dei Maccabei," *StudBibFranLibAnn* 44 ('94) 47-82.

Taking as its starting point the hope for a trustworthy prophet expressed in 1 Maccabees (see 4:46; 14:41), the article considers the biblical roots of this hope, the apparent cessation of prophecy in Israel, the expectations about various prophetic figures (a new Moses, a new Elijah, the prophet of Qumran), hopes for a prophet among the heirs of the Maccabees (especially in light of Josephus' writings), and the significance of these hopes for NT Christology (see Jn 1:21, 25; 7:40, 52; Mt 11:3; Lk 4:16-22; 7:20).—D.J.H.

1820. B. D. Sommer, "Did Prophecy Cease? Evaluating a Reevaluation," *JournBibLit* 115 (1, '96) 31-47.

After the destruction of the Jerusalem Temple and the removal of the king in 587 B.C., prophecy began to decline. Prophets of the Persian period were aware of differences between their activities and those of their preexilic predecessors. By the time of the Hasmoneans, true prophecy was largely acknowledged to have ceased. Several other practices took the place of direct access to God's word: reuse and interpretation of older texts, pseudepigraphy, and various secondary forms of contact with God such as the rabbinic *bt qwl*. While Jews in the Second Temple period ceased to believe in the continued existence of prophecy, they looked forward to a renewal of prophecy with the arrival of the final redeemer.—D.J.H.

1821. O. H. Steck, “Die getöteten ‘Zeugen’ und die verfolgten ‘Tora-Sucher’ in Jub 1,12. Ein Beitrag zur Zeugnis-Terminologie der Jubiläenbuches (I),” *ZeitAltWiss* 107 (3, ’95) 445-465.

In *Jubilees* 1:12 the prophets are called “witnesses” (*ʿdym*) as 4Q216 confirms. The article explains the choice of this expression in light of the “witness” terminology prominent in *Jubilees* 1 and with reference to the influence of OT texts, especially Deuteronomy 31–32 and Isaiah 8.—D.J.H.

1822. M. E. Stone, “The Textual Affinities of the Epitome of the *Testaments of the Twelve Patriarchs* in Matenadaran No. 2679,” *Muséon* 108 (3-4, ’95) 265-277.

The Armenian epitome of *Testaments of the Twelve Patriarchs* in MS Matenadaran No. 2679 (A.D. 981) pushes back the date of the Armenian translation of the work by more than two centuries. It implies that the *Vorlage* of the Armenian version on the Greek stemma was of the 8th century, and certainly of the early 9th at the very latest.—D.J.H.

1823. L. T. Stuckenbruck, “‘One like a Son of Man as the Ancient of Days’ in the Old Greek Recension of Daniel 7,13: Scribal Error or Theological Translation?” *ZeitNTWiss* 86 (3-4, ’95) 268-276.

A consideration of elements within the context of Daniel 7, mostly in the Old Greek recension, indicates that the reading ὡς παλαιὸς ἡμερῶν (“as the Ancient of Days”) in Dan 7:13 should be regarded not as a scribal error but rather as reflecting the translator’s theological intention.—D.J.H.

1824. J. Tabory, “Hḥgygh hqrybh ʿm hpsḥ — mytws ʾw mṣyʾwt? (The Paschal *Ḥagiga* — Myth or Reality?),” *Tarbiz* [Jerusalem] 64 (1, ’94) 39-49.

The idea that the meat of the *ḥagiga* sacrifice was brought with the paschal lamb to the Passover eve meal, though true for the biblical and pre-Hillel period, does not reflect the reality of the later Second Temple period. The rabbinic restriction that the *ḥagiga* sacrifice was not to be brought when the meat of the paschal lamb was sufficient for the participants effectively cancelled the practice, since small gatherings were preferred.—D.J.H.

1825. J. van Ruiten, “The Rewriting of Exodus 24:12-18 in Jubilees 1:1-14,” *BibNotiz* 79 (’95) 25-29.

Although *Jubilees* 1:1-4 corresponds closely to Exod 24:12-18, it also changes the biblical model by various omissions, additions, and modifications.—D.J.H.

1826. J. Verheyden, “Les Pseudépigraphes d’Ancien Testament: Textes latines. À propos d’une Concordance,” *EphTheolLov* 71 (4, ’95) 383-420.

With reference to A.-M. Denis (ed.), *Concordance latine des pseudépigraphes d’Ancien Testament* [see *NTA* 38, p. 486], the article first describes and gives bibliographic information for the OT Pseudepigrapha (ps.-Philo’s *Biblical Antiquities, Jubilees, Assumption of Moses, Life of Adam and Eve,* etc.) included in the concordance. Then it comments on the Latin words and how they are presented in the concordance.—D.J.H.

1827. S. Weitzman, “Allusion, Artifice, and Exile in the Hymn of Tobit,” *JournBibLit* 115 (1, ’96) 49-61.

The selection of biblical texts alluded to in Tobit, the relation of each allusion to other allusions within the narrative, and the contribution of these allusions to the overall meaning of the narrative are governed by a strategy of allusion specific to Tobit. To argue this point, the article first demonstrates that the hymn performed by Tobit in chapter 13 and its narrative introduction in chapter 12 allude to the Song of Moses in Deuteronomy 31–32, and then shows that the meaning of this allusion has been shaped by a larger allusive strategy that governs Tobit as a whole (i.e. focus on biblical episodes that depict events that take place outside the land of Israel).—D.J.H.

1828. C. Werman, "ʿyṣwb mʾwrʿwt dwr hmbwl bspr hywblym (The Story of the Flood in the Book of Jubilees)," *Tarbiz* [Jerusalem] 64 (2, '95) 183-202.

Comparison of the flood story in *Jubilees* and 4Q252 shows that the former, unlike the latter, did not attempt to come to grips with the chronological problems in the biblical story or try to explain them. Instead, *Jubilees* inserts dates and concepts that were important to its own system from a halakic viewpoint. Its rewriting of the biblical narrative is "tendentious commentary" rather than pure exegesis or commentary.—D.J.H.

1829. A. Whealey, "Josephus on Jesus: Evidence from the First Millennium," *TheolZeit* 51 (4, '95) 285-304.

The cumulative evidence from Origen, Jerome, Theodoret, Semitic sources, Cedrenus, ps.-Simon Magister, and ps.-Hegesippus indicates that there must have been a passage about Jesus in Josephus' *Antiquities* 18:63-64 that read something like "he was believed to be the Messiah" and stated that Jesus had many Jewish and Greek followers. Likewise, the indirect evidence for the authenticity of the phrases "if one must call him a man" and "the prophets having foretold these things" is strong.—D.J.H.

1830. O. Wischmeyer, "Das heilige Buch im Judentum des Zweiten Tempels," *ZeitNTWiss* 86 (3-4, '95) 218-242.

After reflecting on what it means to call the Jewish Scriptures "holy," the article surveys the evidence for the concept of the "holy book" in Second Temple Judaism: 2nd-century B.C. Diaspora Judaism in Alexandria, Palestinian Jewish writings, the Qumran library, and Philo and Josephus. Then it surveys the main lines in the development of the "holy book" tradition, and suggests an attitude of caution about applying the term "book religion" to Second Temple Judaism.—D.J.H.

Jewish World, §§ 40-1768, 1782, 1785.

Rabbinics

1831. D. H. Aaron, "Early Rabbinic Exegesis on Noah's Son Ham and the So-Called 'Hamitic Myth,'" *JournAmAcadRel* 63 (4, '95) 721-759.

After defining the so-called "Hamitic myth," the article analyzes the biblical sources (Genesis 9–10) underlying the controversy, discusses how the Ham-related passages are treated in rabbinic literature, and reflects on how rabbinic literature might relate to the writing of history. The earliest rabbinic material (*Genesis Rabbah* and the Jerusalem Talmud) was more concerned with providing a rhetorical creation that cashed in on the paranomasia derived from Ham's name than it was with establishing the blackness of his skin or that of his descendants in a racial sense. The focus was on creating a link between the depraved antediluvian world and the turpitudes of the postdiluvian descendants of Noah.—D.J.H.

1832. D. H. AARON, "Imagery of the Divine and the Human: On the Mythology of *Genesis Rabba* 8 §1," *Journal of Jewish Thought and Philosophy* [New York] 5 (1, '95) 1-62.

After a translation of the "opening" of *Genesis Rabbah* 1 (on Gen 1:26) and an exposition of its basic ideas, the article considers the mythological features that may have contributed to its composition: the myth of the androgyne of immense proportions, passages in the *Corpus Hermeticum,* gnostic sources, and relevant Christian sources and the "Golem" figure. The text illustrates how mythological motifs were adapted in exegetical sources to serve the theological principles of a given community.—D.J.H.

1833. J. Z. ABRAMS, "The Reflexive Relationship of the Mal'achei HaSharet," *CCAR Journal* [New York] 42 (2, '95) 25-34.

The rabbinic sages shared a belief in the connection between and mutual reflection of earthly and heavenly worlds. Since the sages viewed the "ministering angels" as their corollaries in heaven, their conception of heaven and the ministering angels' place in it can tell us about the sages' role in earthly society as well.—D.J.H.

1834. D. R. BLANK, "Little Known Rabbinic Texts on Women and Prayer," *ConsJud* 48 (1, '95) 7-10.

The minor talmudic tractate *Soferim* in 18:5 presents a picture of the whole family involved in worship, assumes that women study and that men have a responsibility to help them in this study, and states that women are obligated to read the Shema.—D.J.H.

1835. S. BOMBECK, "Das Partizip aktiv von *hyh* in den Targumen Onkelos, Pseudo-Jonathan und Neofiti," *BibNotiz* 80 ('95) 19-22.

The article discusses the forms and uses of active participles of the Aramaic verb *hyh* ("be") in various Targums of the Pentateuch (*Onqelos, ps.-Jonathan, Neofiti*).—D.J.H.

1836. S. BOMBECK, "Das Partizip mit der enklitischen Subjektsform des Personalpronomens in den Targumen Onkelos, Pseudo-Jonathan und Neofiti," *BibNotiz* 80 ('95) 16-19.

The article gives examples of the forms and uses of Aramaic participles with enclitic pronouns in various Targums of the Pentateuch (*Onqelos, ps.-Jonathan, Neofiti*).—D.J.H.

1837. E. DIAMOND, "Hunger Artists and Householders: The Tension between Asceticism and Family Responsibility among Jewish Pietists in Late Antiquity," *UnSemQuart Rev* 48 (3-4, '94) 29-47.

The article examines three stories about Jewish pietists (*ḥăsîdîm*)—Eleazar of Birta, Jose of Yakrat, and Hanina ben Dosa—in *b. Taᶜanit* 23b–25a that address the tension between asceticism on the one hand and family ties and responsibilities on the other. These rabbis, bound by religious tradition to be husbands and fathers, expressed their ascetic urges through material self-denial or, in the case of Jose of Yakrat, the application of their own demanding religious standards to their children. Thus they unilaterally imposed the burden of their asceticism on their wives and children.—D.J.H.

1838. D. GOODBLATT, "'Mdynt hym' — myšwr hḥwp (Medinat Hayam — The Coastal District)," *Tarbiz* [Jerusalem] 64 (1, '94) 13-37.

The expression *mdynt hym* in *m. Giṭṭin* 1:1 has traditionally been understood to refer to foreign territory (i.e. the Hellenistic Diaspora). But it more likely refers to the coastal plain of the Land of Israel. This interpretation is suggested by other toponymns in the Mishnah, the historical geography of the coastal plain in the Second Temple and mishnaic periods, and other geographical terms used by the Tannaim.—D.J.H.

1839. P. HEGER, "*Qṭr: nsq/slq*? - A study of two different verbs used by Onkelos to translate the term *qṭr* of the Masoretic Text," *ZeitAltWiss* 107 (3, '95) 466-481.

In *Targum Onqelos* a clear distinction is made between situations describing the sacrifice of materials of substance (in which the verb *slq* is used) and those describing the burning of incense (in which the verb *qṭr* is used).—D.J.H.

1840. P. HÖFFKEN, "Gleichnisse in der rabbinischen Tradition," *TheolZeit* 51 (4, '95) 326-339.

Taking as its starting point the parable associated with the death of Rabban Yohanan ben Zakkai's son in *ʾAbot deRabbi Nathan A* 14, the article distinguishes between the rabbinic parables based on analogy and those based on contrast, and discusses the variations within those two main categories with reference to rabbinic texts. Finally it considers how the rabbis learned to tell parables and what effect the process had on the written versions.—D.J.H.

1841. F. MANNS, "Le Targum de Ruth - MS Urbinati 1. Traduction et commentaire," *StudBibFranLibAnn* 44 ('94) 253-290.

The article first presents an annotated French translation of *Targum of Ruth* according to Codex Vatican Urbinati 1 [see §§ 37-1604; 38-1747; 40-574]. Then it discusses the possible Pharisaic, Sadducean, and pre-mishnaic characteristics of the targum, and focuses on the idea of the death penalty by crucifixion mentioned in this targum (see 1:17) and in other targumic and Qumran texts.—D.J.H.

1842. L. MOSKOVITZ, "Lḥqr gwpym hzrym hʾgdyym byrwšlmy (On the Aggadic 'Foreign Bodies' in the Yerushalmi)," *Tarbiz* [Jerusalem] 64 (2, '95) 237-258.

Some of the haggadic "foreign bodies" in the Jerusalem Talmud demonstrably stem from the errors of ancient copyists. This phenomenon suggests that some of the haggadic material in the Jerusalem Talmud first entered the text at the hand of copyists.—D.J.H.

1843. G. NÁDOR, "Sophismus und seine Beurteilung im Talmud," *Sefarad* 55 (2, '95) 327-333.

The place of Sophism in rabbinic literature is expressed by the image of "declaring the reptile clean" (i.e. finding arguments for an impossible position). One can distinguish three phases in rabbinic attitudes toward Sophism: a negative attitude up to A.D. 200; a positive evaluation especially from 200 to 300, under the influence of neo-sophistic currents; and a critical attitude distinguishing between sophistical and dialectical methods.—D.J.H.

1844. J. NEUSNER, "Why the Talmud Matters," *Midstream* [New York] 42 (1, '96) 17-21.

The Talmud is one of the great classical writings of human civilization. It speaks in a uniform, coherent voice. It sustains and holds together an ongoing conversation into which we enter, which we may use our own minds to reconstruct and then to carry forward.—D.J.H.

1845. K.-H. Ostmeyer, "Die Sexualethik des antiken Judentums im Licht des Babylonischen Talmuds," *BerlinTheolZeit* 12 (2, '95) 167-185.

After a sketch of Jewish and Christian research on Jewish sexual ethics in antiquity and a reflection on rabbinic literature as a historical source, the article focuses on sexual ethics in the Babylonian Talmud: function and evaluation, the essence of marriage, and asceticism and sexual abstinence. The thesis that asceticism and sexual abstinence were foreign to Judaism cannot be sustained. The Babylonian Talmud places the wife at the center of its sexual ethics; she theoretically decides when, how often, and why (for procreation?) sexual relations are practiced within the marriage.—D.J.H.

1846. G. D. Schwartz, "A Note on the Value of Polemic. An Essay on Interpretation as Messianic Activity," *CCAR Journal* [New York] 42 (2, '95) 41-50.

J. Z. Abrams's curative-interpretive analysis of the parable about Hadrian and the figs in *Leviticus Rabbah* [§ 39-525] cannot be sustained. Rather than being taken as an anti-Christian polemic, it should be read as a rabbinic defense of Christianity as at least better than what the world under Hadrian offered.—D.J.H.

1847. S. D. Sperling, "Aramaic Spousal Misunderstandings," *JournAmOrSoc* 115 (2, '95) 205-209.

In *b. Nedarim* 66b, Baba b. Buta (from Babylonia) asks his wife (born in Israel) to prepare meals for him, and she misunderstands his instructions four different times. All the misunderstandings are the result of real or perceived dialectical differences between Babylonian Talmudic Aramaic and Jewish Palestinian Aramaic.—D.J.H.

1848. B. Vázquez, "El midrash en la historia de la exégesis hebrea," *Kairós* [Guatemala City] 16 ('95) 39-60.

The word "midrash" refers to an exegetical process, while "Midrash" is the literature that is produced by the process. The "seven rules" of Hillel are the earliest proof for the use of midrash in a systematic way. Three stages in the development of Jewish exegesis can be distinguished: the preformative period (5th to 3rd centuries B.C.), the formative period or the period of the "pairs" (2nd century B.C. to early 1st century A.D), and the period of consolidation or that of the Tannaim (mid-1st century to A.D. 220).—D.J.H.

1849. C. Werman, "The Rules of Consuming and Covering the Blood in Priestly and Rabbinic Law," *RevQum* 16 (4, '95) 621-636.

Examination of the laws on the subject of eating and covering blood in *Jubilees* and *Temple Scroll* shows that the priestly law reflected in these sources clearly accepted the viewpoint of the Holiness School (see Leviticus 17). In contrast, rabbinic law adopted the approach of Deuteronomy 12 and rejected the idea that the soul is actually in the blood.—D.J.H.

Rabbinics, §§ 40-1439, 1537, 1566, 1793, 1802, 1810, 1824, 1881–1882.

Greco-Roman World

1850. T. Barton, "Augustus and Capricorn: Astrological Polyvalency and Imperial Rhetoric," *JournRomStud* 85 ('95) 33-51.

There were many senses in which Capricorn was Augustus' birth-sign. And it was the flexibility of astrological methods and the polyvalency of the symbols employed that made astrology so effective an instrument of Augustan rhetoric. The wide range of associations with which Capricorn is found—the conquest of Egypt, the globe and world domination, the Apolline laurel wreath, the *corona civica* and the saving of citizen lives, the cornucopia of abundance and the *aurea aetas,* Victoria, and so on—suggests that Capricorn was the focus of continued improvisation.—D.J.H.

1851. H. W. Benario, "Recent Work on Tacitus: 1984–1993," *ClassWorld* 89 (2, '95) 91-162.

This annotated bibliography of 672 books and articles on Tacitus published between 1984 and 1993 [see § 31-919] appears under the following headings: general works, text and editions, general treatments, style and language, *Agricola, Germania, Dialogus de Oratoribus, Historiae, Annales,* Tacitus and the Principate, *Nachleben,* and surveys and translations. An author index is included.—C.R.M.

1852. K. Blomqvist, "Chryseïs and Clea, Eumetis and the Interlocutress. Plutarch of Chaeronea and Dio Chrysostom on Women's Education," *SvenskExegÅrs* 60 ('95) 173-190.

Intellectual women were accepted by both Plutarch and Dio, but on different grounds. For Plutarch, it was important that women be passive even when active and be taught rather than do their own researches. Women who were "too learned" provided a threat. To Dio, this does not seem to have posed a problem. He evidently enjoyed teaching and discussing with youths, male or female, around him.—D.J.H.

1853r. G. W. Bowersock, *Fiction as History. Nero to Julian* [*NTA* 40, p. 374].

K. Hopkins, "Past alternative," *Times Literary Supplement* [London] February 16 ('96) 29.—Bowersock argues that the explosion of fiction-writing from the mid-1st century A.D. redefined the boundaries between upper-cultured Greeks and outsiders in space and time. His work is more exploratory than propositional. His closing comments about the immediate and far-ranging impact of the Gospel narratives in the Greco-Roman world are not entirely convincing. And there is something amiss with his seductive periodization from Nero to Julian, or from the beginnings of Christianity to the end of paganism.—D.J.H.

1854. L. Cohn-Haft, "Divorce in Classical Athens," *JournHellenStud* 115 ('95) 1-14.

On the basis of nine cases in the writings of the Attic Orators, the article distinguishes four procedures for divorce: divorce initiated by the husband, by the wife, or by the wife's father, and the disposition of an heiress who if already married would have to be divorced. There is no support for the view that divorce by an Athenian husband was a casual or frivolous action, indicative of indifference or worse toward his wife. It appears that divorce in classical Athens was relatively infrequent, and that marriage was a fundamentally stable institution.—D.J.H.

1855r. J. A. CROOK, A. LINTOTT, AND E. RAWSON (EDS.), *The Cambridge Ancient History,* vol. 9 [*NTA* 39, p. 166].

F. MILLAR, "The Last Century of the Republic. Whose History?" *JournRomStud* 85 ('95) 236-243.—Any reader of this massive volume would be justified in feeling a mixture of amazement, admiration, and perplexity. No one could complain of the richness or quality of the material offered, though the volume does make a somewhat old fashioned appearance. The body of the article focuses on three themes in the work: being a senator in the late Roman republic; the mass of Roman citizens in Rome, Italy, and the provinces; and the role of the provincial populations in the military structure of the empire.—D.J.H.

1856. A. D. DIMAROGONAS, "Pliny the Elder on the making of papyrus paper," *ClassQuart* 45 (2, '95) 588-590.

The article treats Pliny's description of the specifications for making papyrus in *Natural History* 13.74-82 with attention to the variation of its height [see § 37-1149] and the function of mud in the production process.—C.R.M.

1857. A. FELDTKELLER, "Synkretismus und Pluralismus am Beispiel von Palmyra," *ZeitRel Geist* 48 (1, '96) 20-38.

On the basis of temple buildings, iconography, and inscriptions from Palmyra, the article first traces Palmyra's development from being the center of a tribal religion to being a religiously pluralistic society. Then it reflects on the applicability and value of the terms "syncretism" and "pluralism" to religious life in the first and second centuries A.D. at Palmyra and more generally in the Roman empire and adjacent eastern territories.—D.J.H.

1858. E. GOWERS, "The Anatomy of Rome from Capitol to Cloaca," *JournRomStud* 85 ('95) 23-32.

Using the image of the human body, the article examines pertinent Latin and Greek texts pertaining to the Roman sewer system (*cloaca maxima*) and concentrates on some of the symbolic aspects related to it.—D.J.H.

1859. T. P. HILLMAN, "Authorial Statements, Narrative, and Character in Plutarch's *Agesilaus-Pompeius,*" *GkRomByzStud* 35 (3, '94) 255-280.

An important but largely overlooked aspect of Plutarch's characterization in the *Lives* is the juxtaposition of, and the interplay between, the narrative descriptions of the events that reveal his subject's character and the statements or comments inserted into the narrative at various points to achieve the same end. This analysis of Plutarch's *Agesilaus-Pompeius* demonstrates how Plutarch integrated his authorial statements with the narrative in such a way that each comments on the other and together they give a more coherent and, therefore, more cogent structure to his portraits of Agesilaus and Pompeius, both separately and as a pair. Plutarch's use of authorial statements binds together the portraits of the *Lives.* Without them, history and biography would differ less.—C.R.M.

1860. W. A. JOHNSON, "Oral Performance and the Composition of Herodotus' *Histories,*" *GkRomByzStud* 35 (3, '94) 229-254.

The assumption of Herodotus' oral performances rests on very flimsy evidence. The apparent criticism of Herodotus in Thucydides 1.22.4 (echoed by Polybius 3.31) contrasts not something written with something oral but a difficult, factual, analytical style of composition intended for the ages with the easy, anecdotal, popular style of Herodotus. We may properly speak of the oral traditions in which the "archaic" style of Herodotus is grounded. But to relate Herodotus' style and method of composition to actual oral performance lacks foundation.—C.R.M.

1861. L. MAURIZIO, "Anthropology and spirit possession: A reconsideration of the Pythia's role at Delphi," *JournHellenStud* 115 ('95) 69-86.

Not one ancient source suggests that anyone other than the Pythia issued oracular responses at Delphi. The concept of spirit possession (by Apollo in this case) enabled and authorized a Delphian woman to deliver her prophetic utterances orally and intelligibly to those who visited Delphi. Those utterances had varied forms (some in verse), and they pertained to a wide array of circumstances. All of them ultimately issued from the Pythia.—D.J.H.

1862. J. R. MORGAN, "The Ancient Novel at the End of the Century: Scholarship Since the Dartmouth Conference," *ClassPhilol* 91 (1, '96) 63-73.

Over the last twenty-five years the ancient novels have migrated in from the margins of classical scholarship. This assessment of the current state of research since the International Conference on the Ancient Novel held at Dartmouth College in 1989 first comments on and evaluates the twenty-three conference papers (out of nearly one hundred) that were published in *The Search for the Ancient Novel,* edited by J. Tatum (1994). Then it presents an impressionistic selection of the main strands of current scholarship that include interest in the rhetoric and technique of the novels, the ancient theoretical context, early Christian fiction, exploitation of the novels as documents of social history, and the place of the novels in the history of sexuality. A new positivism seems to underlie much of the recent work on the novels. One also notes the apparent faltering of the critical trends of the early eighties. The desire for the novels to mean something and not to slip away into an infinite regress of indeterminacy and self-referentiality has resulted in a reversion to the pragmatic methodologies of traditional philology and history.—C.R.M.

1863. C. PLATTER, "Longhairs Get the Gnat: *Comica Adespota* 12," *ClassWorld* 89 (3, '96) 207-211.

The saying οὐδεὶς κομήτης ὅστις οὐ ψηνίζεται in *Comica Adespota* 12 is a piece of obscene invective directed at the pretensions of aristocrats and others whose long hair is represented as a sign of their willingness to be penetrated sexually and who are thus reduced to the status of a woman or a κίναιδος. This has significant consequences for understanding how sexuality and comportment are used in Greek Old Comedy as markers of character, power, and social standing.—D.J.H.

1864. W. J. SLATER, "The Theatricality of Justice," *Classical Bulletin* [Chicago] 71 (2, '95) 143-157.

With examples from texts between 5th-century B.C. Athens and late Greco-Roman antiquity, the article examines the links between the theater, politics, and the law courts in drama and rhetoric. It also considers the involvement of the public in the administration of justice as well as the integration of punishment and entertainment. Illustrations are taken from the writings of Demosthenes, Polybius, Appian, Philo, Tacitus, Suetonius, and Aristides.—D.J.H.

1865. R. STONEMAN, "Naked philosophers: the Brahmans in the Alexander historians and the Alexander Romance," *JournHellenStud* 115 ('95) 99-114.

The encounter of Alexander the Great with the Indian Brahmans or Oxydorkai/Oxydracae occurs in different forms in the Alexander historians (Onesicritus, Aristobulus, and Plutarch). Both the historians and the Alexander Romance reflect a common source and preserve some genuine information about Indian sages. Yet the episode in the Alexander Romance derives nothing but commonplaces about the Brahmans from the historians, and tells us nothing new about Greek knowledge of India.—D.J.H.

1866. C. A. WILLIAMS, "Greek love at Rome," *ClassQuart* 45 (2, '95) 517-539.

The article attempts to explode the notion that traditional Romans frowned upon male homosexuality and associated it with the influence of Greek culture, demonstrates that Roman images of Greeks failed to give prominence to the tradition of *paiderastia,* and locates the central reason for the Roman identification of pederasty as an alien practice not in the younger partner's sex but in his free-born status. Pederastic relations, while certainly liable to disapproval by traditional Roman standards of behavior, may have aroused less anxiety generally than did adultery.—C.R.M.

1867. T. P. WISEMAN, "The God of the Lupercal," *JournRomStud* 85 ('95) 1-22, plates I-IV.

The article traces the development of the Lupercal festival throughout Roman history, with particular attention to the question, To whom did the Luperci sacrifice at the Lupercal on the morning of the Lupercalia? It notes the prominence of the gods Pan, Inuus, Faunus, and Silvanus (all associated with sexual energy and desire) as well as the figures of Incubus and Ephialtes in the festival, and shows how military themes became part of the festival. An appendix (pp. 18-22) provides thirty-one Latin and Greek texts pertaining to the Lupercalia.—D.J.H.

The Early Church

1868. F. C. ALBERTSON, "An Isiac Model for the Raising of Lazarus in Early Christian Art," *JahrbAntChrist* 38 ('95) 123-132, plates 1-2.

In its standardized form apparently established ca. A.D. 270-280, the scene of the miracle of the raising of Lazarus (see Jn 11:1-44) in Christian art includes three basic components: Christ holds a magical or thaumaturgical staff extended toward Lazarus who is represented as a mummy wrapped in bandages standing within an architectural shrine or *aedicula.* The iconography draws from a populist, universal imagery. The basic model is from the Isis cult, though the message is not limited to ex-Isiac converts to Christianity.—D.J.H.

1869. C.-B. AMPHOUX, "L'*Évangile selon les Hébreux*, source de l'Évangile de Luc," *Apocrypha* 6 ('95) 67-77.

This study argues on the basis of patristic mentions and citations and early textual evidence that *Gospel according to the Hebrews* was one of Luke's principal sources for the narrative of the ministry of Jesus. After noting Eusebius' intermediary classification of *Gospel according to the Hebrews* between the canonical and heretical books (*Hist. eccl.* 3.25.4-5), it details how the two most ancient mentions of this book link it to the Lukan tradition (Ignatius, *Smyrn.* 3:1-2 and Lk 24:39; Papias [in Eusebius, *Hist. eccl.* 3.39.17] and the placement of the pericope of the adulteress [Jn 7:53–8:11] after Lk 21:38 by family 13).—C.R.M.

1870r. *Aufstieg und Niedergang der römischen Welt.* II: *Principat,* Band 27.1, ed. W. Haase (Berlin—New York: de Gruyter, 1993).

F. WEISSENGRUBER, "Aufstieg und Niedergang der römischen Welt (ANRW) Teil II: Principat. Band 27.1," *StudNTUmwelt* 20 ('95) 171-190.—The first part of ANRW II 27 presents various studies on the Apostolic Fathers. The contributors include O. B. Knoch, E. Baasland, W. R. Schoedel, C. Munier, and B. Dehandschutter.—C.R.M.

1871. I. BACKUS, "Guillaume Postel, Théodore Bibliander et le *'Protévangile de Jacques'*. Introduction historique, édition et traduction française du MS. Londres, British Library, Sloane 1411, 260r-267r," *Apocrypha* 6 ('95) 7-65.

The article presents for the first time an edition of Postel's 1551 Latin translation of *Protevangelium of James* (MS Sloane 1411, 260r-267r in the British Library) with T. Bibliander's considerable emendations of 1552 listed as variants, and a French translation. The edition and translation are preceded by an introduction that treats the state of work on Postel's Greek texts, MS Sloane 1411, the reconstruction of Postel's Greek text, Bibliander's emendations, doctrinal tendencies in Postel's version, and the reception of *Protevangelium of James* in the 16th century. The Greek text Fa constituted one of the two originals used by Postel for his Latin translation. Modern editors of *Protevangelium of James* should work from the autograph of Postel's Latin translation and not from Bibliander's published version.—C.R.M.

1872. O. M. BAKKE, "Ignatiusbrevas retoriske genre" [The Rhetorical Genre of Ignatius' Letters], *TidsTeolKirk* 66 (4, '95) 275-291.

That Ignatius' letters can be classified as deliberative rhetoric is indicated by the use of the future as the basic time aspect, the efforts to exhort the addressees and to dissuade them from certain attitudes and actions, and the presence of appeals that are standard in deliberative rhetoric. Moreover, Ignatius made use of terms and *topoi* common in deliberative rhetoric. This genre analysis confirms the view that the expression "to live in peace" refers to internal relationships among the Christians in Antioch.—D.J.H.

1873. R. BRÄNDLE AND E. W. STEGEMANN, "Die Entstehung der ersten 'christlichen Gemeinde' Roms im Kontext der jüdischen Gemeinden," *NTStud* 42 (1, '96) 1-11.

We know that by Claudius' time there were Christians in Rome. Non-Jews in Rome first came into contact with Christian faith only if they came into contact with Judaism or lived as proselytes or God-fearers in communication with Jewish communities. After surveying the pertinent sources about Jews and early Christians at Rome, the article considers the diffusion of Diaspora Judaism in non-Jewish majority societies, the relevant data found in Paul's letter to the Romans, and how Christian faith first came to Rome.—D.J.H.

1874. G. BUSCHMANN, "Χριστοῦ κοινωνός (MartPol 6,2), das Martyrium und der ungeklärte κοινωνός-Titel der Montanisten," *ZeitNTWiss* 86 (3-4, '95) 243-264.

No consensus exists on the meaning of the Montanist κοινωνός-title or the function connected with it. After reviewing previous proposals for this office (financial officer, successors to the founders, female clerics, social-religious leaders), the study reviews and critiques W. Tabbernee's proposal [§ 38-1191] that the κοινωνοί may be identified as "companions of the

Spirit" who function as "regional bishops." Against this reconstruction the significance of the Montanist κοινωνός-title must be derived from contemporary usage in Asia Minor, which places the title, as the reference to κοινωνὸς Χριστοῦ in *Mart. Pol.* 6:2 indicates, in close connection with martyrdom. The κοινωνός is a confessor (cf. ὁμολογητής) who participates in the sufferings of Christ without actually suffering a martyr's death.—C.R.M.

1875. E. CATTANEO, "Il sostentamento nella chiesa dei primi secoli," *RassTeol* 34 (6, '93) 674-691.

The article considers how the early church was supported economically first with reference to NT (Gospels, Pauline corpus) and other 1st- and 2nd-century texts, and then to patristic texts from the 3rd century. It concludes with comments about the means of support, the beneficiaries, and the motivations for giving.—D.J.H.

1876. K. ERLEMANN, "Papyrus Egerton 2: 'Missing Link' zwischen synoptischer und johanneischer Tradition," *NTStud* 42 (1, '96) 12-34.

Papyrus Egerton 2 is a document of an apologetically oriented Jewish-Christian group. It provides enrichment and challenge regarding the quest for the history of the Jesus tradition and the historical Jesus. Analysis of its content indicates that the work originated independently of the four canonical Gospels (but about the same time). From the perspective of tradition history it can be understood as the missing link between the Synoptic and Johannine traditions. The Greek text of Papyrus Egerton 2 is presented in an appendix (pp. 32-34).—D.J.H.

1877. R. FAERBER, "Deux homélies de Pâques en anglais ancien," *Apocrypha* 6 ('95) 93-126.

The article presents a French translation (with commentary) of two Easter homilies composed in Old English that connect in an original manner the theme of the harrowing of hell with that of the last judgment. The homilies under view, which may be placed in the mid-10th century, are Blickling Homily VII and a homily copied in the margins of MS Corpus Christi College 41 (a second version exists in MS CCC 303). No direct Latin source has been found for either. The harrowing sections belong to the general tradition of *Acts of Pilate,* but there are elements unknown elsewhere. The judgment sections are in the tradition of *Apocalypse of Thomas* [see § 39-1247].—C.R.M.

1878. P. HENNE, "Justin, la Loi et les Juifs," *RevThéolLouv* 26 (4, '95) 450-462.

In his *Dialogue with Trypho,* Justin remained influenced by his philosophical education even when trying to adapt himself to his Jewish interlocutor. He conceived Christ as the eternal law of which the Mosaic regulations are a limited expression in time and space. The Jewish Law is good insofar as it reflects the eternal law but bad in its specific enactments. According to Justin, circumcision and Temple sacrifices were instituted by God only in order to break the hard heartedness of the Jews.—D.J.H.

1879. C. KELLY, "Butchered to make a Roman holiday," *Times Literary Supplement* [London] December 22 ('95) 22.

For Christians in the cities of the Roman empire, martyrdom became a signal affirmation of their faith and a potent demonstration of their open contempt for the Roman order. In *The Game of Death in Ancient Rome* (1995) P. Plass highlights the role of amphitheaters (with the crowds and spectacles they were designed to contain) in Roman life and the difference between political suicide and Christian martyrdom. In *Martyrdom and Rome* (1995) G. Bowersock suggests that Christian martyrdom had no good antecedent in either the Jewish or the classical traditions.—D.J.H.

1880. M. LAMBERIGTS, "Het vroege christendom: een godsdienst voor armen en vrouwen? (Early Christianity: A Religion for the Poor and for Women?)," *TijdTheol* 35 (4, '95) 323-337.

Contrary to Celsus' charge that Christians were recruited only from among the poor and women, it is clear now that Christians came from all levels of the population. The poorer element was by no means the majority. Christianity had attractions also for people with high-level intellectual training, both men and women. It was primarily a religion that wanted to bring eternal salvation to all people without express social concern for the lot of the poor or slaves. Care for the poor in the immediate milieu did not lead to pleas for structural social changes or a radical redistribution of property.—D.J.H.

1881. M. MCNAMARA, "Midrash, Apocrypha, Culture Medium and Development of Doctrine. Some Facts in Quest of a Terminology," *Apocrypha* 6 ('95) 127-164.

This paper examines the links that appear to exist between midrash, some Christian apocrypha, and the frame of mind that produced both. It first surveys recent approaches to midrash [see § 32-1392] and notes that the inner-biblical reuse of earlier material exhibits certain features found also in what is commonly known as midrash. Then it considers midrash-type features or techniques and their relation to Christian apocryphal writing, with particular attention to reflection on the afterlife in Irish apocrypha and theological treatises. Midrash and apocrypha have to do with a spiritual ambient where reflection on revealed truths can take place without the constraints of canon.—C.R.M.

1882. M. MCNAMARA, "Psalm 16 in the Bible, in Earlier and Irish Tradition," *MilltownStud* 36 ('95) 52-63.

After discussing the content of Psalm 16 (LXX 15), the article considers how it was treated in rabbinic tradition, the NT (see Acts 2:24-28; 13:35), and Antiochene exegesis (Diodorus and Theodore). Then it surveys the early Irish interpretations of the text and notes their effort to refer it primarily to Jewish history (David or Hezekiah).—D.J.H.

1883. B. MEUNIER, "La collection 'Sources Chrétiennes,'" *Théophilyon* [Lyon] 1 (1, '96) 141-144.

The article describes the origin and goals of the Sources Chrétiennes project, the format of the volumes, and the scope of the collection. It also provides a list of recent volumes (nos. 400-408).—D.J.H.

1884. M. MÜLLER, "Kampen om Skriften og pagten" [Struggle for Scripture and Covenant], *TidsTeolKirk* 66 (4, '95) 247-260.

R. Hvalvik's 1994 Oslo doctoral dissertation "The Struggle for Scripture and Covenant. The Purpose of the *Epistle of Barnabas* and Jewish-Christian Competition in the Second Century" is an important redaction-critical investigation of a unique letter. It considers *Barnabas* as an attempt to stop Christians from converting to Judaism by launching an interpretation of the OT that let Judaism with its literal interpretation of the Law appear as a fatal misunderstanding from the very beginning. It also contributes to the Christian theological problem of having the OT as a part of its Bible.—D.J.H.

1885. D. W. Pao, "The Genre of the *Acts of Andrew*," *Apocrypha* 6 ('95) 179-202.

Although novelistic elements do have their place in the narrative, scholars should consider the possibility of including *Acts of Andrew* within the genre of biography, and more specifically the biography of philosophers. After arguing that generic definitions should be understood in relational terms where the relative similarities between literary works are noted, the article highlights the affinities of *Acts of Andrew* with Greco-Roman biographies of the philosophers. As lives of the philosophers served as models for the perpetuation of particular philosophical schools, so *Acts of Andrew* was used as a document to sustain the community behind it.—C.R.M.

1886. K. O. Sandnes, "The struggle for scripture and covenant," *NorskTeolTids* 97 (1, '96) 49-51.

In his 1994 doctoral dissertation entitled "The Struggle for Scripture and Covenant. The Purpose of the *Epistle of Barnabas* and Jewish-Christian Competition in the Second Century," R. Hvalvik showed that the author of *Barnabas* stressed the contrast between Christians and Jews, interpreted Scripture so as to rob the Jews of all their rights and promises, and placed the Jews alongside the Gentiles on the "way of darkness." Since Judaism was attracting the addressees, the author tried to persuade them to choose the "right way." His radical polemic and theology of the Jews did not become common teaching within the church.—D.J.H.

1887. M. Scopello, "Vérités et contre-vérités: la vie de Mani selon les *Acta Archelai,*" *Apocrypha* 6 ('95) 203-234.

The key to understanding Mani's life as recounted in *Acta Archelai* 62–66 is the polemical speech of Bishop Archelaos in chapter 61. This study first focuses on the heresiological discourse placed in the mouth of Archelaos that treats not only Mani's life and doctrine but also the structure of the church he left behind. Then it employs this analysis to interpret the bishop's exposé in chapters 62-66 of the truths and untruths of Mani's life. It concludes that the life of Mani according to *Acta Archelai* follows a precise heresiological plan. It is not a disorderly collection of anomalous arguments but obeys strict laws of disinformation. By removing the polemical veneer, it is possible to obtain a reliable picture of the main facts of Mani's life and information on his missionary activity.—C.R.M.

1888. A. Stewart-Sykes, "Τάξει in Papias: Again," *JournEarlyChristStud* 3 (4, '95) 487-492.

Papias' comment that Mark did not write the things done and said by the Lord τάξει may be taken as the judgment of a literary critic. Papias defends the accuracy of the account Mark gives, likely in response to criticism of Mk for its lack of literary arrangement, by pointing out that there is no effective arrangement because of the nature of Mark's genre; it is not a history, nor a biography, nor a σύνταξις of any kind, but a collection of χρεῖαι, and so there is no arrangement, chronological or otherwise.—C.R.M.

1889. G. Troupeau, "De quelques apocalypses conservées dans des manuscrits arabes de Paris," *Parole de l'Orient* [Kaslik, Lebanon] 18 ('93) 75-87.

The article calls attention to five apocalypses in Arabic manuscripts at the Bibliothèque

Nationale de Paris: *Apocalypse of Peter, Apocalypse of ps.-Athanasius, Apocalypse of Anbā Šanūdah, Testament of Our Lord Jesus Christ to His Disciples,* and an anonymous apocalypse.—D.J.H.

1890. I. ULLERN-WEITÉ, "Pour une compréhension de la signification apocryphe dans le 'continent scripturaire,'" *Apocrypha* 6 ('95) 235-278.

Current research on apocryphal texts may be characterized as empirical, focusing on the random accumulation of particularities. The article urges the adoption of a general hermeneutical approach to apocryphal writings in the tradition of F. Schleiermacher. A basic understanding of the apocryphal data studied by researchers will be enhanced not so much by circumscribing the field of apocryphal research or defining apocryphal documents but rather by thinking about the meaning of apocryphal literature as an ancient scriptural phenomenon.—C.R.M.

1891. M. VAN ESBROECK, "Les Actes syriaques de Philippe à Carthagène en version arabe," *Oriens Christianus* [Wiesbaden] 79 ('95) 120-145.

After a four-page introduction, the article presents on facing pages the Arabic text of the Syriac *Acts of Philip at Carthegena* (Spain) according to MS Cambridge Or. 1287 and a French translation.—D.J.H.

1892. K. P. WESCHE, "St. Ignatius of Antioch: The Criterion of Orthodoxy and the Marks of Catholicity," *Pro Ecclesia* [Northfield, MN] 3 (1, '94) 89-109.

According to Ignatius, the criterion of catholic orthodoxy is the Eucharist: Wherever Jesus Christ is concretely, tangibly, and physically present in his mystical body and blood that is the Eucharist, the fruit of his passion and resurrection, there is the catholic church. The fundamental character of all the marks of catholicity is the divine, life-giving love of Jesus Christ the Son of God.—D.J.H.

1893. W. WITAKOWSKI, "The Miracles of Jesus: An Ethiopian Apocryphal Gospel," *Apocrypha* 6 ('95) 279-298.

The *Miracles of Jesus* (Tä´amm^{e}rä ´Iyyäsus) is a popular piece of religious literature in Ethiopia that tells the story of Jesus starting with the Annunciation and ending with the Assumption of Mary. The article first discusses the manuscript basis of the text, the status of its critical publication, and research on it. Then it treats the title and supposed author of *Miracles of Jesus,* its origin and date, contents, and sources. The basic source of *Miracles of Jesus* is the Arabic *Apocryphal Gospel of John* (10th-11th century). Much of this material is original, especially the episodes involving animals and plants (e.g. miracles 9-13, 20-21, 23-24, 26-27). Among other sources utilized are apocryphal Gospels concerning Jesus' childhood and passion.—C.R.M.

Gnosticism

1894. E. ALBRILE, "Iran e Gnosticismo. Riflessioni sul retroterra iranico del Manicheismo," *Salesianum* 57 (4, '95) 691-713.

The dualism of Manichaeism displays a typical gnostic structure that is not only independent of Christianity but also theologically antithetical to it. The structural foundation of

Manichaean dualism derives most likely from the Iranian mythic idea of the struggle between the two opposed figures, Ahura Mazda and Ahriman, for supremacy over the cosmos.—D.J.H.

1895. R. Kotansky and J. Spier, “The ‘Horned Hunter’ on a Lost Gnostic Gem,” *Harv TheolRev* 88 (3, ’95) 315-337.

The article publishes the Greek text and a translation (with commentary and discussion) of the inscription on a “gnostic” gem copied by N.-C. F. de Peiresc (1580-1637): “’Ιοαηουαυη-Βακαξιχυχ-Κερατάγρας. This one is the First-Father, the one being single of substance, passing through all (things). ‘Solomon’s Seal’: [magic signs]. Make the serpent with a lion’s head.” The names (and rubrics) on the gem come from the vast depository of magical literature. But the specific theodicean reference to an all-pervading, monadic First-Father seems distinctively gnostic. Perhaps gnostic, too, is the lion-like quality assigned the Ophite serpent that encircles the whole gem, as if to represent the all-encompassing Father as he travels through the universe. An appendix (pp. 329-337) deals with the identity of the “horned hunter” (ὁ κερατάγρας).—D.J.H.

1896. A. Magris, “Trasformazioni del modello biblico di Dio nello gnosticismo,” *Annali di storia dell’esegesi* [Bologna] 12 (2, ’95) 233-251.

While the rupture between gnosticism and Hellenistic Judaism is clear, there is also a profound continuity evident in the fact that the gnostics employ the Hebrew tradition even when speaking against it (a reinterpretation of contemporary cultural phenomena). The article traces the transformation of the biblical conception of God in gnostic thought. A lesser God is assigned the biblical functions of producing and governing the lower sphere of the universe (“the heavens and the earth”) so that the true God maintains the traditional attribute of being an absolute subject and of being the creator of “All.” The relation between Judaism and gnosticism is best expressed in terms of hermeneutics and dialectics.—C.R.M.

1897. A. Orbe, “Biblia y teología entre los Valentinianos: ejemplos de interferencia entre exegesis y teología,” *Augustinianum* 36 (1, ’96) 5-12.

With reference chiefly to Irenaeus’ writings, the article shows how the Valentinian gnostics read the Bible in light of the theological dualism of Middle Platonism and developed their distinctive views about God and the Demiurge, anthropology, nature, human imperfection, and knowledge.—D.J.H.

1898. J. F. Quack, “Dekane und Gliedervergottung. Altägyptische Traditionen im Apokryphon Johannis,” *JahrbAntChrist* 38 (’95) 97-122.

The central teaching of the peculiar section in the long version of *Apocryphon of John* describing the creation of the human body (NHC II 15,29–19,10; IV 24,22–29,18) concerns the coordination of 72 demons with 72 body parts. Behind the number 72 lies the traditional Egyptian conception of the 36 Decans, which in Egypt stood in place of the twelve signs of the zodiac. The association of celestial powers with parts of the human body is not purely Greek but goes back to the Egyptian tradition of the “gods of body parts.” In the Hellenistic period this notion blended with the conception of the 36 Decans. The Decans were taken over by and played a significant role in Hellenistic-Roman astrology where there was a tendency to see each Decan as the ruler of a particular body part. *Apocryphon of John* shows dependence on this “Decan *melothesia*.” This is apparent from the garbled Egyptian proper names (of the ancient Decans and Egyptian gods) that stand behind many of the demon/angel names in the text. The *Book of Zoroaster* (II 19,8-10), the *Apocryphon of John*'s *Vorlage* for the account of the creation of the human body, may be identified as an Egyptian influenced astrological tractate.—C.R.M.

1899. C. TUCKETT, "Das Thomasevangelium und die synoptischen Evangelien," *Berlin TheolZeit* 12 (2, '95) 186-200.

The essay first comments on the employment of noncanonical texts in NT scholarship and their possible relevance for the history of early Christianity and our investigation of the Jesus tradition. Then it draws attention to what is known about *Gospel of Thomas* (text, content) and treats the question of the relation of *Thomas* to the Synoptic Gospels with respect to (1) the order of the sayings in *Thomas,* and (2) whether redactional elements from the Synoptic Gospels can be identified in *Thomas.* It concludes that one should not regard *Thomas* as a very early Gospel. Nevertheless it does provide insight on the history of early Christianity in a period later than the canonical Gospels.—C.R.M.

1900. M. WALDSTEIN, "The Providence Monologue in the *Apocryphon of John* and the Johannine Prologue," *JournEarlyChristStud* 3 (4, '95) 369-402.

The brief poetic monologue of personified providence (πρόνοια) found at the end of the longer version of *Apocryphon of John* resembles the Johannine Prologue (Jn 1:1-18) both in style and content. This study analyzes the structure and meaning of the "providence monologue," examines its composition history and insertion into *Apocryphon of John,* specifies its history-of-religions setting, and explores its relation to the Johannine Prologue. The "providence monologue" is a non-Christian text rooted in Hellenistic-Jewish Wisdom speculations, which it recasts in recognizable gnostic fashion. It has no direct literary connections with the Johannine Prologue. The most natural way to explain the similarity between the monologue and the Johannine Prologue is their common root in Jewish sapiential traditions. The "providence monologue" provides a benchmark by which one can measure the proximity or distance of the Johannine Prologue to or from a gnostic recasting of Jewish sapiential motifs.—C.R.M.

Gnosticism, §§ 40-1388, 1582.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

K. ALAND, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments,* Arbeiten zur neutestamentlichen Textforschung 1 (2nd ed.; Berlin—New York: de Gruyter, 1994, DM 218) xix and 507 pp. ISBN: 3-11-011986-2.

The first edition (1963) of this list of the Greek manuscripts of the NT was described in *NTA* 8, p. 143. This version not only takes account of 693 manuscripts identified since 1963 but also revises the information provided in the first edition. The manuscripts are listed under five categories: papyri, majuscules, minuscules, lectionaries, and unidentified single pages. Each manuscript is described with reference to nine items: inventory number, content, date, material, number of pages, number of columns to a page, number of lines to a page, format, and present location. Also included are concordances to other numbering systems (Tischendorf, Gregory, von Soden) and a list of the libraries where the manuscripts are preserved. This edition was prepared by Aland in collaboration with M. Welte, B. Köster, and K. Junack.

Apocryphon Severini presented to Søren Giversen, ed. P. Bilde, H. K. Nielsen, and J. P. Sørensen (Aarhus: Aarhus University Press, 1993, 158 DKr or $26.50) 258 pp., frontispiece, fig. Bibliographies. ISBN: 87-7288-101-1.

Prepared to honor Professor Giversen on his 65th birthday, the nineteen papers in this volume are by J. P. Asmussen on stories about the "mother of tears" in history-of-religions context, U. Bianchi on the theology and anthropology of Mani, Bilde on 2 Cor 4:4 (the view of Satan and the created world in Paul), P. Bryder on the sunny side of the moon in Chinese Manichaeism, I. S. Gilhus on the perception of spiritual reality (*Apocryphon of John* and the problem of knowledge), S. Hermansen on *The Book of the Resurrection of Jesus Christ by Bartholomey the Apostle,* N. Hyldahl on Paul and Apollos (exegetical observations on 1 Cor 3:1-23), R. Kasser on Manichaeism triumphant (*Manichaean Homilies* 22.3–33.12 in French), P. van Lindt on Adamas the belligerent hero, Nielsen on the definition of eternal life in Jn 17:3, J. Nissen on rebirth and community (a spiritual and social reading of Jn 3:1-21), B. Otzen on the paradise trees in Jewish apocalyptic, B. Pearson on *Apocryphon of John,* N. A. Pedersen on the relationship between Marcionism and Manichaeism, J. Ries on the world soul and the redemption of the light in Manichaeism, K. Rudolph on "Christian" and "Christianity" in the encounter between the "church" and "gnosis," Sørensen on the Egyptian background of the ἱερὸς λόγος (*Corpus Hermeticum* 3), E. Thomassen on the Platonic and gnostic "Demiurge," and A. van Tongerloo on an odor of sanctity (divine fragrance in Manichaeism). Also included are a photograph of the honoree and a list of his publications.

U. BAIL AND R. JOST (EDS.), *Gott an den Rändern. Sozialgeschichtliche Perspektiven auf die Bibel* (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1996, paper) 168 pp. ISBN: 3-579-01840-X.

Of the seventeen papers prepared to honor Prof. W. Schottroff on his 65th birthday, those most pertinent to the NT field are by F. J. Stendebach on a sapiential exhortation to social behavior (Sir 4:1-10), Bail on the Susanna story (Daniel 13) from a feminist perspective, L. Schottroff on the "sinful woman" in Lk 7:36-50 from a German and feminist perspective, F. Steffensky on B. de Las Casas and Paul, M. Bünker on not owing anyone anything (Rom 13:8)—Paul's theology and the economy, M. Leutzsch on the nameless mother in Rom 16:13, and M. Stöhr on the plea for Christian lawfulness in Jas 2:1-13. The other contributors include D. Sölle, F. Crüsemann, J. Ebach, D. Georgi, and L. Siegele-Wenschkewitz.

C. K. BARRETT, *Jesus and the Word and Other Essays,* Princeton Theological Monograph Series 41 (Allison Park, PA: Pickwick, 1995, paper $22.50) xii and 276 pp. LCN: 95-35047. ISBN: 1-55635-029-5.

The seventeen papers contained in this collection concern B. F. Westcott as commentator (1959); J. B. Lightfoot as biblical commentator (1992); F. J. A. Hort; E. Hoskyns and N. Davey; A. Schweitzer and the NT [§ 20-349]; theology in Durham in the A. M. Ramsey period from 1940 to 1950 (1991); Johannine Christianity (1987); the place of John and the Synoptics within the early history of Christian tradition (1992); gnosis and the Apocalypse of John (1983); Paul as missionary and theologian [§ 33-1245]; the significance of the Adam-Christ typology for the resurrection of the dead (1985); the Gentile mission as an eschatological phenomenon (1988); Pauline controversies in the post-Pauline period [§ 19-179]; Jesus and the word (1984); school, conventicle, and church in the NT (1989); the nature of NT theology [§ 26-646]; and the center of the NT and canon (1983). Barrett is professor emeritus of divinity at the University of Durham.

J. B. BAUER (ED.), *Bibeltheologisches Wörterbuch* (4th ed.; Graz—Vienna—Cologne: Styria, 1994, DM 140) 621 pp. Bibliographies. Indexed. ISBN: 3-222-12256-3.

This dictionary of biblical theology was published first in 1959 and then in revised and expanded editions in 1962 and 1967. The English version was described in *NTA* 15, p. 246, and 26, pp. 332-333. This fourth edition prepared by Bauer in collaboration with J. Marböck and K. M. Woschitz is a thoroughly revised and updated version. Some articles in the earlier editions have been completely rewritten, others have been reworked, and still others have been shortened. The contributors include I. Broer, N. Brox, C. Dohmen, D. Dormeyer, F. Hahn, S. Heine, K. Kertlege, F. Mussner, R. Pesch, W. Schmithals, R. Schnackenburg, and C. Spicq.

La Biblia. Traducida, presentada y comentada para las comunidades cristianas de Latinoamérica y para los que buscan a Dios (rev. ed.; Madrid: San Pablo, 1995, 1,900 Ptas; Estella [Navarra]: Verbo Divino) 1981 pp., 6 plates, 2 maps. Indexed. ISBN: 84-285-1146-2 (SP), 84-7151-523-7 (VD).

This 1995 (11th) edition provides for each book in the Bible a Spanish translation based on the Hebrew and Greek texts, along with an introduction and explanatory notes below. Also included are introductory essays, a summary of basic Bible teachings, photographs and maps, various indexes, and an outline of biblical history. It renders Jn 3:16 as follows: "¡Así amó Dios al mundo! Le dio al Hijo Unico, para que quien cree en él no se pierda, sino que tenga vida eterna." And it translates Rom 3:24: "Pero todos son reformados y hechos justos gratuitamente y por pura bondad, mediante la redención realizada en Cristo Jesús."

B. K. BLOUNT, *Cultural Interpretation. Reorienting New Testament Criticism* (Minneapolis, MN: Fortress, 1995, paper $18) x and 222 pp., 2 figs. Bibliography. Indexed. LCN: 95-25436. ISBN: 0-8006-2859-4.

Using sociolinguistics and especially M. A. K. Halliday's functional approach to language, this volume first sketches a contextual approach to NT interpretation, and investigates how context shapes the interpretative process with reference to existential interpretation, *The Gospel in Solentiname,* the Negro spirituals, and the sermon in the black church. Then it focuses on the trial of Jesus in Mark's Gospel: potential meaning in Mark's trial scenes, Jesus the redeemer, Jesus the tragic hero, Jesus the revolutionary, Jesus the man of the people, and moving beyond interpretative boundaries. Blount, assistant professor of NT at Princeton Theological Seminary, concludes that while textual, ideational, and macro-interpersonal investigations establish limits on a text's meaning potential, there remains a rich field of possibilities that are gleaned differently according to the ways in which the textual and ideational information is micro-interpersonally viewed.

C. Bompois, *Concordance du Nouveau Testament* (Paris: Mame, 1995, paper 165 F) 610 pp. ISBN: 2-7289-0707-2.

The thorough revision and development of a work first produced between 1965 and 1980 [see *NTA* 10, p. 279; 15, p. 237], this concordance to the entire NT presents its entries in alphabetical order, with the key term in context and with a distinction made in the body of the article between occurrences in the Gospels, Acts and the Epistles, and Revelation. The presentation is designed to let the reader appreciate the similarities, complementarities, and differences within Scripture, and to facilitate meditation on NT themes.

P. Borgen and S. Giversen (eds.), *The New Testament and Hellenistic Judaism* (Aarhus: Aarhus University Press, 1995, 230 DKr or $38) 293 pp. Indexed. ISBN: 87-7288-458-4.

Prepared for a conference held in 1992 at the University of Aarhus, the fourteen papers in this volume are by Giversen on the covenant (theirs or ours?), L. Hartman on "guiding the knowing vessel of your heart" (Bible usage and Jewish identity in Alexandrian Judaism), N. Walter on Hellenistic Diaspora Jews at the cradle of early Christianity, M. de Jonge on the so-called Pseudepigrapha of the OT and early Christianity, J. H. Charlesworth on the Son of David (Solomon and Jesus), A. Yarbro Collins on apotheosis and resurrection, A. Pilgaard on the Hellenistic θεῖος ἀνήρ as a model for early Christian Christology, J. Nissen on the distinctive character of the NT love command in relation to Hellenistic Judaism, Borgen on some Hebrew and pagan features in Philo's and Paul's interpretations of Hagar and Ishmael, K. G. Sandelin on whether Paul argues against sacramentalism and over-confidence in 1 Cor 10:1-14, P. J. Bekken on Paul's use of Deut 30:12-14 in Jewish context, N. Hyldahl on Paul and Hellenistic Judaism in Corinth, N. Willert on the catalogues of hardships in the Pauline correspondence (background and function), and O. Davidsen on the structural typology of Adam and Christ (some modal-semiotic comments on the basic narrative of Romans). Borgen has provided a five-page introduction.

C. E. Braaten and R. W. Jenson (eds.), *Reclaiming the Bible for the Church* (Grand Rapids—Cambridge, UK: Eerdmans, 1995, paper $13) xii and 137 pp. Bibliography. LCN: 95-33984. ISBN: 0-8028-0898-0.

After a four-page introduction by the editors, this volume presents essays by B. S. Childs on reclaiming the Bible for Christian theology; K. P. Donfried on alien hermeneutics and the misappropriation of Scripture; R. A. Harrisville on the loss of biblical authority and its recovery; A. E. McGrath on reclaiming our roots and vision (Scripture and the stability of the Christian church); Jenson on hermeneutics and the life of the church; T. Hopko on the church, the Bible, and dogmatic theology; E. Achtemeier on the canon as the voice of the living God; and A. Kavanaugh on scriptural word and liturgical worship. The papers were prepared for a conference held in 1994 in Northfield, Minnesota.

G. Carey and R. Keeley (eds.), *The Bible for Everyday Life* (Grand Rapids: Eerdmans, 1996, paper $20) 398 pp., 11 maps, 2 charts. Indexed. LCN: 96-2478. ISBN: 0-8028-4157-0.

First published in 1988 (rev. ed., 1994) under the title *The Message of the Bible* by Lion Publishing of Oxford, UK, this volume seeks to help people understand how the Bible is relevant in our times and how living by its teachings can make a difference for us. After introductory essays, it provides for each book of the OT and NT an overview of its message, an outline of content, and expositions of key passages. Then it explains forty-eight "key beliefs" in the Bible (ascension, baptism, breaking bread, Christian hope, church, covenant, creativity, cross, discipleship, etc.) and lists the most pertinent biblical texts. Carey is archbishop of Canterbury. The contributors include D. Clines, K. Kjaer-Hansen, S. H. Travis, G. H. Twelftree, and H. Williamson.

D. A. CARSON, *Greek Accents. A Student's Manual* (Grand Rapids: Baker, 1995, paper $11.99; Carlisle, UK: Paternoster) 167 pp. ISBN: 0-8010-2494-3 (B), 0-85364-715-1 (P).

Carson, research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, presents this guide [see *NTA* 31, p. 89] for accents in NT Greek in thirty-seven units: background and preliminary definitions; the general rules of accent; the basic rule for verbs; contract verbs; the basic rule for nouns, and nouns of the first and second declensions; and so forth. The individual chapters contain explanations, paradigms, and exercises. Also included are a chart of some accented principal parts, a summary of accent rules, and a key to the exercises.

H. CONZELMANN AND A. LINDEMANN, *Arbeitsbuch zum Neuen Testament,* Uni-Taschenbücher 52 (11th ed.; Tübingen: Mohr-Siebeck, 1995, paper DM 27.80) xix and 566 pp. Bibliographies. ISBN: 3-16-146395-1.

The first edition of this handbook for NT study was described in *NTA* 20, p. 228. The English version based on the eighth German edition was noticed in *NTA* 33, pp. 233-234. The tenth German edition was described in *NTA* 36, p. 410. In this further revised and expanded edition, the material is divided into five major parts: methodology, the history of NT times (the world of early Christianity), the NT writings (Paul's letters, the Deuteropauline letters, the Synoptic Gospels and Acts, the Johannine writings, Revelation, Hebrews and the catholic letters), Jesus of Nazareth, and the history of early Christianity.

D. DANIELL (ED.), *Tyndale's New Testament. Translated from the Greek by William Tyndale in 1534* (New Haven, CT—London: Yale University Press, 1995, paper $15) xxxvi and 429 pp., frontispiece. Bibliography. LCN: 88-37938. ISBN: 0-300-06580-9.

The paperback edition of Tyndale's 1534 English translation of the NT (with modernized spelling and an introduction) [*NTA* 34, p. 235]. Daniell, emeritus professor of English at the University of London, is the editor of *Tyndale's Old Testament* (1992) and the author of *William Tyndale: A Biography* (1994).

J. K. ELLIOTT AND I. MOIR, *Manuscripts and the Text of the New Testament. An Introduction for English Readers* (Edinburgh: T&T Clark, 1995, paper $11.95) x and 111 pp., 12 plates. Bibliography. Indexed. ISBN: 0-567-29298-3.

This introductory guide to NT textual criticism for the general reader contains chapters on the art of textual criticism, the NT in Greek, editing the NT text, textual problems, and textual criticism—past, present, and future. Also included are a postscript (on computers in textual criticism, the likelihood of spectacular new finds of manuscripts, and the place of conjectural emendations to the NT text), and a short glossary of technical terms. Moir lectured in NT at the University of Edinburgh, and Elliott is reader in NT textual criticism at the University of Leeds. Elliott took over the project after Moir's sudden death in 1993.

P. F. ESLER (ED.), *Modelling Early Christianity. Social-scientific studies of the New Testament in its context* (London—New York: Routledge, 1995, cloth $55, paper $24.95) xv and 349 pp., 14 figs. Bibliography. Indexed. ISBN: 0-415-12980-X (cloth), -12981-8 (paper).

After a twenty-page introduction by the editor, this volume presents essays by S. Freyne on Herodian economics in Galilee; J. J. Pilch on the transfiguration of Jesus (an experience of alternate reality); J. D. M. Derrett on the evil eye in the NT; J. H. Elliott on the Jewish messianic movement (from faction to sect); B. J. Malina on early Christian groups (using small group formation theory); J. M. G. Barclay on deviance and apostasy; N. H. Taylor on the social nature of conversion in the early Christian world; J. H. Neyrey on loss of wealth, family, and honor (the cultural context of the original macarisms in Q); D. C. Duling on the Matthean brotherhood and marginal scribal leadership; R. L. Rohrbaugh on legitimating sonship—a test of honor (Lk 4:1-30); S. L. Love on women and men at Hellenistic symposia meals in Luke's Gospel; S. J. Joubert on managing the household (Paul as *paterfamilias* at Corinth); D. G. Horrell on the development of theological ideology in Pauline

Christianity; Esler on God's honor and Rome's triumph in A.D. 70 according to three Jewish apocalypses; R. Hobbs on the language of warfare in the NT; and V. K. Robbins on social-scientific criticism and literary studies.

T. FORNBERG (ED.), *Bible, Hermeneutics, Mission. A Contribution to the Contextual Study of Holy Scripture,* MISSIO 10 (Uppsala: Swedish Institute for Missionary Research, 1995, paper) v and 148 pp., 2 maps. Bibliographies. ISSN: 1101-6701.

Prepared for a conference held in Uppsala in 1994, the five papers in this volume are by K. Nielsen on the book of Ruth read as an exodus narrative (considerations of intertextual reading), L. Legrand on Gal 2:9 and the missionary strategy of the early church, T. Strandenaes on biblical interpretation in the Middle Kingdom (the choice of paradigm in Chinese NT scholarship), J. Pobee on the use of the Bible in African theology, and Fornberg on the Bible and many faiths (harmony or conflict?).

Fortunate the Eyes That See. Essays in Honor of David Noel Freedman in Celebration of His Seventieth Birthday, ed. A. B. Beck et al. (Grand Rapids—Cambridge, UK: Eerdmans, 1995, $45) xix and 672 pp., frontispiece. Illustrated. Bibliographies. LCN: 95-17630. ISBN: 0-8028-0790-9.

The forty-two papers honoring Professor Freedman on his 70th birthday appear under ten headings: Torah (five), Former Prophets (five), Latter Prophets (eight), Writings (three), Hebrew poetry (three), ancient Near East (six), NT (three), religion and art (three), other perspectives (four), and bibliography of Freedman's works (two). The articles most pertinent to the NT field are by C. R. Koester on topography and theology in John's Gospel; J. Marcus on Mark and Isaiah; and J. P. Meier on "happy the eyes that see"—the tradition, message, and authenticity of Lk 10:23-24 and parallels. Photographs of the honoree and personal tributes to him are included.

B. GERHARDSSON, *The Shema in the New Testament. Deut 6:4-5 in Significant Passages* (Lund: Novapress, 1996, paper $59 or DM 89) 324 pp. Indexed. ISBN: 91-7137-003-X.

This collection contains seventeen articles (ten in English, six in German, one in French) regarding elements of the Shema in the NT: the temptation narrative (M) and Deut 6:5 (1966); the parable of the sower and its interpretation [§ 12-872]; the seven parables in Mt 13 [§ 17-913]; spiritual worship according to Mt 6:1-6, 16-21 (1972); the Matthean version of the Lord's Prayer in Mt 6:9b-13 (1984); sacrificial service and atonement in Matthew's Gospel (1974); Jesus handed over and abandoned according to Matthew's passion narrative (1981); God's Son as Servant of God—Messiah, ἀγάπη, and reign of heaven according to Matthew [§ 18-839]; "by their fruits you shall know them"—the question of Jesus' legitimacy in Matthean Christology [§ 27-92]; mighty acts and rule of heaven—"God is with us" (1994); the hermeneutical program in Mt 22:37-40 (1976); if we do not cut the parables out of their frames [§ 36-118]; Acts 4:32 [§ 15-908]; 1 Corinthians 13 and the question of Paul's rabbinic background (1978); ἀγάπη and imitation of Christ (1987); from Jewish Christianity to Jesus through the Shema [§ 17-70]; and the Shema in early Christianity (1992).

J. L. GONZÁLEZ, *Santa Biblia. The Bible Through Hispanic Eyes* (Nashville, TN: Abingdon, 1996, paper $12.95) 123 pp. LCN: 95-37833. ISBN: 0-687-01452-2.

The expression "through Hispanic eyes" in the subtitle refers to the perspective of those who claim their Hispanic identity as part of their hermeneutical baggage, and who also read the Scriptures within the context of a commitment to the Latino struggle for salvation/liberation. After a twenty-page introduction to biblical authority and perspective in biblical interpretation, the volume explores five themes: marginality, poverty, *mestizaje* and *mulatez,* exiles and aliens, and solidarity. González concludes with reflections on "why we call this book good" (because the Bible has been good to us!).

W. J. HARRINGTON AND P. GLEESON, *The Gracious Word. Year A. Commentary on Sunday and Holy Day Readings. Introduction to the Liturgical Seasons* (Dublin: Dominican Publications, 1995, paper £7.99 or $13) 216 pp., 3 figs. Bibliography. Indexed. ISBN: 1-871552-51-6.

This volume presents brief expositions by Harrington of the three Scripture readings (OT and NT) used in the various segments of Year A of the lectionary cycle: Advent, Christmastide, Lent, Passion (Palm) Sunday and Paschal Triduum, Eastertide, Solemnities of the Lord, Sundays in Ordinary Time, and Holy Days. Each liturgical season is provided with a short introduction by Gleeson. Also included are introductions to the infancy narratives and to Matthew's Gospel. Harrington is the author of *Revelation. Proclaiming a Vision of Hope* (1994).

Jahrbuch für evangelikale Theologie 9 (Wuppertal—Zurich: Brockhaus, 1995, paper) 400 pp. Bibliographies. ISBN: 3-417-26739-0.

Of the seven major papers in this fascicle, those most pertinent to the NT field are by A. D. Baum on Papias and John the Presbyter (M. Hengel and the Johannine question), E. Linnemann on whether the lost Gospel Q is fantasy or fact, H.-W. Neudorfer on recent Tübingen research on Paul, and L. Gassmann on models for interpreting eschatology from J. A. Bengel to J. Moltmann in the light of biblical theology. Also included (pp. 188-254) are reviews of many books on the NT and related topics.

G. KENNEL, *Frühchristliche Hymnen? Gattungskritische Studien zur Frage nach den Liedern der frühen Christenheit,* Wissenschaftliche Monographien zum Alten und Neuen Testament 71 (Neukirchen-Vluyn: Neukirchener, 1995, DM 128) xv and 334 pp. Bibliography. Indexed. ISBN: 3-7887-1514-6.

The revision of a doctoral dissertation directed by F. Hahn and accepted in 1993 by the Evangelical theological faculty of the Ludwigs-Maximilians-Universität in Munich, this volume investigates the conditions for the scholarly use of the word "hymn" as a term for a *Gattung* of early Christian texts by introducing a new method that permits a neat comparison of texts. It first provides the methodological foundations with particular attention to transposing to Hellenistic Greek the transformational grammar developed by W. Richter for biblical Hebrew. Then it examines three NT texts: the Magnificat (Lk 1:46b-55), the christological text in Phil 2:6-11, and the great "Allelujah" of Rev 19:1-8. Kennel concludes that the three texts do not belong to the same *Gattung* because they differ too much.

Die Kirche als historische und eschatologische Grösse. Festschrift für Kurt Niederwimmer zum 65. Geburtstag, ed. W. Pratscher and G. Sauer (Frankfurt—Berlin—Bern: Lang, 1994, $55.95) 355 pp., frontispiece. Bibliography. ISBN: 3-631-46067-8.

The twenty-eight articles honoring Professor Niederwimmer on his 65th birthday concern the church as a historical and eschatological entity in its history (ten), in systematic reflection (nine), and in its praxis (nine). The papers most pertinent to the NT field are by J. Kremer on the reciprocal relation between the church and the Bible and its significance for exegesis, S. Kreuzer on "where I go, you cannot come" (Jn 7:34; 8:21; 13:33) as part of the Moses typology in John's Gospel, M. Öhler on the call to imitation as community ethic in the post-Pauline writings and in the Apostolic Fathers, Pratscher on the understanding of the church in *2 Clement,* and Sauer on the "praise of the fathers" (Sirach 44–50) and the "cloud of witnesses" (Hebrews 11). Also included are a photograph of the honoree and a list of his publications.

T. D. LEA, *The New Testament. Its Background and Message* (Nashville, TN: Broadman & Holman, 1996, paper $34.99) ix and 630 pp. Bibliographies. Indexed. LCN: 93-46945. ISBN: 0-8054-1078-3.

Intended for NT courses in beginning college and seminary classes, this survey seeks to strike a balance between a discussion of the critical issues of authorship, date, purpose, and background and the investigation of the content of the NT writings. It is divided into five major parts: the background of the NT; the life of Jesus and the Gospels; the growth of the early church in Acts; the epistles of Paul; and Hebrews, the general epistles, and Revelation. Each chapter contains guiding questions, questions for further discussion, and bibliographical suggestions. Lea, dean of the School of Theology at Southwestern Baptist Theological Seminary in Fort Worth, Texas, describes his theological perspective as evangelical and Baptist.

X. LÉON-DUFOUR, *Publications (1937-1995)* (Paris: Centre Sèvres, 1995, paper) 35 pp.

This list of Léon-Dufour's publications between 1937 and 1995 is divided into the following sections: books, contributions to collective works, articles (Scripture and theology), prefaces, bulletins of exegesis, reviews, miscellaneous publications, and "polycopies." Translations of works into languages other than French are included. The booklet is available from the Centre Sèvres, 35 bis, rue de Sèvres, Paris VI^e, France.

R. MARSDEN, *The Text of the Old Testament in Anglo-Saxon England,* Cambridge Studies in Anglo-Saxon England 15 (Cambridge, UK—New York: Cambridge University Press, 1995, $80) xxviii and 506 pp., 9 plates. Bibliography. Indexed. LCN: 94-33442. ISBN: 0-521-46477-3.

After an introduction to the history of the Latin Vulgate of the OT and its transmission in Anglo-Saxon England, this volume deals with early Southumbrian scholars and writers; early Northumbria (Wearmouth-Jarrow and Ceolfrith's pandects); Codex Amiatinus, a sister pandect, and the Bibles at Vivarium; the Ceolfrithian text; early Northumbrian scholars and writers; part-Bibles of the 8th and 9th centuries; the Egerton codex; wisdom books in non-biblical manuscripts; the "Royal" Bible of the late period; Bible fragments of the late period; and vernacular evidence for the OT. Marsden concludes that the history of the OT text in Anglo-Saxon England not only reflects the intellectual history of the period but is part of it.

L. M. MCDONALD, *The Formation of the Christian Biblical Canon* (rev. ed.; Peabody, MA: Hendrickson, 1995, paper $19.95) xxxvi and 340 pp., 4 tables. Bibliography. Indexed. LCN: 95-9323. ISBN: 1-56563-052-1.

The revised and expanded version of a work described in *NTA* 33, p. 238, this volume first treats the Bible as canon, and Scripture and canon. Next it considers the origins of the Christian OT canon: the emergence of a three-part canon, Jewish collections of Scripture, and the biblical canon of Jesus and early Christianity. Then it deals with the origins of the NT canon: the emergence of Christian writings as Scripture, factors limiting the scope of the NT canon, ancient collections of Christian Scriptures, and the criteria for the NT canon. There are six appendixes: tables, the writings of rabbinic Judaism, the Apocrypha and Pseudepigrapha and the problem of pseudonymity, the Agrapha (noncanonical sayings of Jesus), the Bible as canon—B. S. Childs's approach, and outline of canon research—primary sources and questions. H. Koester has provided a three-page foreword. McDonald is senior minister of the First Baptist Church of Alhambra, CA, and adjunct professor of NT at Fuller Theological Seminary.

I. MUKONYORA, J. L. COX, AND F. J. VERSTRAELEN (EDS.), *"Rewriting" the Bible. The Real Issues. Perspectives from within Biblical and Religious Studies in Zimbabwe,* Religious and Theological Studies 1 (Gweru, Zimbabwe: Mambo, 1993, paper) 309 pp. Bibliographies. Indexed. ISBN: 0-86922-538-3.

This volume deals in various ways with C. S. Banana's thesis that the Bible as we know it today should be rewritten in order to make it relevant to times and people living under circumstances different from the biblical ones. After a statement of Banana's proposal, the central issue is investigated from the perspectives of biblical studies (M. Lehmann-Habeck, R. W. Anderson [two], G. F. Snyder), religious studies (Cox, E. C. Mandivenga), missiology (Verstraelen), theology (J. C. Lambert, Mukonyora), and anthropology and theology

(Verstraelen, Mukonyora). Verstraelen concludes that Banana's plea for liberating the Bible and his case for a new Bible are based on wrong premises regarding the Bible as its stands.

W. NEUER, *Adolf Schlatter. Ein Leben für Theologie und Kirche* (Stuttgart: Calwer, 1996, DM 88) xviii and 937 pp., frontispiece, 16 plates. Bibliography. Indexed. ISBN: 3-7668-3390-1.

Neuer, collaborator at the Institut für Missionswissenschaft und ökumenische Theologie at the University of Tübingen, describes Schlatter (1852-1938) as one of the great NT scholars of this century and a pioneer in research on the NT and Judaism. He first discusses Schlatter's childhood and youth, studies, and pastoral ministry, as well as his activities as a Privatdozent in Bern, professor of NT at Griefswald, and professor of systematic theology in Berlin. Then he focuses on Schlatter's activities at Tübingen: the difficult first decade (1898-1907), synthesis of earlier work (1907-14), the First World War (1914-18), the high point of his academic teaching (1918-30), and the close of his activity (1930-38). An appendix (pp. 823-879) lists works (sources and literature) by and about Schlatter.

R. NORTH (ED.), *Elenchus of Biblica 1992,* Elenchus of Biblical Bibliography 8 (Rome: Editrice Pontificio Istituto Biblico, 1995, paper) 1262 pp. Indexed. ISBN: 88-7653-603-5.

This volume [see *NTA* 39, p. 129] provides bibliographic information for approximately 17,500 items under the following major headings (with many subdivisions): bibliography, introduction, critical texts and versions, exegesis of the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general exegesis of the NT, NT commentaries—Gospels, Acts, Johannine corpus, Paul and others, biblical theology, biblical philology, postbiblical Judaism, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

J. O'CALLAGHAN, *Los primeros testimonios del Nuevo Testamento. Papirología neotestamentaria,* En los origenes del cristianismo 7 (Córdoba: Ediciones El Almendro, 1995, 2,700 Ptas) 149 pp., 6 plates. Indexed. ISBN: 84-8005-024-1.

After an introduction to the use of papyrus and to the science of papyrology, this volume provides lists of the NT papyri and of the NT texts found in the papyri. Then it discusses problems encountered in the NT papyri: text-types, the *nomina sacra,* the use of the codex, and the NT papyri in Qumran Cave 7 (with particular attention to the identification of 7Q5 as Mk 6:52-53). Also included is a 24-page essay by A. Dou on the calculus of probabilities and the possible identifications of 7Q5.

G. R. OSBORNE, *3 Crucial Questions about the Bible* (Grand Rapids: Baker, 1995, paper $11.99) 192 pp., 5 figs. Bibliographies. ISBN: 0-8010-5273-4.

Intended primarily for lay people rather than biblical professionals, this volume asks and answers three crucial questions: Can we trust the Bible? Can we understand the Bible? Can we get theology from the Bible? In responding to these questions affirmatively, Osborne, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, makes a case for the reliability of the Bible, lays out a practical method for engaging in biblical study, and explains how to discover the theology behind biblical passages.

A. PASSONI DELL'ACQUA, *Il testo del Nuovo Testamento. Introduzione alla critica testuale,* Percorsi e traguardi biblici (Leumann [Torino]: Elle Di Ci, 1994, paper 26,000 L) 238 pp., 16 plates, table. Bibliography. Indexed. ISBN: 88-01-10318-2.

The six main chapters in this introduction to NT textual criticism concern the origins of textual criticism (from Hellenistic Alexandria to the biblical philology of the rabbis and the Fathers of the Church), paleography and biblical languages, the transmission of the Greek NT, NT textual witnesses (Greek manuscripts, ancient versions, patristic quotations), the history of the study of the NT text, and NT textual criticism (methods, causes of error, practice of NT textual criticism). Also included are a twelve-page appendix on the Septuagint as well as photographs and descriptions of important ancient manuscripts. E. Galbiati has provided a two-page foreword.

A. PAUL AND H. RUHBACH, *ΕΚΛΟΓΑΙ. Einführung in das neutestamentliche Griechisch.* Teil 3, *Begleitgrammatik* (Neukirchen-Vluyn: Neukirchener, 1995, paper DM 49.80) xxi and 298 pp., tables. Indexed. ISBN: 3-7887-1497-2.

The first two volumes in this project were described in *NTA* 18, p. 239. Intended for students of NT Greek, this complementary third volume provides general information about writing and reading the Greek language as well as full grammatical explanations corresponding to the material covered inductively in the twenty-four lessons in the first volume. An appendix (pp. 225-284) provides a systematic survey (with paradigms and other tables) of the most important elements of Greek grammar.

J. PELIKAN, *The Reformation of the Bible. The Bible of the Reformation* (New Haven, CT—London: Yale University Press, 1996, cloth $45; Dallas: Bridwell Library, Southern Methodist University, paper) xv and 197 pp. Illustrated. Bibliography. Indexed. LCN: 95-38683. ISBN: 0-300-06667-8 (cloth—YUP), 0-941881-18-0 (paper—BL).

The first part of this volume (pp. 1-78) consists of four essays by Pelikan on various aspects of the Bible and the Reformation: sacred philology, exegesis and hermeneutics, Bibles for the people, and the Bible and the arts. The second part (pp. 79-177) represents the catalogue of an exhibition of early Bible and Reformation texts that was organized at Bridwell Library, Perkins School of Theology, Southern Methodist University, and that was shown at other universities in the USA (Harvard, Yale, Columbia). The descriptions accompanying the illustrations, written by V. R. Hotchkiss and D. Price, place the items in the context of early modern culture (with special attention to the history of books and printing), give samples of the content, and provide suggestions for further research.

A. PIÑERO AND J. PELÁEZ, *El Nuevo Testamento. Introducción al estudio de los primeros escritos cristianos,* En los origenes del cristianismo 8 (Córdoba: Ediciones El Almendro—Fundación Épsilon, 1995) 569 pp. Bibliography. Indexed. ISBN: 84-8005-023-3.

After sketching the history of the interpretation of the NT from the beginning through the modern age, this introduction to the NT considers the NT canon as well as textual criticism and the history of the NT text. Next it deals with the languages of the NT: the languages spoken in Palestine in Jesus' time, Koine Greek and the NT, and other linguistic influences. Then after considering the literary-historical context of the NT (the world of the NT), it explains the various methods and approaches to studying the NT from diachronic (history of religions, historical critical, sociological) and synchronic (semantic, lexicographical and lexicological, narrative-structural, literary stylistic, rhetorical) perspectives. The two appendixes concern (1) the translation of biblical texts and (2) sources for studying the NT. Piñero is professor of NT philology at the Complutenisan University in Madrid, and Peláez is professor of Greek philology at the University of Cordoba.

S. E. PORTER AND L. M. MCDONALD, *New Testament Introduction,* IBR Bibliographies 12 (Grand Rapids: Baker, 1995, paper $13.99) 234 pp. Indexed. LCN: 95-25608. ISBN: 0-8010-2060-3.

This annotated bibliography for NT study presents bibliographical data and evaluations for 848 items according to the following outline: interpretation skills and language (exegetical method; hermeneutics; Greek language, linguistics, and translation theory); NT criticism and history of interpretation (the text and textual criticism, literary criticism, rhetorical criticism, social-scientific criticism, structuralism, history of NT interpretation); historical backgrounds (NT history and times, NT chronology, Jewish context of early Christianity, Greco-Roman world, gnosticism, the NT and archaeology, general resources); and introductions, commentaries, and canon (NT introduction; synopses; the Gospels—critical studies; commentaries; canon, pseudonymity, and canonical hermeneutics). Porter is professor of theology at Roehampton Institute in London, and McDonald is adjunct professor of NT studies at Fuller Theological Seminary in Pasadena.

S. E. Porter and D. Tombs (eds.), *Approaches to New Testament Study,* JSNT Supplement Series 120 (Sheffield, UK: Sheffield Academic Press, 1995, £43 or $64) 392 pp. Indexed. ISBN: 1-85075-567-1.

After an introduction by the editors, this volume presents nine essays on various approaches to NT interpretation: C. A. Evans on source, form, and redaction criticism (the "traditional" methods of Synoptic interpretation); T. R. Hatina on Jewish religious backgrounds of the NT (Pharisees and Sadducees as case studies); Porter on literary approaches to the NT (from formalism to deconstruction and back); D. L. Stamps on rhetorical criticism of the NT (ancient and modern evaluations of argumentation); K. D. Clarke on canonical criticism (an integrated reading of biblical texts for the community of faith); J. T. Reed on modern linguistics and the NT (a basic guide to theory, terminology, and literature); P. Richter on social-scientific criticism of the NT (an appraisal and extended example); Tombs on the hermeneutics of liberation; and B. Clack on surviving Scripture (developing a feminist hermeneutic of the NT).

F. F. Segovia and M. A. Tolbert (eds.), *Readings from this Place.* Vol. 2, *Social Location and Biblical Interpretation in Global Perspective* (Minneapolis, MN: Fortress, 1995, paper $22) xv and 365 pp. Indexed. LCN: 94-33208. ISBN: 0-8006-2949-3.

The first volume in this project was described in *NTA* 40, p. 135. This volume contains papers by T. L. J. Mafico on the divine name "Elohim" from an African perspective, M. A. Oduyoye on African women's reading of the Bible, T. Okure on problems and prospects in "reading from this place," N. Ateek on Pentecost and the Intifada, H. Kinukawa on Jn 7:53–8:11 as a well cherished but much clouded story, A. C. C. Lee on exile and return in the perspective of 1997, G. M. Soares-Prabhu on laughing at idols as the dark side of monotheism (an Indian reading of Isa 44:9-20), E. M. Wainwright on reading Mt 15:21-28 in an Australian feminist key, L. Fatum on gender hermeneutics (the effective history of consciousness and the use of social gender in the Gospels), C. Rowland on the center and the margins in theology, L. Schottroff on working for liberation (a change of perspective in NT scholarship), T. Cavalcanti on social location and biblical interpretation (a tropical reading), J. S. Croatto on exegesis of Second Isaiah from the perspective of the oppressed, P. F. C. de Andrade on reading the Bible in the ecclesial base communities of Latin America (the meaning of social context), N. Míguez on apocalyptic and the economy (a reading of Revelation 18 from the experience of economic exclusion), P. Richard on the hermeneutics of liberation (a hermeneutics of the Spirit), P. L. Day on A. Fitzgerald's thesis about the personification of cities as female in the Hebrew Bible, Segovia on intercultural criticism (a reading strategy from the Diaspora), and Tolbert on when resistance becomes repression (Mk 13:9-27 and the poetics of location). Also included are an introduction by Segovia on cultural studies and contemporary biblical criticism (ideological criticism as mode of discourse), and an afterword by Tolbert on Christianity, imperialism, and the decentering of privilege.

M. J. Selvidge, *Notorious Voices: Feminist Biblical Interpretation, 1500-1920* (New York: Continuum, Paragon House, 1995, $29.95) x and 246 pp. Bibliography. Indexed. LCN: 94-33899. ISBN: 0-8264-0913-X (C), 1-55778-630-5 (PH).

After a brief introduction to biblical interpretation, this volume catalogues the voices of women and men between 1500 and 1920 who looked to the Bible to prove women's equality or superiority. The material appears according to the following outline: egalitarian readings (literal approaches to the Bible), gynocentrism (woman at the center), the superior female (matriarchal readings), the female as divine, African-American reading, and translation as interpretation. Selvidge is professor of religion and director of the Center for Religious Studies at Central Missouri State University.

H. SHANKS (ED.), *Feminist Approaches to the Bible* (Washington, DC: Biblical Archaeology Society, 1995, paper $14.95) vii and 116 pp. Bibliography. LCN: 95-21064. ISBN: 1-880317-41-9.

Prepared for a symposium held in 1994 at the Smithsonian Institution in Washington, DC, the four papers on feminist approaches to the Bible in this volume are by P. Trible on Eve and Miriam—from the margins to the center, T. Frymer-Kensky on goddesses—biblical echoes, P. J. Milne on no promised land—rejecting the authority of the Bible, and J. Schaberg on the case of Mary Magdalene in the NT. Also included are a three-page introduction by Shanks, introductions by Shanks to each of the papers, a seventeen-page transcript of the panel discussion, and a general bibliography.

G. SHARP, *Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament,* ed. W. D. McBrayer (Atlanta: Original Word, 1995, $17.95) viii and 115 pp. Indexed. LCN: 94-66339. ISBN: 0-9626544-4-2.

According to the "Granville Sharp rule," when two nouns of the same case are connected by the conjunction καί, if the definite article is used only with the first noun, then the second noun refers to the same person or thing referred to by the first noun and is a further description of it. Sharp in 1778 wrote a book to explain the uses of the definite article in NT Greek as a way of proving the divinity of Christ. Based on the 3rd edition (1803), this version of that work provides explanations and examples of this and five related rules, as well as three appendixes and a four-page preface by McBrayer.

O. H. STECK, *Old Testament Exegesis. A Guide to the Methodology,* trans. J. D. Nogalski, SBL Resources for Biblical Study 33 (Atlanta: Scholars Press, 1995, cloth $39.95, paper $24.95) xix and 208 pp. Bibliographies. LCN: 95-41241. ISBN: 0-7885-0173-9 (cloth), -0174-7 (paper).

Based on the 13th edition (1993) of *Exegese des Alten Testaments,* this manual shows how to approach the historical meaning of OT texts during the period of their formative production with the aid of scientific exegesis. After introductory comments and a general bibliography, it explains the various exegetical methods: text criticism, literary criticism, transmission history, redaction history, form criticism, tradition history, and determining the historical setting. Then it discusses interpretation as determination of the text's historical meaning, and illustrates the exegetical process with reference to Gen 28:10-22. Steck is professor of OT at the University of Zurich.

G. STRECKER AND U. SCHNELLE, *Einführung in die neutestamentliche Exegese,* Uni-Taschenbücher 1253 (4th ed.; Göttingen: Vandenhoeck & Ruprecht, 1994, paper DM 24.80) 179 pp. Bibliographies. ISBN: 3-525-03285-4.

The revised and expanded version of an introduction to NT exegetical methodology that was described in *NTA* 27, p. 326. After a brief introduction and a chapter on tools for NT research, it treats textual criticism, text analysis, source criticism, form criticism, concept- and motif-history, history-of-religions comparison, redaction criticism, the exegesis of NT letters, and hermeneutics. The late Professor Strecker was the author of *Literaturgeschichte des Neuen Testaments* (1992), and Schnelle is the author of *Einleitung in das Neue Testament* (1994).

C. P. THIEDE, *Rekindling The Word: In Search of Gospel Truth* (Valley Forge, PA: Trinity Press International, 1995, paper $25; Leominster, UK: Gracewing; Alexandria, NSW: Dwyer) xii and 204 pp. LCN: 95-38673. ISBN: 1-56338-136-2 (TPI), 0-85244-335-8 (G), 0-85574-254-2 (D).

The nineteen essays in this collection appear under two major headings: the NT—reappraising the evidence (fourteen), and Qumran—the search for meaning (five). The topics treated include the origin of the Gospels and the Magdalen papyrus, the origin and tradition of Mark's Gospel in the light of recent investigations, a new approach to Peter's biography, shorthand writing and the NT, the development of scroll and codex in the early church, a pagan reader of 2 Peter, D. L. Sayers and NT research, Papyrus Bodmer L (P^{73}), the multilingualism of the Essenes and early Christianity, Christianity and Qumran, the possibilities and impossibilities associated with 7Q5, and 7Q19 and the origin of Qumran Cave 7. All the articles appear in English. Thiede is director of the Institute for Basic Epistemological Research in Paderborn.

T. F. TORRANCE, *Divine Meaning. Studies in Patristic Hermeneutics* (Edinburgh: T&T Clark, 1995, $49.95) vi and 439 pp., 2 figs. Indexed. ISBN: 0-567-09709-9.

After a nine-page introduction to biblical hermeneutics and general hermeneutics, this volume presents essays on the complex background of biblical interpretation, φυσικὸς καὶ θεολογικὸς λόγος (Paul and Athenagoras at Athens), kerygmatic proclamation of the gospel (Irenaeus, *Demonstration of Apostolic Preaching*), dramatic proclamation of the gospel (Melito of Sardis, *Homily on the Passion*), early patristic interpretation of the Holy Scriptures, the hermeneutics of Clement of Alexandria, Athanasius (a study in the foundations of classical theology), the hermeneutics of Athanasius, the Greek conception of space in the background of early Christian theology, the relation of the incarnation to space in Nicene theology, the logic and analogic of biblical and theological statements in the Greek Fathers, and the interpretation of biblical and theological statements according to Hilary of Poitiers. Torrance is emeritus professor of Christian dogmatics at the University of Edinburgh.

F. WATSON, *Text, Church and World. Biblical Interpretation in Theological Perspective* (Grand Rapids: Eerdmans, 1994, $35) viii and 366 pp. Bibliography. Indexed. ISBN: 0-8028-3774-3.

Watson, who teaches in the department of theology and religious education at King's College, University of London, contends that biblical interpretation should concern itself primarily with the theological issues raised by the biblical texts within our contemporary ecclesial, cultural, and sociopolitical contexts. Under the heading "the autonomous text" he treats narrative and reality, canon and community, multiplicity and coherence, and the rhetoric of oppression. Next under "theology and postmodernism" he deals with the musical signifier; persons in dialogue; narratives of postmodernity; and language, God, and creation. Then under "Holy Scripture and feminist critique" he considers strategies of containment, Hebrew narratives and feminist readers, the limits of patriarchy, and the Father of the Son. Finally under "theology, hermeneutics, exegesis" he discusses theological hermeneutics; Christology and community; praxis and hope; and resurrection, text, and truth.

J. B. M. WISSINK (ED.), *(Dis)continuity and (De)construction. Reflections on the meaning of the past in crisis situations* (Kampen: Kok Pharos, 1995, paper 61.90 gld.) v and 198 pp. ISBN: 90-390-0212-6.

Prepared for a 1993 conference organized by the Catholic Theological University of Utrecht, the eleven major papers in this volume explore the theme of "old for new" from the perspectives of different disciplines (theology, church history, philosophy, literature, etc.). The paper most pertinent to the NT field is by M. D. Hooker on continuity and discontinuity in the formation of the NT. Wissink has provided an eleven-page introduction.

E. WÜRTHWEIN, *The Text of the Old Testament. An Introduction to the Biblia Hebraica*, trans. E. F. Rhodes (2nd ed.; Grand Rapids: Eerdmans, 1995, paper $20) xiv and 293 pp., 49 plates. Bibliography. Indexed. LCN: 94-23307. ISBN: 0-8028-0788-7.

The first English edition of this guidebook to the text of the OT appeared in 1979. This revised and expanded second English edition is based on the fifth edition (1988) of *Der Text des Alten Testaments*. The topics include script and writing materials, the Masoretic text, the Samaritan Pentateuch, the Septuagint, the Aramaic Targums, the Syriac version (Peshitta), the Old Latin, the Vulgate, and other versions (Coptic, Ethiopic, Armenian, Arabic), as well as the aims of textual criticism, causes of textual corruption, methods of textual criticism, and the theological significance of textual criticism and the history of the text. The "plates" (pp. 133-231) provide photographs and explanations of important witnesses to the text of the OT and related materials. Würthwein is professor emeritus of OT at the Philipps-Universität in Marburg.

GOSPELS—ACTS

D. M. BALL, *'I Am' in John's Gospel. Literary Function, Background and Theological Implications,* JSNT Supplement Series 124 (Sheffield, UK: Sheffield Academic Press, 1996, £35.50 or $52) 309 pp. Bibliography. Indexed. ISBN: 1-85075-587-6.

Prepared as a doctoral dissertation under the direction of A. T. Lincoln and presented to the University of Sheffield, this investigation of the ἐγώ εἰμι sayings in John's Gospel first surveys scholarship on possible parallels in the ancient world that might provide a background for the sayings. Next it presents a literary analysis of the function of ἐγώ εἰμι in John's Gospel. Then it considers the historical background to the "I am" formula, and reflects on possible implications for other areas of Johannine study. Ball concludes that the "I am" sayings are an integral part of the characterization of the Johannine Jesus, and that the OT and Judaism are the correct conceptual background for the Johannine use of ἐγώ εἰμι.

W. A. BARRY, *Who Do You Say I Am? Meeting the Historical Jesus in Prayer* (Notre Dame, IN: Ave Maria, 1996, paper $7.95) 148 pp. Bibliography. LCN: 95-48160. ISBN: 0-87793-575-0.

Building on J. P. Meier's *A Marginal Jew* (1991, 1994), this volume seeks to show that research on the historical Jesus can be a theological and spiritual resource for Christians rather than a threat. In doing so, it employs a method of correlation between the historical Jesus and our lives today. After situating Jesus in his social and religious culture and giving a global picture of what can be known of him, it deals with Jesus and John the Baptist, the kingdom of God as the message of Jesus, Jesus the miracle worker, Jesus and discipleship, Jesus' last days, and the resurrection. Barry, formerly professor of pastoral theology at Weston Jesuit School of Theology, is provincial superior of the New England province of the Society of Jesus.

D. R. BAUER AND M. A. POWELL (EDS.), *Treasures New and Old. Recent Contributions to Matthean Studies,* SBL Symposium 1 (Atlanta: Scholars Press, 1996, cloth $49.95, paper $34.95) xiv and 454 pp. Bibliography. Indexed. LCN: 95-51504. ISBN: 0-7885-0220-4 (cloth), -0221-2 (paper).

After a 25-page general introduction by the editors, this volume presents papers by D. A. Hagner on the life-setting of Matthew's Gospel; D. E. Garland on Matthew's understanding of the Temple tax; K. Snodgrass on Matthew and the Law; Bauer on the literary and theological function of the genealogy in Matthew's Gospel; Powell on characterization on the phraseological plane in Matthew's Gospel; D. J. Weaver on power and powerlessness—Matthew's use of irony in the portrayal of political leaders; R. Pregeant on wisdom passages in Matthew; J. C. Anderson on Matthew as sermon and story; R. Schnackenburg on Matthew's Gospel as a test case for hermeneutical reflection; U. Luz on the final judgment (Mt 25:31-46)—an exercise in "history of influence" exegesis; B. B. Scott and M. E. Dean on a sound map of the Sermon on the Mount; and A.-J. Levine on discharging responsibility—Matthean Jesus, biblical law, and hemorrhaging woman.

R. R. BECK, *Nonviolent Story. Narrative Conflict Resolution in the Gospel of Mark* (Maryknoll, NY: Orbis, 1996, $16) xviii and 206 pp., 28 figs. Bibliography. Indexed. LCN: 95-42415. ISBN: 1-57075-061-0.

Beck, professor of religious studies at Loras College in Dubuque, Iowa, proposes a way of reading Mark's Gospel that highlights the challenging message of nonviolent resistance in the story of Jesus' life and ministry. After exploring the myth of constructive violence in the writings of Louis L'Amour, he situates his own work in the context of Gospel narrative studies, and looks at the literary patterns of conflict in Mark's Gospel: the Gospel as ἀγών (the struggle between Jesus and the Judean authorities), the symbolism of power (the holy and the unclean), and Jesus and his disciples. Then he explores the nonviolent resolution of conflict in the closing events of Mark's narrative: the ἀγών and nonviolent plot resolution, and breaking the myth of violence. Four appendixes are included.

D. L. Bock, *Luke,* NIV Application Commentary (Grand Rapids: Zondervan, 1996, $26.99) 640 pp. Bibliography. Indexed. LCN: 95-36893. ISBN: 0-310-49330-7.

Bock, professor of NT studies at Dallas Theological Seminary, has already written a full technical and exegetical commentary on Luke's Gospel [*NTA* 40, pp. 138-139], as well as an exegetical and homiletical exposition of it [*NTA* 39, p. 501]. In this work he uses roughly half the commentary to discuss not only application for today but also how one gets there from the message of the past. After an introduction, an outline, and a bibliography, he provides for each pericope sections on the original meaning, bridging contexts, and contemporary significance. He discerns the following general outline: the infancy narrative (1:1–2:52), preparation for ministry (3:1–4:13), the Galilean ministry (4:14–9:50), the journey to Jerusalem (9:51–19:44), and Jerusalem—the innocent slain and vindicated (19:45–24:53).

M.-É. Boismard, *Jésus, un homme de Nazareth. Raconté par Marc l'évangéliste,* Théologies (Paris: Cerf, 1996, paper 95 F) 216 pp. ISBN: 2-204-05361-9.

Boismard, professor emeritus of NT at the École Biblique de Jérusalem, seeks to understand better how Mark in his Gospel presents Jesus of Nazareth. After treating the introductory verse (1:1), he considers who Jesus is according to Mk 1:2–9:13: John the Baptist (1:2-8), the baptism of Jesus (1:9-11), temptation and first disciples (1:12-20), the typical day at Capernaum (1:21-34), Jesus in Galilee (1:35-45), and so forth. Next he deals with the death of the king according to Mk 9:14–16:8: a last exorcism (9:14-27), Jesus' teaching (9:30–10:45), Jesus received as a king (10:46–11:10), the opponents of Jesus (11:11–12:40), and so forth. Then he discusses the personality of Jesus as seen in Mk and Jn, and concludes that the Markan Jesus corresponds to the words of Phil 2:6-8. Also included is a 22-page excursus on the Eucharist.

R. L. Brawley, *Text to Text Pours Forth Speech. Voices of Scripture in Luke-Acts,* Indiana Studies in Biblical Literature (Bloomington—Indianapolis: Indiana University Press, 1995, $27.95) xi and 178 pp. Indexed. LCN: 95-2379. ISBN: 0-253-32939-6.

After reflections on texts and intertexts, this volume deals with Jesus' temptations according to Lk 4:1-13 and God's promise to Abraham to bless all the families of the earth, Lk 20:9-19 as a miniature replication of the whole of Lk-Acts, and resistance to the carnivalization of Jesus' crucifixion (voices of Scripture in the Lukan passion narrative). Then after treating Acts 1:15-26 (resisting a carnivalesque construct of world with the carnivalesque and with voices of Scripture), it considers hermeneutical voices of Scripture in Acts 2, revising norms and rehabilitating Jesus as prominent in Acts 3–4, acclaiming prominents (voices of Scripture in Acts 13), and "their voice goes out through all Luke-Acts." Brawley, professor of NT at McCormick Theological Seminary in Chicago, presents Lk-Acts as a sustained interplay of the story of Jesus and the early church with texts of Hebrew Scripture, showing how explicit allusions evoke implicit voices.

M. C. de Boer, *Johannine Perspectives on the Death of Jesus,* Contributions to Biblical Exegesis and Theology 17 (Kampen: Kok Pharos, 1996, paper 69.90 gld.) 360 pp. Bibliography. Indexed. ISBN: 90-390-0191-X.

This volume seeks to explain how the Johannine Gospel and epistles depict and understand Jesus' death, and why they do it in the way they do. It focuses on four sets of terms used in the texts: fulfillment of Scripture; departing or going away; exaltation, glory, and glorification; and flesh, blood, and water. After an overview of currents in recent Johannine scholarship, it discusses the Johannine corpus and community, with regard especially to the composition history of the documents. Then it considers what the Johannine Gospel and epistles say about Jesus' death under four headings: the death of the Messiah, the death of the Son of God, the death of the Son of Man, and the death of God's Son (Jesus Christ). De Boer, who teaches NT at the University of Manchester, concludes that the changes in the Johannine understanding of Jesus' death occurred because changing situations induced new readings of the inherited Johannine tradition.

P. de Martin de Vivies, *Jesus et le Fils de l'Homme. Emplois et significations de l'expression "Fils de l'Homme" dans les Evangiles* (Lyon: PROFAC, 1995, paper) v and 173 pp., 2 tables. Bibliography. ISBN: 2-85317-059-4.

Presented as a *mémoire de maîtrise* to the theological faculty at the Université Catholique de Lyon in 1994, this volume first provides a philological analysis of the term "Son of Man" and a dossier of its occurrences in OT and other Jewish texts. Next it presents a systematic analysis (pp. 39-108) of its uses in various parts of the NT (the Gospels and other writings). Then it considers the controversy about the authenticity of the Son of Man sayings, their relevance to the Synoptic problem, and their contribution to Christology. Finally it gives answers to seven questions about the Son of Man, and two tables classifying the NT Son of Man sayings. J. Massonnet has provided a three-page preface.

A. Dettwiler, *Die Gegenwart des Erhöhten. Eine exegetische Studie zu den johanneischen Abschiedsreden (Joh 13,31–16,33) unter besonderer Berücksichtigung ihres Relecture-Charakters,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 169 (Göttingen: Vandenhoeck & Ruprecht, 1995, DM 128) 328 pp. Bibliography. Indexed. ISBN: 3-525-53852-9.

Prepared as a doctoral dissertation under the direction of J. Zumstein and presented in 1994 to the theological faculty at the Université de Neuchâtel, this investigation of the theme of "the presence of the exalted one" in Jn 13:31–16:33 gives particular attention to the process of *relecture* within the Johannine farewell discourses. The first three chapters (which have a propaedeutic function) concern the *Gattung* of Jn 13–17 and its place in history, the literary problem of Jn 15–17, and the delimitation of the individual speeches in 13:31–16:33. Then it considers (1) Jn 15:1-17 as a rereading of 13:1-17; 13:34-35; and (2) Jn 16:4-33 as a rereading of 13:31–14:31. Dettwiler concludes that *relecture* was an integral element in Johannine theological reflection.

M. Dumais, *Le Sermon sur la Montagne (Matthieu 5–7),* Cahiers Evangile 94 (Paris: Cerf, 1995, paper 33 F) 76 pp. Bibliography. ISSN: 0222-9714.

After general comments on the Sermon on the Mount (Matthean and Lukan versions, context, structure), this booklet presents a "continuous reading" of the text: the beatitudes (5:3-12), the rest of chapter 5, and chapters 6 and 7. Then it surveys the history of its interpretation (the Fathers of the Church; Thomas Aquinas and the Catholic tradition; Luther, Calvin, and the Protestant tradition; the modern and contemporary eras) and discusses Christian existence according to the Sermon. Dumais is the author of *Le Sermon sur la Montagne* (1995).

T. Dwyer, *The Motif of Wonder in the Gospel of Mark,* JSNT Supplement Series 128 (Sheffield, UK: Sheffield Academic Press, 1996, £39 or $58.50) 243 pp. Bibliography. Indexed. ISBN: 1-85075-603-1.

Using the methods of redaction criticism and narrative analysis, this volume seeks to present a comprehensive study of the motif of "wonder" in Mark's Gospel. After reviewing research and delineating the problem and methodology, it looks at how wonder works in Greco-Roman literature, the OT and early Jewish writings, and the rest of the OT and early Christian literature to see what light might be shed on Mark's Gospel. Then it examines the passages in Mark's Gospel where the language of wonder occurs: 1:22, 27; 2:12; 3:21; 4:41; 5:15, 20; 5:33, 42; 6:2, 6a; 6:20; 6:50, 51; 7:37; 9:6; 9:15; 9:32; 10:24, 26; 10:32; 11:18; 11:32; 12:11, 12; 12:17; 14:33; 15:5; 15:44; 16:5, 6, 8. Dwyer concludes that, in a way consistent with how wonder is used in Greco-Roman and early Jewish literature, wonder in Mark is a response to the divine intervention of the breaking-in of the kingdom or rule of God in power to save and restore the creation.

E. E. Ellis, *The World of St. John. The Gospel and the Epistles* (Lanham, MD—New York—London: University Press of America, 1995, paper $13.50) 96 pp. LCN: 94-30654. ISBN: 0-8191-9683-5.

Earlier editions of this work were described in *NTA* 9, p. 434, and 29, pp. 88-89. After chapters on John's world and the purpose of his writings, it discusses the character and plan of John's Gospel, provides expositions of John's Gospel and John's letters, and reflects on the meaning of John's writings for today.

G. Ferraro, *Lo Spirito e l' "ora" di Cristo. L'esegesi di san Tommaso d'Aquino sul quarto Vangelo* (Vatican City: Libreria Editrice Vaticana, 1996, paper 30,000 L) 222 pp. Bibliography. Indexed. ISBN: 88-209-2139-1.

Ferraro, the author of *L' "ora" di Cristo nel quarto Vangelo* (1974) and *Lo Spirito e Cristo nel Vangelo di Giovanni* (1984) and of many articles on how these Johannine themes were developed by great patristic and medieval theologians, first examines the Holy Spirit in Thomas Aquinas' exegesis of the pneumatological texts in the Fourth Gospel (early texts, Paraclete sayings, later texts), Romans, and Hebrews, respectively. Then he investigates the "hour" of Christ and his passion in Thomas Aquinas' exegesis of the Fourth Gospel, as well as the theme of "blood" in his exegesis of Hebrews. He concludes with general observations of Thomas Aquinas' exegesis and with hermeneutical considerations and doctrinal conclusions.

H. Giesen, *Herrschaft Gottes—heute oder morgen? Zur Heilsbotschaft Jesu und der synoptischen Evangelien,* Biblische Untersuchungen 26 (Regensburg: Pustet, 1995, paper DM 38) iv and 162 pp. Bibliography. Indexed. ISBN: 3-7917-1454-6.

After considering the OT and early Jewish background of the reign of God and related themes, this volume discusses the approaches to God's reign taken by Jesus and John the Baptist. Then it deals with God's reign in the preaching of Jesus as seen in various literary expressions (the "kingdom of heaven" in Matthew, parables, miracle stories) and in his activities (relationships with sinners, exorcisms, prayer, death, etc.). Finally it treats post-Easter perspectives on God's reign with reference to "terminal" sayings in the Gospels (Mk 1:14-15; 4:11; 9:1; 13:30; Mt 10:23) and to the church (in Matthew and Mark, and in Luke-Acts). Giesen is professor of NT exegesis and theology at the Philosophisch-Theologische Hochschule der Redemptoristen in Hennef.

P. Grelot, *Les Juifs dans l'Évangile selon Jean. Enquête historique et réflexion théologique,* Cahiers de la Revue Biblique 34 (Paris: Gabalda, 1995, paper 330 F) 211 pp. Indexed. ISBN: 2-85021-081-1.

Grelot, the author of *Dieu, le Père de Jésus Christ* (1994) and *La tradition apostolique* (1995), first considers the uses of the term Ἰουδαῖοι in the OT and the NT and throughout John's Gospel. Next he discusses the historical situation of the Johannine texts: the Gospel and the stages in its composition, indications of antiquity in the Johannine tradition, indications of late redaction, and interpretation of the neutral indications. Then he deals with the controversy between Jews and Christians in the Fourth Gospel with reference to Jesus the Jew as the object of the controversy (Jesus and Jewish practices, his titles and functions, his death and resurrection, and the fulfillment of the Scriptures), and John's attitude toward Judaism. Grelot concludes that "the Jews" in John's Gospel are not merely actors in a drama but are literary and theological types possessing a paradigmatic value.

J. GUILLET, *Jésus dans la foi des premiers disciples* (Paris: Desclée de Brouwer, 1995, paper 120 F) 257 pp. Indexed. ISBN: 2-220-03689-8.

Guillet, author of *Jésus devant sa vie et sa mort* (1971; rev. ed., 1990), considers the faith born from Jesus Christ as expressed in the four Gospels, along with Acts and Paul's letters. After treating the faith of Pentecost, he follows the pertinent NT witnesses with regard to Jesus' origins, his baptism and temptation, living with Jesus, the search for faith, the response of faith (Peter), faith according to John, happiness and blessedness, justice according to Matthew, justice according to Paul, understanding the parables, and so forth.

H.-K. HARMANSA, *Die Zeit der Entscheidung. Lk 13,1-9 als Beispiel für das lukanische Verständnis der Gerichtspredigt Jesu an Israel,* Erfurter Theologische Studien 69 (Leipzig: Benno, 1995, paper DM 48) xxvi and 154 pp. Bibliography. ISBN: 3-7462-1136-0.

Prepared as a doctoral dissertation under the direction of C.-P. März and presented in 1993 to the Philosophisch-Theologische Studium at Erfurt, this investigation of Lk 13:1-9 as an example of the Lukan understanding of Jesus' preaching of judgment upon Israel is divided into six chapters: structure, significance, function, and *Gattung;* the place of the text in its Lukan context; the Evangelist's shaping of the language of the passage; the contents that the Evangelist accentuated; Lk 13:1-5, 6-9 as a Lukan composition; and some tradition-historical aspects of the text. Harmansa concludes that Lk 13:1-9 is concerned primarily not with the rejection of Israel but rather with the significance of the decision regarding the Messiah of God to which each one is called.

C. HOEGEN-ROHLS, *Der nachösterliche Johannes. Die Abschiedsreden als hermeneutischer Schlüssel zum vierten Evangelium,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 84 (Tübingen: Mohr-Siebeck, 1996, paper DM 118) xi and 349 pp. Bibliography. Indexed. ISBN: 3-16-146271-8.

The slightly revised version of a doctoral dissertation directed by F. Hahn and accepted in 1993 by the Evangelical theological faculty at the University of Munich, this volume first surveys research on the search for the (historical, hermeneutical, etc.) presuppositions of John's Gospel. Then it establishes the post-Easter standpoint of the Fourth Gospel with reference to various kinds of texts: textual comments (2:22; 12:16; 7:39; etc.), Jesus' promises to the disciples and to the Jews apart from the farewell discourses (13:7; 1:50-51; 7:38; etc.), the farewell discourses to the disciples (13:31–16:33), the retrospective and the prayers in chapter 17, the confessional "we" passages apart from the farewell discourses (6:68-69; 11:22, 27; 1:14, 16: etc.), and the statements about the Holy Spirit apart from the farewell discourses. Hoegen-Rohls concludes that the post-Easter perspective plays the decisive role in the Fourth Gospel's understanding of Jesus as the Son of God.

C. R. KAZMIERSKI, *John the Baptist. Prophet and Evangelist* (Collegeville, MN: Liturgical Press, 1996, paper $10.95) 126 pp. Bibliography. LCN: 95-40742. ISBN: 0-8146-5851-2.

Kazmierski, associate professor of NT and early Christianity at the University of Ottawa, explores the NT traditions about John the Baptist in six chapters: in the shadows of the kingdom, water in the wilderness, servants of the kingdom, visions of the kingdom, in the age of the Messiah, and the stones of Abraham. He concludes that the NT patterns of interpretation related to John can be summarized under the following headings: prophet and evangelist, apocalyptic preacher of judgment, Elijah, the forerunner of the Messiah, and witness to the Messiah.

R. KIEFFER, *Jésus raconté. Théologie et spiritualité dans les évangiles,* Lire la Bible 108 (Paris: Cerf, 1996, paper 90 F) 209 pp. Bibliography. ISBN: 2-204-05328-7.

After observations on myths, images, and symbols in the Bible, this volume discusses the narrative and discursive structure of each Gospel (Mk, Mt, Lk, Jn) and considers how each Gospel deals with the following issues: Jesus performs miracles; Jesus proclaims and inaugurates the kingdom of God; and Jesus saves human beings. Then it reflects on the mythic Christ, the historical Jesus, and the spiritual life. Kieffer is professor of NT at the University of Uppsala.

G. Klockenbring, *Das Johannes-Evangelium. Ein Kurs in 22 Betrachtungen* (Stuttgart: Urachhaus, 1995, paper DM 68) 538 pp. Bibliography. ISBN: 3-8251-7025-X.

The German version of a work first published in French under the title *L'Evangile selon Jean* (1988), this volume first discusses the author of the Fourth Gospel (the beloved disciple = Lazarus/John) and then presents a chapter-by-chapter exposition of the text with particular attention to its images and symbols and to their cosmic and human significance. Klockenbring has served as a pastor in the Christengemeinschaft since 1948 and worked at the Freie Hochschule of the Christengemeinschaft in Stuttgart.

G. Lüdemann with A. Özen, *What Really Happened to Jesus. A historical approach to the resurrection,* trans. J. Bowden (Louisville, KY: Westminster John Knox, 1995, paper $12.99) ix and 147 pp. LCN: 95-35036. ISBN: 0-664-25647-3.

The English version of *Was mit Jesus wirklich geschah. Die Auferstehung historisch betrachtet* [*NTA* 40, p. 342], this volume seeks to make a purely historical investigation into the historical context of the testimonies to the resurrection of Jesus. After taking 1 Cor 15:1-11 as the point of entry, it deals with the death of Jesus, the burial of Jesus, the resurrection of Jesus, and the appearances of the risen Jesus. Lüdemann concludes that Easter faith originated in the disciples' experiences of forgiveness of sins, overcoming death, and eschatological faith, and that the tomb of Jesus was not empty and his body rotted away.

E. L. Martin, *Secrets of Golgotha. The Lost History of Jesus' Crucifixion* (2nd ed.; Portland, OR: Associates for Scriptural Knowledge, 1996, paper $18.95) iv and 455 pp., 13 figs. Bibliography. Indexed. ISBN: 0-945657-86-2.

Martin, the author of *The Birth of Christ Recalculated* (1978) and *The Original Bible Restored* (1983), contends that Jesus was crucified near the summit of the Mount of Olives, about a half mile east of the Temple Mount in Jerusalem. After noting the geographical key to Jesus' crucifixion, he deals with the camp of Israel, the importance of the red heifer sacrifice, the astronomical importance of the camp, the Jewish place of execution in Jerusalem, the place of Roman execution, and so forth. The appendixes concern (1) A.D. 30 as the year of Jesus' death, and (2) Jesus and modern Judaism.

J. Mateos and F. Camacho, *El Hijo del hombre. Hacia la plenitud humana,* En los orígenes del cristianismo 9 (Córdoba: Ediciones El Almendro—Fundación Épsilon, 1995) xiv and 360 pp. Bibliography. Indexed. ISBN: 84-8005-025-X.

After reviewing the scholarly debates about the meaning of "Son of Man" in the NT, this volume first presents exegetical analyses of the pertinent passages in the Synoptic Gospels (the Son of Man in his earthly existence; in his arrest, death, and resurrection; and in his postterrestrial triumph) and in John's Gospel. Then it offers theological reflections on the Son of Man according to the NT: his existence, activity, opposition and passing, and triumph. Mateos and Camacho, who have previously collaborated on several books, contend that in the Gospels "Son of Man" designates humankind in its fullness (which includes the divine condition), and that the parousia of the Son of Man involves the many victories of the human over the inhuman throughout history.

D. L. Matson, *Household Conversion Narratives in Acts. Pattern and Interpretation,* JSNT Supplement Series 123 (Sheffield, UK: Sheffield Academic Press, 1996, £43 or $64) 224 pp. Bibliography. Indexed. ISBN: 1-85075-586-8.

Prepared as a doctoral dissertation under the direction of M. C. Parsons and presented to Baylor University in Waco, Texas, this volume seeks to develop the theme of household salvation in Acts from a distinctly literary point of view. It first shows how the pattern is established in Luke's Gospel with reference to the household mission of the seventy-two disciples (Lk 10:5b-7) and the household mission of the Lukan Jesus (with particular attention to Lk 19:1-10). Then it discusses how the pattern is implemented in Acts through the household conversions of Cornelius (10:1–11:18) and of Lydia (16:11-15), the Roman jailer (16:25-34), and Crispus (18:1-11). Matson concludes that the Lukan pattern of converting households becomes a vehicle for Luke's theological vision of universal salvation.

W. E. MILLS, *The Gospel of Luke,* Bibliographies for Biblical Research, New Testament Series 3 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1994, $129.95) xxii and 390 pp. Indexed. LCN: 93-30864. ISBN: 0-7734-2385-0.

This bibliography on Luke's Gospel provides an index to journal articles, essays in collected works, books and monographs, dissertations, commentaries, and various encyclopedia and dictionary articles published in the 20th century through 1993 (with a few titles from early 1994). The focus is technical works of scholarship. Its entries appear under three general headings: citations by chapter and verse (nos. 1-2397), citations by subjects (2398-4018), and commentaries (4019-4122). The items within the various sub-categories appear according to their date of publication. Mills has produced similar bibliographies for the Gospels of Matthew [*NTA* 39, p. 141] and John [*NTA* 40, p. 343].

A. Q. MORTON, *The Making of Mark,* Mellen Biblical Press Series 41 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $59.95) vii and 108 pp. Indexed. LCN: 95-32755. ISBN: 0-7734-2393-1.

After introducing the problem of the nature and origin of Mark's Gospel, this volume explains the method of stylistic analysis based on word counting and statistical data. Then it discusses how books were made in antiquity, and examines the four major parts of Mark's Gospel for clues as to how it was produced. Morton, the author of several stylistic-statistical analyses of NT books, concludes that the canonical version of Mark's Gospel is an enlargement of a prior collection of sources, and that these sources covered Jesus' early ministry, journey up to Jerusalem, and last week in Jerusalem, respectively.

A. D. A. MOSES, *Matthew's Transfiguration Story and Jewish-Christian Controversy,* JSNT Supplement Series 122 (Sheffield, UK: Sheffield Academic Press, 1996, £45 or $65) 294 pp. Bibliography. Indexed. ISBN: 1-85075-576-0.

The revision of a doctoral dissertation directed by D. Wenham and submitted in 1992 to Westminster College, Oxford, in collaboration with Wycliffe Hall, Oxford, this investigation of the transfiguration narrative in Mt 17:1-13 first presents a critical survey of scholarship on the transfiguration and a survey of Moses-Sinai and transfiguration themes in Second Temple Judaism. Next it discusses Mt 17:1-13 in the light of literary parallels and Daniel 7/Sinai considerations, presents an exegesis of Mt 17:1-13 in the light of source- and redaction-critical issues, considers Matthew's transfiguration pericope in the light of the Jesus-Moses and Exodus-Sinai parallelism elsewhere in the Gospel, and finds confirmation of the importance of the Jesus-Moses and transfiguration motifs elsewhere in the NT. An appendix deals with Luke's understanding of the transfiguration. Moses concludes that Matthew has made a vital contribution toward Moses-Christology by using the transfiguration as a polemic against the prevailing Moses, Sinai, and Law emphasis of his time.

The New Interpreter's Bible. Vol. 9, *Luke; John* (Nashville, TN: Abingdon, 1995, $55) xix and 875 pp., 11 figs., 6 maps. Bibliographies. LCN: 94-21092. ISBN: 0-687-27822-8.

The volume containing general articles pertaining to the New Testament and the expositions of the Gospels of Matthew and Mark was described in *NTA* 40, p. 146. This volume completes the treatment of the Gospels with the expositions of Luke by R. A. Culpepper (pp. 1-490) and of John by G. O'Day (pp. 491-865). After a general introduction (including a bibliography and a detailed outline), there is for each pericope the text according to the New International Version and New Revised Standard Version, a commentary, and reflections. Culpepper is dean of the School of Theology at Mercer University in Atlanta, and

O'Day is associate professor of homiletics at Candler School of Theology, Emory University in Atlanta.

M. C. PACZKOWSKI, *Esegesi, teologia e mistica. Il prologo di Giovanni nelle opere di S. Basilio Magno,* Studium Biblicum Franciscanum 39 (Jerusalem: Franciscan Printing Press, 1995, paper $25) 263 pp. Bibliography. Indexed.

Based on a doctoral dissertation, this volume first surveys the place of the Fourth Gospel in patristic exegesis from the 2nd to the 4th century A.D.: Apostolic Fathers, Apologists, gnostics, Clement of Alexandria, Origen, and so forth. Then after considering the essential characteristics of the exegesis of Basil the Great (simple and unitary, faithful to the letter, the problem of allegory, etc.), it discusses the uses of John's Gospel in Basil's various works: dogmatic writings, ascetical treatises, homiletic works, letters, etc. Finally it focuses on Basil's exegesis of the Johannine Prologue (Jn 1:1-18) in general and with regard to particular verses (1:1, 2, 3, 4, 9, 12, 14, 16, 18).

J. M. PERRY, *Exploring the Identity and Mission of Jesus,* Exploring Scripture (Kansas City, MO: Sheed & Ward, 1996, paper $15.95) xiv and 280 pp. LCN: 95-45045. ISBN: 1-55612-820-7.

After reflecting on why Jesus is God's good news to the world, this volume considers Jesus' parentage and birth, his birthplace, sense of identity and mission, message of God's kingdom, miracles, final visit to Jerusalem, Last Supper and betrayal, trial and condemnation, crucifixion and death, burial and resurrection, and empty tomb. Then it deals with the early church's messianic interpretation of Jesus, the church's symbolic divinization of Jesus, and remaining questions. Each chapter ends with questions for review and discussion. Perry, who teaches contemporary biblical criticism at Stritch College in Milwaukee, WI, is the author of *Exploring the Evolution of the Lord's Supper in the New Testament* (1994).

D. RAVENS, *Luke and the Restoration of Israel,* JSNT Supplement Series 119 (Sheffield, UK: Sheffield Academic Press, 1995, £39 or $58.50) 287 pp. Bibliography. Indexed. ISBN: 1-85075-565-5.

Seeking to break the deadlock posed by Luke's adverse comments about Jews and his positive statements about Israel's salvation and restoration, this volume explores Luke's understanding of Israel and shows that this understanding is perhaps wider and more positive than that found elsewhere in the NT. It first treats Israel in the infancy narratives, Stephen's speech and Israel's past, and the role of the Samaritans and the unity of Israel. Then it considers Luke's Christology and his approach to repentance and atonement. Finally it discusses how Luke understood the implications for Israel in the writings of Paul and Matthew. Ravens concludes that, according to Luke, Israel remains God's people and that God has always planned to restore Israel to its pre-Davidic unity, that the plan involves the incoming of the Gentiles, and that cardinal areas of Christian belief (Christology and atonement) are consonant with Jewish beliefs and expectations.

K. H. REEVES, *The Resurrection Narrative in Matthew. A Literary-Critical Examination* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 1993, $59.95) ix and 113 pp. Bibliography. Indexed. LCN: 93-36660. ISBN: 0-7734-2384-2.

The slightly revised version of a doctoral dissertation directed by J. D. Kingsbury and presented to Union Theological Seminary in Virginia, this literary-critical investigation of Matthew's resurrection narrative (Mt 27:55–28:20) first analyzes the structure of the narrative and studies the characters in it. Then it examines the five scenes that make up the Matthean resurrection narrative: the burial of Jesus (27:55-61), the setting of the guard (27:62-66), the resurrection and the command to the women (28:1-10), the report of the guard (28:11-15), and the reconciliation and the great commission (28:16-20). Finally it considers the themes that are dominant in Matthew's resurrection narrative (conflict, prophecy and fulfillment, universal mission) and relates them to the Gospel as a whole.

I. R. REIMER, *Women in the Acts of the Apostles. A Feminist Liberation Perspective,* trans. L. M. Maloney (Minneapolis, MN: Fortress, 1995, paper $24) xxvi and 302 pp. Bibliography. Indexed. LCN: 95-23363. ISBN: 0-8006-2840-3.

Written from the perspective of liberation theology, this volume focuses on those passages in Acts that mention women and gives particular attention to what is said about women with reference to community and business life. It deals with Sapphira—a woman's story for mourning, or the deadly guilt of the co-conspirator (5:1-11); the miraculous story of the disciple Tabitha (9:36-43); Lydia and her house (16:13-15, 40); the prophetic slave in Philippi (16:16-18); the missionary artisan Priscilla and the universal praise that is her due (18:1-3, 18-19, 24-28); and women mentioned briefly or not at all. The German original was entitled *Frauen in der Apostelgeschichte des Lukas. Eine feministisch-theologische Exegese* (1992).

J. RICHES, *Matthew,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1996, paper £6.95 or $9.95) 113 pp. Bibliographies. Indexed. ISBN: 1-85075-741-0.

After looking at the major questions that have engaged Matthean scholars over the years and how they have tried to answer them, this volume considers the Gospel's literary form and nature, its sources, relation to other literary forms, structure and composition, and the new literary modes of reading it. Next it looks at Matthew's community, its place in the development of the early church, relation to other forms of religious belief, internal dynamics and problems, and subsequent reception in the church. Then it treats the Evangelist's theology and Christology, with particular attention to how he expressed his theology by use of the narrative form and through modification of the texts that he has taken over. Riches is professor of divinity and biblical criticism at the University of Glasgow.

J. RIUS-CAMPS, *Comentari als Fets dels Apòstols.* Vol. 3, *"Fins als confins de la terra": Primera i segona fases de la missió al paganisme (Ac 13,1-18,23),* Collectània Sant Pacià 54 (Barcelona: Facultat de Teologia de Catalunya—Editorial Herder, 1995, paper) 336 pp. ISBN: 84-86065-42-9 (FTC), 84-254-1948-4 (EH).

The third volume in the first scientific commentary on Acts published in Catalan [see *NTA* 36, p. 268; 39, p. 144] deals with the first phase of the mission to paganism—Cyprus, Pisidia, Lycaonia, and Pamphylia (13:1–14:27); the council of Jerusalem (14:28–15:40); and the second phase of the mission to paganism—Macedonia and Achaia (15:41–18:23). For each pericope there are translations of the Alexandrian and Western texts, a discussion of textual variants, and an exposition. Nine excursuses are interspersed throughout the main text. One more volume is planned.

R. ROHR WITH J. B. FEISTER, *Jesus' Plan for a New World. The Sermon on the Mount* (Cincinnati, OH: St. Anthony Messenger, 1996, paper $9.95) x and 175 pp. ISBN: 0-86716-203-1.

Rohr, a Franciscan priest and founder and former co-director of the Center for Action and Contemplation in Albuquerque, New Mexico, contends that the secret to understanding the Sermon on the Mount is to understand what Jesus was about when he preached it. Under the heading "getting ready to hear Jesus" he deals with the following topics: Jesus' new world order, not business as usual, finding the Jesus who preached the sermon, understanding the social order, and table fellowship in the NT. Then under "understanding the Sermon" he treats these issues: joining heaven and earth, the path of transformation, the "happy attitudes" and salt and light, and bridges and boundaries—liberals and conservatives. The book was prepared with the collaboration of Feister.

O. SCHWANKL, *Licht und Finsternis. Ein metaphorisches Paradigma in den johanneischen Schriften,* Herders biblische Studien 5 (Freiburg—Basel—Vienna: Herder, 1995, DM 88) xv and 440 pp. Bibliography. Indexed. ISBN: 3-451-23624-9.

The slightly revised version of a doctoral dissertation directed by R. Schnackenburg and

H.-J. Klauck and presented in 1994 to the Catholic theological faculty in Würzburg, this investigation of the light and darkness imagery in the Johannine writings first develops a theory of language for dealing with the topic, with particular attention to language as world-image, duality, and metaphor. Then it focuses on particular Johannine texts: the Logos as the light in the darkness (Jn 1:4-5), the witness for the light (1:7-9; 5:35), light and judgment (3:19-21), "I am the light of the world" (8:12), day-work and day's end (9:4-5), walking and stumbling (11:9-10), the last call (12:35-36), the renewed call (12:46), God as light (1 Jn 1:5-7), and light and love (2:7-11). Finally it explores the theme from different perspectives: optic, spatial, dramatic, dualistic, symbolic, revelatory, responsive and ethical, and inculturation.

D. SENIOR, *What Are They Saying About Matthew?* (rev. ed.; New York—Mahwah, NJ: Paulist, 1996, paper $9.95) iii and 136 pp. Bibliography. ISBN: 0-8091-3624-4.

The first edition (1983) of this survey of Matthean scholarship was described in *NTA* 28, p. 87. This revised and expanded version integrates more than ninety new books and articles that have appeared in recent years under seven headings: setting, sources and structure, salvation history, use of the OT, attitude toward the Law, Christology, and view of discipleship and church. Senior is professor of NT at Catholic Theological Union in Chicago.

M. W. G. STIBBE, *John's Gospel,* New Testament Readings (London—New York: Routledge, 1994, cloth $52.95, paper $15.95) ix and 153 pp. Bibliography. Indexed. LCN: 94-7478. ISBN: 0-415-09510-7 (cloth), -09511-5 (paper).

Stibbe, author of *John as Storyteller* (1992) and *John* (1993), seeks to introduce readers to a variety of literary readings of the Fourth Gospel under the following headings: hero (a reader-response approach to John's characterization of Jesus), plot (a structuralist analysis of John's plot), genre (an archetypical investigation of its genre as *mythos*), style (a narrative critical analysis of Jn 11:1-44), and polemic (the ethics of reception and John's use of satire against "the Jews").

G. STRECKER (ED.), *Minor Agreements. Symposium Göttingen 1991,* Göttinger Theologische Arbeiten 50 (Göttingen: Vandenhoeck & Ruprecht, 1993, paper DM 52) 245 pp. Bibliography. Indexed. ISBN: 3-525-87804-4.

Prepared for a conference held in 1991 in Göttingen, the major papers in this volume are by F. Neirynck on the minor agreements and the Two-Source theory, A. Fuchs on the "storm at sea" pericope (Mk 4:35-41 parr.) in the course of early Christian preaching, W. Schenk on the quest for a fourth version of the "storm at sea" narrative in a Mt/Lk agreement-redaction level ("Deutero-Mark"), C. M. Tuckett on the minor agreements and textual criticism, M. D. Goulder on Luke's knowledge of Mt, and W. R. Farmer on the minor agreements of Mt and Lk against Mk and the Two-Gospel hypothesis (with a response by U. Luz). Also included are a foreword and words of greeting (both in German and in English) by Strecker, and an appendix by Neirynck on the minor agreements in a horizontal-line synopsis.

R. J. SWANSON (ED.), *New Testament Greek Manuscripts. Variant Readings Arranged in Horizontal Lines against Codex Vaticanus: Matthew* (Sheffield, UK: Sheffield Academic Press, 1995; Pasadena, CA: William Carey International University Press, paper $29.95) xx and 304 pp. ISBN: 1-85075-595-7 (cloth—S), -772-0 (paper—S), 0-86585-059-3 (cloth—WC), -051-8 (paper—WC).

Using the format developed in his *Horizontal Line Synopsis of the Gospels* (1975; 2nd ed., 1984), Swanson seeks to produce an edition of the Greek NT that is complete, accurate, and efficient. In this edition of Matthew's Gospel, Codex Vaticanus (B) is printed in full and serves as the exemplar. Then for each line the evidence of the papyri, uncials, and minuscules is presented in horizontal lines below, so that the user has immediate access to all variant readings. In addition to the substantial variants, additional information from the manuscripts is presented in a series of footnotes for each page. An appendix gives examples of Eusebian canon tables. B. M. Metzger has provided a two-page foreword. Swanson is emeritus professor at Western Carolina University.

W. R. Telford, *Mark,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1995, paper £6.95 or $9.95) 162 pp. Bibliographies. Indexed. ISBN: 1-85075-728-3.

After discussing the traditional view of Mark's Gospel and the new look on it, this volume considers Mark as history (the Gospel as a historical document), as literature (the Gospel as a literary composition), and as theology (the Gospel as a religious text). It concludes with remarks on the Gospel's ending and on its purpose and date. For each chapter there are extensive suggestions for further reading. Telford, lecturer in religious studies at the University of Newcastle, is the author of *The Barren Temple and the Withered Tree* (1980) and the editor of *The Interpretation of Mark* (2nd ed., 1995).

C. P. Thiede and M. d'Ancona, *Eyewitness to Jesus. Amazing New Manuscript Evidence About the Origin of the Gospels* (New York—London: Doubleday, 1996, $23.95) xiii and 206 pp., 8 plates. Indexed. LCN: 95-48987. ISBN: 0-385-48051-2.

Intended as a response to the flood of interest in the Magdalen Papyrus of Matthew's Gospel and in Thiede's case for its early dating [see §§ 39-1346; 40-68], this volume seeks to make available to the general public the papyrological discovery and its implications for the dating of the NT and our knowledge of early Christianity. After reviewing the controversy over the origins of the NT, it describes the science of papyrology and the content of the Magdalen Papyrus of Matthew. Then it explains the discovery of the papyrus by C. B. Huleatt (1863-1908), argues for ca. A.D. 66 (or earlier) as its date, discusses the role of scribes in early Christianity, and reflects on the significance of the Magdalen Payrus for our times. A four-page glossary is included. Thiede is the director of the Institute for Basic Epistemological Research in Paderborn, and d'Ancona is deputy editor of *The Sunday Telegraph* in London.

D. F. Tolmie, *Jesus' Farewell to the Disciples. John 13:1–17:26 in Narratological Perspective,* Biblical Interpretation 12 (Leiden—New York—Cologne: Brill, 1995, 120 gld. or $68.75) xii and 248 pp. Bibliography. Indexed. LCN: 95-2090. ISBN: 90-04-10270-1.

The revision of a doctoral dissertation directed by J. A. du Rand and submitted in 1992 to the faculty of theology at the University of the Orange Free State, Bloemfontein, South Africa, this narratological analysis of Jn 13:1–17:26 gives particular attention to the way in which the implied author moves the implied reader to accept a particular perspective on discipleship. After an introduction to research on the topic and to the methodology adopted in this study, the volume presents a detailed narratological analysis of Jn 13:1–17:26 in terms of three basic aspects: narration, story, and narrative text. Then it draws conclusions about the implied author and the interaction between the implied author and implied reader. Tolmie concludes that in this text the implied reader is firmly guided toward a comprehensive understanding of discipleship in order to persuade him or her to act in accord with the values associated with discipleship.

C. M. Tuckett, *Luke,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1996, paper £6.95 or $9.95) 122 pp. Bibliographies. Indexed. ISBN: 1-85075-751-8.

After a general introduction to Luke's Gospel (author, date, text, sources, etc.), this volume deals with some problems surrounding the interpretation of the Gospel viewed as an ancient text: eschatology; Jews, Gentiles, and Judaism; the person and work of Jesus; and Luke and Christian life (poverty and possessions). It concludes with hermeneutical reflections. Tuckett is Rylands professor of biblical criticism and exegesis at the University of Manchester.

E. van Eck, *Galilee and Jerusalem in Mark's Story of Jesus: A Narratological and Social Scientific Reading,* Hervormde Teologiese Studies, Supplementum 7 (Pretoria: University of Pretoria—Nederduitsch Hervormde Kerk van Afrika, 1995, paper) x and 455 pp. Bibliography. Indexed. ISBN: 0-9583208-5-3 (NHKA).

This narratological and social-scientific reading of Mark's Gospel argues that topographical references such as Galilee, Jerusalem, house, the Temple, and the "way" can be viewed as having symbolic and political significance, and that space in Mark is used "to orientate in order to disorientate in order to reorientate." After reviewing the scholarly debate about the opposition between Galilee and Jerusalem in Mark's Gospel, the volume proposes that the narratological and social-scientific approaches be joined, provides in turn "emic" and "etic" analyses of Mark's Gospel with particular attention to issues of space and place, and draws conclusions about holiness, commensality, and kinship. H. C. Waetjen has supplied a three-page preface.

A. VÖGTLE, *Die "Gretchenfrage" des Menschensohnproblems. Bilanz und Perspektive,* Quaestiones Disputatae 152 (Freiburg—Basel—Vienna: Herder, 1994, paper DM 24.80) 182 pp. Indexed. ISBN: 3-451-02152-8.

Vögtle, professor emeritus of NT exegesis at Freiburg, argues that the "I/Son of Man" saying in Lk 12:8-9 plays the key role in clarifying the Son of Man problem. After considering this saying in connection with the hypothesis of a post-Easter origin of the Son of Man title, he discusses the "I/Son of Man" saying in the framework of hypotheses that attribute the saying to Jesus, hypotheses about the post-Easter use of the Son of Man designation, and the expansion of the use of the Son of Man designation from the parousia sayings.

A. WATSON, *The Trial of Jesus* (Athens, GA—London: University of Georgia Press, 1995, $24.95) xiii and 219 pp. Indexed. LCN: 94-39088. ISBN: 0-8203-1717-9.

After discussing the historical background to Jesus' trial, Watson, professor of law at the University of Georgia and author of *Jesus and the Jews* (1995), examines the accounts about Jesus' arrest, trial, and execution in each Gospel, testing them for self-consistency and for plausibility against information from other sources. Then he deals with Mark and Jesus' ministry, the Sanhedrin, Pontius Pilate, the Slavonic Josephus, John as a corrective to Mark, the Messiah as Son of David, and what really happened. He concludes that Jesus provoked his own death because he took as his destiny as the Messiah to be condemned by the Sanhedrin to death by stoning. Instead he suffered what was for him a meaningless execution by crucifixion at the hands of the Romans, and so in the end he lost everything.

G. P. WEBER AND R. MILLER, *Breaking Open the Gospel of John* (Cincinnati, OH: St. Anthony Messenger, 1995, paper $9.95) iii and 131 pp. Bibliography. ISBN: 0-86716-219-8.

After a brief introduction to John's Gospel, this volume offers reflections (intended especially for small group discussion) under ten headings: the Prologue; the call to faith and discipleship; the hour is now; the freedom to choose; God lives among us; the growing opposition to Jesus; a persistent God; love's finest hour; "darkness has not overcome the light"; and the empty tomb. Weber and Miller have been involved for many years in Catholic adult education in the USA.

EPISTLES—REVELATION

P. A. ABIR, *The Cosmic Conflict of the Church. An Exegetico-Theological Study of Revelation 12, 7-12,* European University Studies, Series 23: Theology 547 (Frankfurt—New York: Lang, 1995, paper $63.95) xxx and 365 pp. Bibliography. ISBN: 3-631-49352-5.

Prepared as a doctoral dissertation under the direction of P. Grech and accepted in 1995 by the Pontifical Gregorian University in Rome, this investigation of Rev 12:7-12 shows how the seer asserts the dominion of God and of Jesus the Lamb against the blasphemous pretensions of the dragon who sets himself up as the "almighty." After dealing with the general background of the book of Revelation and examining the literary background of Rev 12:7-12, it presents an exegetical-theological study of Rev 12:7-12 with reference to the war in heaven (12:7), the defeat of the dragon by the conquering Christ (12:8-10), and the conquest by the witnessing church (12:11-12). It concludes with reflections on the rhetorical (theological and dynamic) function of the conflict. An appendix relates the theme of conflict and conquest in Rev 12:7-12 to the church in India today.

D. C. ARICHEA AND H. A. HATTON, *A Handbook on Paul's Letters to Timothy and to Titus,* Helps for Translators, UBS Handbook Series (New York: United Bible Societies, 1995, paper $14) viii and 336 pp., map. Bibliography. Indexed. LCN: 95-31605. ISBN: 0-8267-0168-X.

Prepared primarily to assist Bible translators, this volume provides exegetical, historical, cultural, and linguistic information on the three Pastoral epistles (1–2 Timothy, Titus). For each pericope it presents the text according to the Revised Standard Version and Today's English Version. It gives particular attention to rendering the special uses of terms in the Pastorals (e.g. εὐσέβεια, πίστις, ὑγιής), poetic sections (e.g. 1 Tim 3:16; 2 Tim 2:11-13), the pattern of church offices, and the emotive features of the language. A five-page introduction and a fourteen-page glossary are included.

P. BALLA, *The Melchizedekian Priesthood* (Budapest: Károli Gáspár Reformed University, Faculty of Theology, 1995, paper £5) vi and 85 pp. Bibliography. ISBN: 963-8392-13-4.

Based on a master's thesis accepted in 1988 by the faculty of divinity at the University of Edinburgh, this volume deals with the history of the interpretation of Melchizedek, Jewish sources on Melchizedek to the end of the 1st century A.D. (OT, Samaritan, Philo, Josephus, Qumran), major sources on Melchizedek to the 5th century A.D. (rabbinic, early Christian, gnostic), and Melchizedek in the letter to the Hebrews. Balla concludes that the author of Hebrews had in mind both biblical and nonbiblical traditions about Melchizedek.

G. BARBAGLIO, *La Prima lettera ai Corinzi. Introduzione, versione, commento,* Scritti delle origini cristiane 7 (Bologna: Dehoniane, 1995, paper 112,000 L) 931 pp. Bibliographies. ISBN: 88-10-20607-X.

After a general introduction to 1 Corinthians (the city, Paul at Corinth, the Corinthian church, the letter, theological horizons), this volume offers for each pericope an Italian translation (with textual notes), bibliography, literary analysis, and verse-by-verse exposition. After treating the prologue (1:1-9), it deals with Paul's proclamation of the cross of Christ (1:10–4:23), the Christian community and the world (5:1–6:20), sexuality for celibates and married persons (7:1-40), believers and pagan worship in the city (8:1–11:1), problems in the community's assembly (11:2-34), spiritual phenomena and the community's assembly (12:1–14:40), the resurrection of believers (15:1–58), and practical questions and exhortations along with greetings (16:1-24). Barbaglio is the author of *Dio violento?* (1991).

D. L. BARTLETT, *Romans,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1995, paper $14.99) x and 146 pp. Bibliography. LCN: 95-10453. ISBN: 0-664-25254-0.

Describing Romans as "Paul's letter of introduction," Bartlett, professor of preaching at Yale Divinity School and co-editor of the series (with P. D. Miller), observes that the claim that God is God of all people and of all the universe caused Paul to write the letter. After an eleven-page introduction, he presents an exposition according to the following outline: salutation and thanksgiving (1:1-17), God's wrath and God's righteousness (1:18–4:24), living in hope (5–8), God's faithfulness (9–11), faithful obedience (12:1–15:13), and Paul's closing reminders (15:14–16:27).

F. F. BRUCE, *In the Steps of the Apostle Paul* (Grand Rapids: Kregel, 1995, $35) 64 pp. Illustrated. Indexed. LCN: 95-9694. ISBN: 0-8254-2254-X.

The main text by Bruce in this volume originally appeared as part of *Jesus and Paul. Places They Knew* [*NTA* 27, p. 348]. It describes Paul's life and activities with reference to various places: Tarsus, Damascus, Jerusalem, Antioch, Galatia, Macedonia, Athens, Corinth, Ephesus, Caesarea, and Rome. The color photographs that accompany Bruce's text are mostly by M. S. Thompson and seek to present a clear picture of the lands and towns where Paul taught and Christianity began.

G. M. BURGE, *The Letters of John,* NIV Application Commentary (Grand Rapids: Zondervan, 1996, $19.99) 264 pp. Bibliography. Indexed. LCN: 95-47530. ISBN: 3-310-48620-3.

In his exposition of the Johannine letters, Burge, professor of NT at Wheaton College in Illinois and author of *The Anointed Community* (1987) and *Interpreting the Gospel of John* (1992), shows that the Johannine church was struggling with the intellectual milieu of its day as well as with internal matters of leadership and thought, and that the Johannine context can be bridged because its setting is utterly germane to our world today. After a thirty-page general introduction, he discusses 1 John according to the following outline: prologue (1:1-4); God is light—and we should walk accordingly (1:5–3:10); God is love—and we should walk accordingly (3:11–5:12); and conclusion (5:13-21). Then he considers 2 John: personal greetings (1-3), loving the family of God (4-6), protecting the family of God (7-11), and closing (12-13). Finally he deals with 3 John: personal greetings (1-2), loving Christ's emissaries (3-8), exhortations about Diotrephes (9-12), and closing (13-14). Each passage is treated in three sections: original meaning, bridging contexts, and contemporary significance.

S. P. CARBONE, *La misericordia universale di Dio in Rom 11,30-32,* Supplementi alla Rivista Biblica 23 (Bologna: Dehoniane, 1991, paper 48,000 L) 301 pp. Bibliography. Indexed. ISBN: 88-10-30211-7.

After reviewing research on the terms *ḥesed* and ἔλεος and on the theme of God's mercy in Romans (especially chaps. 9–11), this investigation of the universal mercy of God according to Rom 11:30-32 first considers the literary genre and structure of Rom 11:25-32, and presents a detailed literary analysis of the Greek text of 11:30-32. Then it deals with the theological background of the Pauline concept of God's mercy (Septuagint, Judaism, NT), and reflects on the theology of the divine ἔλεος in Rom 11:30-32 in the light of Romans 9–11 and of the entire letter. Carbone concludes that the theme of God's mercy is a basic concept for comprehending Paul's understanding of God and justification.

R. F. COLLINS, *Preaching the Epistles* (New York—Mahwah, NJ: Paulist, 1996, paper $9.95) iii and 151 pp. Indexed. LCN: 95-44467. ISBN: 0-8091-3625-2.

Based on his many years of teaching and preaching NT texts, Collins, dean of the School of Religious Studies at the Catholic University of America in Washington, DC, first describes the Scriptures as "food to be digested" and "treasure to be shared." Then after discussing the gospel according to Paul and adapting Paul's concerns for today, he considers preaching on the epistle readings in Year A and in Years B and C of the lectionary cycles. Also included are chapters on what to do on festive occasions, letters and life, today's church, what happened to Paul's letters (the place of Paul in the liturgy), and what from the NT epistles has been left out of the lectionary.

F. B. CRADDOCK, *First and Second Peter and Jude,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1995, paper $14.99) x and 156 pp. Bibliography. LCN: 95-19655. ISBN: 0-664-25265-6.

Part of a series intended to help the laity of the church to read the Bible more clearly and intelligently, this volume presents introductions to and expositions of 1 Peter, 2 Peter, and

Jude, respectively. The introduction to each letter contains sections on what we already know, what we wish to know, and a way to begin. The expositions are based on the New Revised Standard Version. Craddock is professor emeritus of preaching and NT at Candler School of Theology, Emory University in Atlanta.

C. CREMONA, *St. Paul,* trans. P. C. Duggan (Boston: St. Paul Books & Media, 1995, paper $14.95) 237 pp., 5 maps. LCN: 95-13333. ISBN: 0-8198-6974-0.

The English version of *San Paolo* (1992), this biography of Paul by a priest and journalist integrates material from both Acts and Paul's letters. The presentation is divided into approximately thirty short chapters: the many arms of Saul; the disciple of Gamaliel; the killing of Stephen; "Saul, Saul! Why do you persecute me?"; the baptism of the persecutor; no celebration for a repentant persecutor; and so forth. Also included are a foreword by S. Garofalo and an introduction by T. W. Buckley.

A. DAUER, *Paulus und die christliche Gemeinde im syrischen Antiochia. Kritische Bestandsaufnahme der modernen Forschung mit einigen weiterführenden Überlegungen,* Bonner Biblische Beiträge 106 (Weinheim: Beltz Athenäum, 1996, DM 98) 299 pp. Bibliography. ISBN: 3-89547-106-2.

After discussing the history of the city of Antioch in Syria and the founding of the Christian community there, this volume considers Paul and the community at Antioch according to Acts (see 11:25-30; 12:25; 13:1-3; 14:26-28; 15:1-4, 22, 30-35, 36-40; 18:18-23a). Next with reference to traditions preserved in Paul's own letters (e.g. Rom 1:3-4; 3:25-26a; 4:25; 1 Cor 8:6; 11:23b-25; 15:3b-5; Gal 1:1, 4; 2:20; 4:4-5, Phil 2:6-11; 1 Thess 1:9-10; 4:16-17) it describes Antioch as a place where Paul learned the Christian faith. Then it deals with Paul and the community at Antioch according to Paul's own statements (Gal 1:21; 2:1-21), and concludes by asking whether Antioch represented a "trauma" for Paul. Dauer, author of *Beobachtungen zur literarischen Arbeitstechnik des Lukas* (1990), concludes that, despite Paul's gratitude toward the community at Antioch, he harbored some resentment toward it due to the confrontation described in Gal 2:11-21.

M. DAVIES, *The Pastoral Epistles,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1996, paper £6.95 or $9.95) 128 pp. Bibliographies. Indexed. ISBN: 1-85075-743-7.

In the light of recent scholarship this guide seeks to introduce readers to understandings of the theology, Christology, and ethics of the Pastoral epistles in the context of Christian traditions within the 1st and 2nd centuries of the Greco-Roman world. After a four-page introduction, it deals with possible sources and the question of the coherence of the Pastoral epistles; theology, Christology, and ethics (salvation and eschatology, leaders, women, slaves, opponents, implied readers); and authorship (the problem and possible solutions). Davies is senior lecturer in biblical studies at the University of Sheffield.

M. DAVIES, *The Pastoral Epistles. I and II Timothy and Titus,* Epworth Commentaries (London: Epworth, 1996, paper £8.95) xxii and 119 pp. Bibliography. ISBN: 0-7162-0504-1.

Davies, author of the preceding volume on the Pastorals in the New Testament Guides series, describes her expositions of 1 and 2 Timothy and Titus as "an exploration and elucidation of the theological and christological ethics." After a four-page general introduction, she deals with 1 Timothy: the opening and introduction (1:1-20); prayer (2:1-7); advice about appropriate behavior for men and women at community assemblies (2:8-15); and so forth. Then she treats 2 Timothy: the opening and introduction—contrasting portraits (1:1-18); Timothy is encouraged to share in suffering, following the examples of Paul and Jesus (2:1-13); the good and the bad teacher (2:14-26); and so forth. Finally she considers Titus: an introductory reminder of why Titus was left in Crete (1:1-16); advice about the desired behavior of ordinary believers (2:1-10); God's grace gives a new life of salvation (2:11-15); and so forth.

G. DE MARTEL (ED.), *Expositiones Pauli Epistolarum ad Romanos, Galathas et Ephesios e codice Sancti Michaelis in periculo Maris (Avranches, Bibl. mun. 79),* Corpus Christianorum, Continuatio Mediaevalis 151 (Turnhout: Brepols, 1995, cloth 5,000 BFr, paper 4,500 BFr) xxxi and 304 pp. ISBN: 2-503-04511-1 (cloth), -04512-X (paper).

The MS Avranches, Bibliothèque municipale 79 (11th century), contains three commentaries in Latin on the letters to the Romans (fol. 2r-84v), Galatians (85r-110r), and Ephesians (110r-131v). Though (falsely) attributed to Augustine, these commentaries probably originated in Ireland in the 9th century. After a general introduction (the manuscript, author and date, the biblical text, the present edition), the volume provides the Latin texts of the three commentaries along with textual notes and references to parallels in patristic commentaries and other relevant texts. The work on the project begun many years ago by A. Wilmart (who died in 1941) has been incorporated by the present editor.

D. A. DESILVA, *Despising Shame. Honor Discourse and Community Maintenance in the Epistle to the Hebrews,* SBL Dissertation Series 152 (Atlanta: Scholars Press, 1995, cloth $39.95, paper $24.95) xiii and 371 pp. Bibliography. Indexed. LCN: 95-42324. ISBN: 0-7885-0200-X (cloth), -0201-8 (paper).

Prepared as a doctoral dissertation under the direction of L. T. Johnson and presented to Emory University in Atlanta, this volume examines how the author of Hebrews transformed the meaning of terms such as "honor" and "loyalty" for members of the Christian minority community addressed in the letter [see § 39-992]. After considering Hebrews and honor cultures, it discusses honor and shame in the dominant cultural rhetoric and in the rhetoric of minority cultures, respectively. Then it treats "despising shame" (counter-definitions of the honorable and disgraceful in Hebrews), exchanging grace for wrath (the danger of dishonoring God), and the construction of an alternate court of reputation. DeSilva concludes that the author of Hebrews, by reminding the addressees of the surpassing value and ultimate superiority of Christ the heavenly high priest, claims that the Christian community is better able to fulfill the values of faith and obedience and to inherit the benefits promised within the Jewish tradition.

L. R. DONELSON, *Colossians, Ephesians, First and Second Timothy, and Titus,* Westminster Bible Companion (Louisville, KY: Westminster John Knox, 1996, paper $15.99) viii and 192 pp. Bibliography. LCN: 95-46676. ISBN: 0-664-25264-8.

This volume presents introductions to and expositions of Colossians, Ephesians, and the Pastorals. It describes these Deuteropauline letters as both conservative and creative, in that they found in Paul's letters insights for their own time and place, and that in conserving the living gospel they said new things. Donelson, associate professor of NT at Austin Presbyterian Theological Seminary, gives particular attention to the development of the three different readings of Paul that are found in these letters.

J. D. G. DUNN, *1 Corinthians,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1995, paper £6.95 or $9.95) 118 pp. Bibliographies. Indexed. ISBN: 1-85075-742-9.

After considering introductory issues regarding 1 Corinthians (author and date, Corinth and the evidence from archaeology, occasion, unity, the art of letter-writing and of rhetoric), this study guide deals with the major parts of the letter under these headings: divisions in the Corinthian church (chaps. 1–4), between church and world—social tensions in the Corinthian church (5–10), and between church and God—problems of worship and belief (11–16). Then it reflects on Paul's pastoral and theological response as seen in 1 Corinthians. Dunn is professor of divinity at the University of Durham.

R. B. EDWARDS, *The Johannine Epistles,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1996, paper £6.95 or $9.95) 121 pp. Bibliographies. Indexed. ISBN: 1-85075-750-X.

After reflections on why one should study the Johannine epistles, this volume discusses the form, style, and content of 2 and 3 John, and the form, style, sources, and background of 1 John. Then it deals with the authorship and date of the Johannines, and Christology and the "opponents." Finally after sketching the leading ideas of 1 John, it treats God's love and the human response, as well as sin, forgiveness, judgment, and eschatology. Edwards, tutor at Ripon College Cuddesdon, Oxford, concludes that the Johannine epistles give a glimpse into the values of Christian community where mutual love and obedience to God's commands are taken seriously.

C. E. GLAD, *Paul and Philodemus. Adaptability in Epicurean and Early Christian Psychagogy,* Supplements to Novum Testamentum 81 (Leiden—New York—Cologne: Brill, 1995, 205 gld. or $117.25) xiv and 414 pp. Bibliography. Indexed. LCN: 95-15083. ISBN: 90-04-10067-9.

The revision of a doctoral dissertation directed by S. K. Stowers and submitted in 1992 to the department of religious studies at Brown University, this volume argues that 1 Cor 9:22b ("I have become everything in turn to men of every sort") is part of a tradition in Greco-Roman society that underscored, in the light of human diversity, the importance of adaptability in conduct and speech in the unreserved association with all and in the psychagogic adaptation to different human dispositions. Under the heading "flatterers and friends" it first discusses (1) adaptability, versatility, and psychagogy, and (2) psychagogy and the mixed method of moral exhortation. Then with particular attention to Philodemus' *De libertate dicendi* it deals with (3) Epicurean communal psychagogy and (4) psychagogy and friendship. Finally it considers (5) Pauline psychagogy, and (6) Paul's psychagogic adaptability and the weak and recalcitrant members of the Corinthian community. Glad concludes that whereas to Paul's critics in Corinth his adaptability was seen as duplicity, inconsistency, and weakness, to Paul himself it meant embodying the very form of the good news of which he was a herald.

S. J. HAFEMANN, *Paul, Moses, and the History of Israel. The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3* (Peabody, MA: Hendrickson, 1996, paper $24.95) xii and 497 pp. Indexed. LCN: 95-52901. ISBN: 1-56563-241-9.

The paperback version of the investigation of the letter/spirit contrast and the scriptural argument in 2 Corinthians 3 that was described in *NTA* 40, p. 154. Hafemann is professor of NT Greek and exegesis at Wheaton College in Illinois.

D. M. HAY AND E. E. JOHNSON (EDS.), *Pauline Theology.* Vol. 3, *Romans* (Minneapolis, MN: Fortress, 1995, $35) xii and 354 pp. Bibliography. Indexed. LCN: 91-17675. ISBN: 0-8006-2929-9.

This volume of papers on the theology of Paul's letter to the Romans begins with comprehensive overviews by L. E. Keck (What makes Romans tick?) and N. T. Wright (Romans and the theology of Paul) along with a response by R. B. Hays. Then it presents section-by-section explorations with responses: R. Jewett on ecumenical theology for the sake of mission in Rom 1:1-17 and 15:14–16:24, with a response by J. P. Sampley; A. T. Lincoln on tradition, gospel, and audience in 1:18–4:25 (from wrath to justification), with a response by J. M. Bassler; F. Thielman on the story of Israel and the theology of Romans 5–8, with a response by C. B. Cousar; Johnson on the faithfulness and impartiality of God in 9–11, with a response by D. Moo; and W. S. Campbell on the rule of faith in 12:1–15:13 (the obligation of humble obedience to Christ as the only adequate response to the mercies of God), with a response by M. Reasoner. The 29-page general bibliography was compiled by Jewett.

J. KNIGHT, *2 Peter and Jude,* New Testament Guides (Sheffield, UK: Sheffield Academic Press, 1995, paper £6.95 or $9.95) 94 pp. Bibliographies. Indexed. ISBN: 1-85075-744-5.

Knight, former fellow in the department of biblical studies at the University of Sheffield, first explains why Jude and 2 Peter should be read together, and takes up the issues of authorship, date, purpose, place, and sources. Next he examines in detail first Jude and then

2 Peter in the commentary format. Finally he considers Jude and 2 Peter in the context of early Christianity with reference to eschatological hope, the identity of Jude's opponents, whether the opponents in either letter were "gnostics," the relation of the letters to "early catholicism," and the authors as interpreters.

V. KOPERSKI, *The Knowledge of Christ Jesus My Lord. The High Christology of Philippians 3:7-11,* Contributions to Biblical Exegesis and Theology 16 (Kampen: Kok Pharos, 1996, paper 69.90 gld.) xvii and 368 pp. Indexed. ISBN: 90-390-0132-4.

Based on a doctoral dissertation directed by J. Lambrecht and presented in 1991 to the Catholic University of Leuven, this volume contends that Phil 3:7-11 has fully as strong (if not stronger) a christological claim as the hymn in Phil 2:5-11 has. After a summary of the history of the exegesis of Phil 3:7-11, it discusses the entire letter to the Philippians as the context of interpretation, the text and syntax of Phil 3:7-11, and various semantic features of the passage: the meaning of δικαιοσύνη, δύναμις τῆς ἀναστάσεως αὐτοῦ, κοινωνία παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, and attaining the resurrection from the dead. Finally it considers the meaning of "knowledge of Christ" in relation to Philippians as a whole, Phil 2:5-11, the biblical wisdom tradition, and the entire Pauline corpus. Koperski teaches at Barry University in Miami Shores, Florida.

A. J. KÖSTENBERGER, T. R. SCHREINER, AND H. S. BALDWIN (EDS.), *Women in the Church. A Fresh Analysis of 1 Timothy 2:9-15* (Grand Rapids: Baker, 1995, paper $21.99) 334 pp. Bibliography. Indexed. LCN: 95-39701. ISBN: 0-8010-2020-4.

All the contributors to this volume are convinced that 1 Tim 2:9-15 prohibits women from teaching or exercising authority over men in the church. Yet there remain some differences of opinion among them regarding the interpretation and application of this text. The seven papers are by S. M. Baugh on Ephesus in the 1st century ("a foreign world"), T. D. Gordon on the genre of 1 Timothy, Baldwin on the term αὐθεντέω in 1 Tim 2:12, Köstenberger on complex sentence structure in 1 Tim 2:12, Schreiner on interpreting 1 Tim 2:9-15 in dialogue with scholarship, R. W. Yarbrough on the hermeneutics of 1 Tim 2:9-15, and H. O. J. Brown on the NT against itself—1 Tim 2:9-15 and the "breakthrough" of Gal 3:28. Also included are appendixes by D. Doriani on the history of the interpretation of 1 Timothy 2, and Baldwin on αὐθεντέω in ancient Greek literature.

W. KRAUS, *Das Volk Gottes. Zur Grundlegung der Ekklesiologie bei Paulus,* Wissenschaftliche Untersuchungen zum Neuen Testament 85 (Tübingen: Mohr-Siebeck, 1996, DM 148) xii and 443 pp. Bibliography. Indexed. ISBN: 3-16-146432-X.

Accepted in 1994 as a *Habilitationsschrift* by the theological faculty of the University of Erlangen-Nürnberg, this investigation of Paul's theology of the people of God first considers precedents in OT and early Jewish texts for the legitimate worship of Yahweh by non-Israelites and for the acceptance of Gentiles into God's people. Then it discusses the structures of the Pauline "people of God" ecclesiology in the various Pauline letters: the equality of Gentiles with the people of God on the basis of election through the gospel (1 Thessalonians); the ἐκκλησία of Jews and Gentiles as the end-time people of God (1 Corinthians); the community in the image of the bride according to the "tearful letter" (2 Corinthians 10–13); believers as sons of God, descendents of Abraham, and heirs (Galatians); the community as the new creation and people of God according to the "letter of reconciliation" (2 Corinthians 1–8); Jews and Gentiles under the promise of God (Romans); and heavenly citizenship (Philippians). Kraus concludes that Paul's "people of God" theology grew out of his gospel of justification and Christology, and that he appealed to Scripture to underline faith in Christ as a manifestation of God's continuing fidelity to his people Israel.

J. MALEPARAMPIL, *The "Trinitarian" Formulae in St. Paul. An Exegetical Investigation into the Meaning and Function of those Pauline Sayings which compositely make mention of*

God, Christ and the Holy Spirit, European University Studies, Series 23: Theology 546 (Frankfurt—New York: Lang, 1995, paper $57.95) 299 pp. Bibliography. ISBN: 3-631-49431-9.

The revision of a doctoral dissertation under the direction of P. Grech and presented to the Pontifical Biblical Institute in Rome, this volume is an exegetical investigation of the meaning and function of those Pauline statements that compositely mention God, Christ (various titles), and the Holy Spirit: 1 Cor 12:4-6; 2 Cor 1:21-22; 13:13; Gal 4:6; Rom 8:11; 15:15-16; and 15:30-32. The individual texts are discussed with reference to their boundaries, context, syntax and structure, meaning, and function. Maleparampil concludes that the Pauline trinitarian formulas give us a better understanding of Paul's gospel and its bearing on Paul's apostleship and ministry as well as on Christian life and its final fulfillment.

C. MARCHESELLI-CASALE, *Le Lettere pastorali. Le due lettere a Timoteo e la lettera a Tito. Introduzione, versione, commento,* Scritti delle origini cristiane 15 (Bologna: Dehoniane, 1995, paper 112,000 L) 876 pp. Bibliography. ISBN: 88-10-20615-0.

In his 51-page historical-literary introduction to the Pastoral epistles, Marcheselli-Casale, author of *Chiese in fermento. Le due lettere a Timoteo, la lettera a Tito* (1985), deals with questions of authorship and origin, Timothy and Titus as the addressees, literary genre, thematic and literary structure, and message. Then he provides detailed expositions for each pericope in the three letters according to the following order: 1 Timothy, Titus, and 2 Timothy. Approximately seventy excursuses (on Timothy, the lists of vices and virtues, the Messiah, Jewish-Christian monotheism, etc.) are presented in the course of the expositions.

D. M. MARTIN, *1, 2 Thessalonians,* New American Commentary 33 (Nashville, TN: Broadman & Holman, 1995, $29.99) 313 pp., 2 maps. Indexed. LCN: 95-23281. ISBN: 0-8054-0133-4.

After a 25-page general introduction to 1 and 2 Thessalonians (the city, Paul and the Thessalonians, authorship, the unity of 1 Thessalonians, etc.), this volume presents an exposition of 1 Thessalonians according to the following general outline: prescript (1:1), thanksgiving and hope (1:2–3:13), ethical exhortations (4:1–5:22), and benediction and conclusion (5:23-28). Then it treats 2 Thessalonians under these headings: prescript (1:1-2), thanksgiving and prayer (1:3-12), regarding the day of the Lord (2:1-17), prayers offered and requested (3:1-5), regarding church discipline (3:6-15), and conclusion (3:16-18). Martin is associate academic dean and associate professor of NT at Golden Gate Baptist Theological Seminary in California.

T. W. MARTIN, *By Philosophy and Empty Deceit. Colossians as Response to a Cynic Critique,* JSNT Supplement Series 118 (Sheffield, UK: Sheffield Academic Press, 1996, £30 or $45) 223 pp. Bibliography. Indexed. ISBN: 1-85075-559-0.

Martin, author of *Metaphor and Composition in 1 Peter* (1992), argues that the letter to the Colossians should be read against the background of Cynic philosophy and as a response to a Cynic critique. After discussing the enigma of the Colossian opponents, he uses material in Colossians to describe the opponents and to identify them as Cynics, and shows the historical probability of contact between Christians and Cynics at Colossae. Then he deals with the Cynic critique of Christian practices with reference to four topics: the eucharistic celebration, the religious calendar, the virtue of humility, and the worship of angels. Finally he outlines the Christian theological and ethical responses to the Cynic critique.

R. B. MATLOCK, *Unveiling the Apocalyptic Paul. Paul's Interpreters and the Rhetoric of Criticism,* JSNT Supplement Series 127 (Sheffield, UK: Sheffield Academic Press, 1996, £43 or $64) 361 pp. Bibliography. Indexed. ISBN: 1-85075-590-6.

The revision of a doctoral dissertation directed by A. T. Lincoln and presented to the University of Sheffield, this volume first traces the history of the concept of the apocalyptic

Paul according to the following outline: the beginnings (A. Schweitzer and the eschatological Paul), history and eschatology (C. H. Dodd, R. Bultmann, O. Cullmann), enthusiasm for an "apocalyptic Paul" (E. Käsemann), and "apocalyptic" interpretation and interpreting "apocalyptic" (J. C. Beker and beyond). The final chapter reflects on the apocalyptic Paul in the light of hermeneutical theory.

R. L. MUSE, *The Book of Revelation. An Annotated Bibliography,* Books of the Bible 2, Garland Reference Library of the Humanities 1387 (New York—London: Garland, 1996) xxxvi and 352 pp. Indexed. LCN: 95-39196. ISBN: 0-8240-7394-0.

Covering roughly the period from 1940 to 1990, this volume provides bibliographical data and summaries (in most cases) for 1,407 books and articles on Revelation. The material appears under six major headings: introduction to the study of Revelation, historical-critical research on Revelation, compositional studies, exegetical/expositional studies, theological/thematic studies, and Revelation in the life of the church. Each section contains several subheadings. Also included is an eleven-page introduction to the content of Revelation.

M. D. NANOS, *The Mystery of Romans. The Jewish Context of Paul's Letter* (Minneapolis, MN: Fortress, 1996, paper $25) ix and 435 pp. Bibliography. Indexed. LCN: 95-47643. ISBN: 0-8006-2937-X.

Nanos contends that the Paul behind the text of Romans was a practicing Jew ("a good Jew") albeit a Jew shaped by his conviction in Jesus as Israel's Christ, and that Paul was especially concerned with the problem of Christian-Gentile exclusivism at Rome. The six chapters in his work follows this outline: to the Jew first and also to the Greek; the historical backdrop and implied audience; the identity of the "weak" and the "strong" in Rome; the apostolic decree and the "obedience of faith"; Paul's two-step pattern and the restoration of "all Israel"; and Rom 13:1-7—Christian obedience to synagogue authority. The two appendixes concern (1) Peter's hypocrisy (Gal 2:11-21) in the light of Paul's anxiety (Romans 7), and (2) some problems with reading Romans through the lens of the edict of Claudius.

U. NERI (ED.), *Lettera agli Efesini,* Biblia, NT 9 (Bologna: Dehoniane, 1995, 52,000 L) xcv and 191 pp. Bibliography. ISBN: 88-10-20581-2.

After an introduction to the text of the letter to the Ephesians and to the history of its interpretation, this volume presents for each pericope an Italian translation (based on the Greek original, the Peshitta, and the Vulgate) and an anthology of comments by Greek (Origen, John Chrysostom, Severian of Gabala, etc.), Syriac (Ephrem, Ishodad of Merv), Latin (Marius Victorinus, Ambrosiaster, Pelagius, Jerome), medieval (Haymo of Auxerre, Herveus of Bourg-Dieu, Thomas Aquinas), Reformation (Luther, Calvin), and modern (C. Masson, H. Schlier, H. Conzelmann, J. Gnilka, R. Schnackenburg, R. Penna) expositors.

Das Neue Testament in syrischer Überlieferung. II. *Die paulinischen Briefe.* Teil 2, 2. *Korintherbrief, Galaterbrief, Epheserbrief, Philipperbrief und Kolosserbrief,* ed. B. Aland and A. Juckel, Arbeiten zur neutestamentlichen Textforschung 23 (Berlin—New York: de Gruyter, 1995, DM 380) viii and 582 pp. Bibliography. ISBN: 3-11-014613-4.

The first part in this edition of the Pauline letters according to the Syriac tradition covers Romans and 1 Corinthians [*NTA* 35, p. 392]. The third part deals with the letters from 1 Thessalonians to Hebrews. The 47-page introduction to this second part gives particular attention to the two most extensive Syriac versions—the Peshitta and the Harklean texts. The main part (pp. 57-445) presents the Syriac texts of 2 Corinthians, Galatians, Ephesians, Philippians, and Colossians in a horizontal-line synopsis format for each segment of each verse. The evidence is presented in chronological order (i.e. before, between, and after the Peshitta and Harklean lines), with a critical apparatus below. Also included are the West Syrian Massora of 2 Corinthians to Colossians, references to paraphrases in Syriac literature, a collation of Peshitta editions, a Greek retroversion of the Harklean text (with critical apparatus), a list of pertinent Syriac writings, and a patristic-biblical index.

P. T. O'Brien, *Gospel and Mission in the Writings of Paul. An Exegetical and Theological Analysis* (Grand Rapids: Baker, 1995, paper $9.99; Carlisle, UK: Paternoster) xiv and 161 pp. Bibliography. Indexed. LCN: 95-16690. ISBN: 0-8010-2052-2 (B), 0-85364-614-7 (P).

O'Brien, vice-principal and head of the NT department at Moore Theological College in Sydney and author of *The Epistle to the Philippians* (1991), contends that Paul's mission was integrally related to his Christian identity, and that his theology is a missionary theology. He presents chapters on the making of a missionary (see Gal 1:11-17; Eph 3:1-13), the amazing success of Paul's mission, the logic of Paul's gospel, Paul's ambitions and ours, and the Pauline great commission. The work first appeared in Australia under the title *Consumed by Passion* (1993).

G. Ravasi, *Lettera agli Ebrei. Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 1995, 18,000 L) 132 pp. Bibliography. ISBN: 88-10-70955-1.

After dealing with introductory issues (literary, historical, theological) pertaining to Hebrews, this volume presents expositions of its major parts: Christ among the angels—general framework (chaps. 1–2), Christ the faithful and merciful high priest (3–5), the old priesthood and the authentic priesthood of Christ (6–10), and faith and love as the two ways to follow Christ (11–13). Ravasi is prefect of the Biblioteca Ambrosiana in Milan and a member of the Pontifical Biblical Commission.

M. L. Reid, *Augustinian and Pauline Rhetoric in Romans Five. A Study of Early Christian Rhetoric,* Mellen Biblical Press Series 30 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1996, $89.95) xv and 200 pp. Bibliography. Indexed. ISBN: 0-7734-2367-2.

Based in part on a doctoral dissertation directed by L. Cranford and presented in 1986 to Southwestern Baptist Theological Seminary in Forth Worth, TX, this volume seeks to develop a rhetorical reading of Paul with the help of the new rhetorical criticism that emphasizes interpreting the biblical text as argumentative discourse. It first focuses on Augustine's interpretation of Romans 5 with reference to his hermeneutical treatise *De doctrina christiana* and his exegesis of Rom 5:1-11 and 5:12-21, respectively. Then drawing on G. A. Kennedy's methodology, it provides a rhetorical analysis of Rom 5:1-11 and 5:12-23, respectively, and outlines a rhetorical reading of Romans as a whole. Reid concludes that Romans 5 unfolds in a sequential fashion to present a finely tuned rhetorical argument, and that Rom 5:12-21 makes more sense when read christologically rather than anthropologically.

P. Richard, *Apocalypse. A People's Commentary on the Book of Revelation,* Bible & Liberation (Maryknoll, NY: Orbis, 1995, paper $16.95) vii and 184 pp. Bibliography. Indexed. LCN: 95-42970. ISBN: 1-57075-043-2.

Richard, a Chilean priest and theologian who lives in Costa Rica, contends that the book of Revelation is focused on the powerful presence of the risen Jesus now, in the community and in the world. After a general introduction, he provides an exposition according to the following outline: beginning and end (1:1-8; 22:6-21), apocalyptic vision of the church (1:9–3:22), prophetic vision of history (4:1–8:1), the seven trumpets and the seven bowls (8:2–11:19; 15:5–16:21), center of revelation and of history—the Christian community confronting the beasts (12:1–15:4), prophetic vision of history (17:1–19:10), and the apocalyptic vision of the future (19:11–22:5).

C. Rowland, *Revelation,* Epworth Commentaries (London: Epworth, 1993, paper £8.95) x and 166 pp., 4 plates. Bibliography. ISBN: 0-7162-0493-2.

In his 53-page introduction to the book of Revelation, Rowland, professor of the exegesis of Holy Scripture in the University of Oxford, deals with the world of the book and of apocalyptic, the nature of the book, its structure, the history of its interpretation, and so forth. He presents his exposition according to the following outline: the revelation of the risen Christ (1), the letters to the angels of the seven churches (2–3), the praises of God (4), the Lamb who was slain (5), manifestations of judgment (6), deliverance for the people of God (7), the natural world becomes a series of nightmares (8–9), the death and vindication of the two prophetic witnesses (10–11), and so forth. He concludes that Revelation reminds us that to deny hope is to take away Christianity's heart.

T. B. SAVAGE, *Power through weakness. Paul's understanding of the Christian ministry in 2 Corinthians,* Society for New Testament Studies Monograph Series 86 (Cambridge, UK—New York: Cambridge University Press, 1996, $54.95) xvi and 251 pp. Bibliography. Indexed. LCN: 95-44544. ISBN: 0-521-49640-3.

Based on a doctoral dissertation directed by M. D. Hooker and accepted in 1987 by the University of Cambridge, this volume gathers evidence from the general social atmosphere to interpret Paul's paradoxical teaching expressed in 2 Cor 12:10: "When I am weak, then I am strong!" After a sixteen-page introduction, it examines the background of Paul's teaching on power through weakness by means of a historical examination of the social setting of 1st-century Corinth and a biblical analysis of the situation in the Corinthian church. Then with particular attention to 2 Cor 2:14–7:4 (and especially to 4:1-18) it seeks to establish how Paul understood his teaching of power through weakness: the nature of the Christian ministry (the glory of Christ, the shame of the cross), and the pattern of the Christian ministry (glory through shame, power through weakness). Savage, senior minister at Camelback Bible Church in Paradise Valley, Arizona, concludes that as a minister of the gospel of the crucified Christ and as one called to serve in an age dominated by a self-exalting outlook, Paul had little option but to respond to his worldly critics by proclaiming power through weakness.

J. M. SCOTT, *Paul and the Nations. The Old Testament and Jewish Background of Paul's Mission to the Nations with Special Reference to the Destination of Galatians,* Wissenschaftliche Untersuchungen zum Neuen Testament 84 (Tübingen: Mohr-Siebeck, 1995, DM 178) xvi and 272 pp., frontispiece, 2 maps, 2 tables, folding table. Bibliography. Indexed. ISBN: 3-16-146377-3.

Taking as its starting point the scholarly debate about the destination of Paul's letter to the Galatians (the north and south Galatian hypotheses), this volume considers the possibility that Paul's geographical perspective reflected his Jewish background. It first examines the tradition of the "table of nations" found in the OT (see Genesis 10; 1 Chr 1:1–2:2) and early Jewish writings (*Jubilees* 8–9, *Genesis Apocryphon, War Scroll,* etc.). Then it considers whether there is evidence that Paul appropriated that tradition by an extensive study of Paul's use of ἔθνος against its OT and Jewish background, and by an investigation of the geographical aspects of Paul's missionary strategy. Finally it takes up the question of the addressees of Galatians, concluding that from a Jewish perspective all the inhabitants of Roman Galatia were ethnic Gomerites/Galatians, and that Paul sent his letter to the churches of Phyrgia-Galatica, which he founded on his first missionary journey and then visited again on his second missionary journey. Scott is the author of *Adoption as Sons of God* (1992).

G. STRECKER, *The Johannine Letters. A Commentary on 1, 2, and 3 John,* trans. Linda M. Maloney, ed. H. Attridge, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 1996, $46) xliv and 319 pp. Bibliography. Indexed. LCN: 95-36570. ISBN: 0-8006-6047-1.

The English version of *Die Johannesbriefe* [*NTA* 34, pp. 121-122], this commentary on the Johannine letters provides introductions, verse-by-verse comments, ancient parallels, excursuses, notes, and bibliographical information. The major perspective is redaction criticism, and the goal is to highlight the vitality of the theological tradition that developed in the Johannine school. Strecker (1929-94) was professor of NT at the University of Göttingen. The English version of R. Bultmann's commentary on the Johannine letters appeared in the Hermeneia series in 1973 [*NTA* 18, pp. 114-115].

L. THURÉN, *Argument and Theology in 1 Peter. The Origins of Christian Paraenesis,* JSNT Supplement Series 114 (Sheffield, UK: Sheffield Academic Press, 1995, £35 or $52.50) 251 pp. Bibliography. Indexed. ISBN: 1-85075-546-9.

After a brief overview of scholarship on 1 Peter, this investigation of how paraenesis is motivated in 1 Peter develops a methodology for studying the structure of argumentation and persuasion. Next it analyzes the motivations on the text level in three steps: identifying the motivating expressions, the rhetorical situation and strategy, and the structure of argumentation. Then it considers the ideological structure of the motivation, with reference to the classification of *topoi* and tactics, and to the general ideological structure. Thurén, author of *The Rhetorical Strategy of 1 Peter* (1990), concludes that in its paraenesis 1 Peter appeals to both positive (thankfulness and praise) and negative (fear about losing status and salvation) motivations, and that its statements about God, Christ, or redemption are used in order to produce right attitudes or good behavior.

M. J. TOWNSEND, *The Epistle of James,* Epworth Commentaries (London: Epworth, 1994, paper £8.95) xxxviii and 126 pp. Bibliography. ISBN: 0-7162-0500-9.

In his 24-page introduction to the letter of James, Townsend, chairman of the Leeds district of the Methodist Church in the UK, deals with the nature of the document; James and Paul; James and Jesus; life-setting, date, and authorship; and structure. His exposition appears under the following headings: address and greeting (1:1); faith under trial (1:2-27); love your neighbor as yourself (2:1-26); Christian speaking (3:1-12); the sin of envy (3:13–4:12); the danger of wealth (4:13–5:6); and patience and prayer (5:7-20).

E. VERHOEF, *Tessalonicenzen. Een praktische bijbelverklaring,* Tekst en Toelichting (Kampen: Kok, 1995, paper 25 gld.) 106 pp. Bibliography. ISBN: 90-242-2318-0.

After a twelve-page general introduction (Thessalonica, the phenomenon of a "letter," authorship, place and date, etc.), this volume presents a pericope-by-pericope exposition of 1 Thessalonians: senders and addressees (1:1), the great thanksgiving (1:2-10), what binds together the senders and addressees (2:1–3:13), questions about the "day of the Lord" (4:1–5:11), some directives (5:12-22), and closing and blessing (5:23-28). Then it treats 2 Thessalonians: senders and addressees (1:1-2), thanksgiving (1:3-12), basic standpoint (2:1-2), the "day of the Lord" (2:3-17), some directives (3:1-15), and closing (3:16-18).

C. S. WANSINK, *Chained in Christ. The Experience and Rhetoric of Paul's Imprisonments,* JSNT Supplement Series 130 (Sheffield, UK: Sheffield Academic Press, 1996, £35.50 or $52) 239 pp. Bibliography. Indexed. ISBN: 1-85075-605-8.

Based on a doctoral dissertation directed by W. A. Meeks and presented to Yale University, this volume examines how the realities surrounding prisons in the Roman world shaped Paul's letters to the Philippians and to Philemon. After discussing prisons in the ancient Roman world (role, physical conditions, status of prisoners, daily life), it deals with Paul's choice and the rhetoric of voluntary death (see Phil 1:18-26); the Philippians' gift to the imprisoned apostle (the function of Phil 4:10-20); Paul as "a prisoner of Christ Jesus" (military imagery and the letter to Philemon); and Onesimus, Epaphroditus, and Burrhus (ministers to the imprisoned in early Christianity). The epilogue considers how Paul's imprisonment became a stock motif for early Christian leadership and martyrdom. Wansink is assistant professor of biblical studies at Virginia Wesleyan College.

A. WEISER, *Die gesellschaftliche Verantwortung der Christen nach den Pastoralbriefen,* Beiträge zur Friedensethik 18 (Stuttgart—Berlin—Cologne: Kohlhammer, 1994, paper DM 16.80) 55 pp. Bibliography. Indexed. ISBN: 3-17-013178-8.

After introductory remarks about the Pastorals, this volume considers the self-understanding of the church in the Pastorals (the household of God) as the framework for their ethical advice, the form and content of their ethical teachings related to the world and social values, and their emphasis on Christian responsibility toward society and the state (the attitude of love, good works in the social and material spheres, prayer for others, relating to civil authorities and others). Weiser teaches NT at the Theologische Hochschule in Vallendar.

M. WINNINGE, *Sinners and the Righteous. A Comparative Study of the Psalms of Solomon and Paul's Letters,* Coniectanea Biblica, New Testament Series 26 (Stockholm: Almqvist & Wiksell, 1995, paper) x and 372 pp. Bibliography. Indexed. ISBN: 91-22-01638-4.

The revision of a doctoral dissertation publicly examined in 1994 at the faculty of theology of Uppsala University, this volume compares how sinners and the righteous are classified and described in *Psalms of Solomon* and Paul's letters. After methodological observations, it provides a general introduction to *Psalms of Solomon,* analyzes eight significant psalms (2, 3, 4, 8, 9, 10, 13, 17), and makes general comments about the remaining corpus. Next it summarizes the portrayal of sinners and righteous persons in *Psalms of Solomon* and compares it with pre-Pauline Jewish texts. Then it examines Paul's statements on sinners and the righteous (inherited status views, status, transfer, dynamics) and considers how Paul both reflects his Jewish (Pharisaic) heritage and makes innovations on this matter.

BIBLICAL THEOLOGY

M. BARKER, *On Earth as It Is in Heaven. Temple Symbolism in the New Testament* (Edinburgh: T&T Clark, 1995, paper $14.95) xv and 86 pp. Indexed. ISBN: 0-567-29278-9.

Barker, author of *The Gate of Heaven* (1991) and *The Great Angel* (1992), takes four aspects of temple theology and shows how details missing from the OT descriptions can be recovered from other ancient texts (Dead Sea scrolls, Josephus and Philo, Mishnah, Targums, *1–3 Enoch,* etc.). After reflections on "reading the meaning," she deals with the light, the life, the blood, and the robe. She concludes that what is recognizable in temple theology is what we know as Christianity.

E. BEDINI ET AL., *Figure femminili nella sacra Scrittura,* Conversazioni bibliche (Bologna: Dehoniane, 1994, 16,000 L) 96 pp. ISBN: 88-10-70944-6.

This volume contains four essays on women who are prominent in the Bible: Bedini on Sarah, M. C. Barbari on Judith, A. Federzoni on Esther, and G. Melandri on Mary Magdalene and the Galilean women. In each case attention is given to the biblical texts in which the women appear and to their general significance.

G. BISSOLI, *Il tempio nella letteratura giudaica e neotestamentaria. Studio sulla corrispondenza fra tempio celeste e tempio terrestre,* Studium Biblicum Franciscanum 37 (Jerusalem: Franciscan Printing Press, 1994, paper $25) xiv and 239 pp. Bibliography. Indexed. ISSN: 0081-8909.

The revision of a doctoral dissertation directed by R. Le Déaut and presented to the Pontifical Biblical Institute in 1993, this investigation of the idea of the temple in Jewish and NT literature gives particular attention to the relation between the heavenly temple and the earthly temple. It treats the theme in five chapters: ancient Jewish literature (Sirach and Tobit, *Testament of Levi, 1 Enoch, Testament of Moses, Jubilees,* Qumran writings), Jewish-Hellenistic literature (Wisdom, Josephus and Philo, *Testaments of the Twelve Patriarchs* and *Sibylline Oracles*), targumic literature (Gen 28:17 and Exod 15:17), NT literature (Mk 14:58; Acts 7:44-50; Jn 1:50-51; Heb 8:1-2; 9:11-12; 10:19-21), and Jewish literature after A.D. 70 (apocalyptic and rabbinic).

R. L. BRAWLEY (ED.), *Biblical Ethics & Homosexuality. Listening to Scripture* (Louisville, KY: Westminster John Knox, 1996, paper $16.99) x and 162 pp. Indexed. LCN: 95-46243. ISBN: 0-664-25638-4.

The first three essays in this collection concern how we use the Bible in Christian ethics: U. W. Mauser on creation and human sexuality in the NT, C.-L. Seow on textual orientation, and Brawley on the power of God at work in the children of God. The remaining six essays deal with the Bible and human sexuality: J. A. Dearman on marriage in the OT, E. G. Edwards on exploring the implications of Paul's use of σάρξ ("flesh"), S. J. Melcher on the holiness code and human sexuality, H. C. Waetjen on same-sex relations in antiquity and sexuality and sexual identity in contemporary American society, D. B. Martin on the meanings of ἀρσενοκοίτης and μαλακός and their consequences, and J. S. Siker on Gentile wheat and homosexual Christians—NT directions for the heterosexual church. The papers were prepared for a consultation held in 1995 at McCormick Theological Seminary in Chicago.

O. CULLMANN, *Prayer in the New Testament,* trans. J. Bowden, Overtures to Biblical Theology (Minneapolis, MN: Fortress, 1995, paper $19) xvii and 190 pp. Indexed. ISBN: 0-8006-2944-2.

The English version of *Das Gebet im Neuen Testament* [*NTA* 39, p. 342]; the French version was described in *NTA* 40, p. 365. After reflecting on difficulties in praying and objections to prayer, it discusses what the NT says about prayer (Synoptic Gospels, Pauline corpus, Johannine corpus, other NT writings). Then it considers what answer the NT gives to today's questions about prayer.

C. J. DAVIS, *The Name and Way of the Lord. Old Testament Themes, New Testament Christology,* JSNT Supplement Series 129 (Sheffield, UK: Sheffield Academic Press, 1996, £30 or $45) 227 pp. Bibliography. Indexed. ISBN: 1-85075-604-X.

The slightly revised version of a doctoral dissertation directed by R. P. Martin and presented in 1993 to the University of Sheffield, this volume investigates what Christians between A.D. 50 and 90 understood by applying OT passages about God (especially Isa 40:3 and Joel 2:32[3:5]a) to Jesus. After reviewing research and delineating the project, it assesses the significance of some pre- and post-Christian parallels (the Angel of the Lord, Melchizedek in 11QMelch, other figures from Qumran, Wisdom, etc.). Next it focuses on Isa 40:3 ("the way of the Lord") and Joel 2:32[3:5]a ("call on the name of the Lord") with regard to their OT context and their uses in the NT. Then after taking account of other important data (especially 1 Cor 8:4-6), it discusses salvation history, invocation and revelation of God, and points of contact between the two OT texts as they appear in the NT. Davis concludes that early Christians regarded Jesus as the climax of God's earthly revelation and the object of invocation because he is divine.

De l'éthique en politique. Contributions en hommage à Christian Baboin-Jaubert, ed. B.-M. Duffe (Lyon: PROFAC, 1995, paper) ii and 279 pp. ISBN: 2-85317-058-6.

Prepared to honor Professor Baboin-Jaubert, and giving particular attention to the relation between ethics and politics that has occupied him in his teaching on the theological faculty at the Université de Lyon, this volume presents articles on historical matters (five), understanding situations (five), and contemporary challenges to society and the church (four). Also included are an introduction by Duffé and a postscript by Baboin-Jaubert. The contribution most pertinent to the NT field is by J.-P. Lemonon on Rom 13:1-7.

R. DEVISCH ET AL., *Le rite, source et ressources,* Publications des Facultés universitaires Saint-Louis 69 (Brussels: Facultés universitaires Saint-Louis, 1995, paper 680 BFr or 115 FF) 158 pp. Bibliographies. ISBN: 2-8028-0107-4.

Of the four papers in this volume, the one most pertinent to the biblical field is by C. Perrot on ritual words and gestures in the NT: vocabulary, an anti-ritualistic Hellenistic context, and the development of new rites. The other articles are by Devisch, L. Voyé, and L.-M. Chauvet. P. Tihon has provided a three-page foreword.

J. E. FOSSUM, *The Image of the Invisible God. Essays on the Influence of Jewish Mysticism on Early Christology,* Novum Testamentum et Orbis Antiquus 30 (Fribourg: Universitätsverlag, 1995, 58 SFr; Göttingen: Vandenhoeck & Ruprecht) ix and 181 pp. Bibliography. ISBN: 3-7278-1002-5 (U), 3-525-53932-0 (V&R).

After an eleven-page introduction to the NT and early Jewish mysticism, this volume presents essays on the image of the invisible God (Col 1:15-18a, Jewish mysticism, and gnosticism), Kyrios Jesus (angel Christology in Jude 5-7), *ascensio* and metamorphosis (the "transfiguration" of Jesus in the Synoptic Gospels), *partes posteriores dei* (the "transfiguration" of Jesus in *Acts of John*), "in the beginning was the name" (onomanology as the key to Johannine Christology), and the Son of Man's *alter ego* (Jn 1:51, targumic tradition, and Jewish mysticism). The first two essays are expansions of published articles [§§ 33-1283; 31-1244].

M. FRENSCHKOWSKI, *Offenbarung und Epiphanie.* Band 1, *Grundlagen des spätantiken und frühchristlichen Offenbarungsglaubens,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 79 (Tübingen: Mohr-Siebeck, 1995, paper DM 128) ix and 481 pp. Bibliography. ISBN: 3-16-146433-8.

This book is the first volume in a two-volume project based on a doctoral dissertation directed by O. Böcher and presented in 1994 to the department of Evangelical theology at the Johannes Gutenberg-Universität at Mainz. It first establishes the historical context by discussing the notion of the absence of revelation and inferiority of the present in the framework first of Hellenistic and Roman imperial experience and then of Judaism in the Hellenistic and Roman periods. Next it investigates how people in modern times and in antiquity have tried to systematize the various modes of revelation. Finally it surveys how various NT authors deal with the modes of revelation. Frenschkowski concludes that in contrast to other ancient religions Jesus (the founder) appears more often as the object than as the subject of the revelation.

K. GILES, *What on Earth Is the Church? An Exploration in New Testament Theology* (Downers Grove, IL: InterVarsity, 1995, paper $16.99) x and 310 pp. Bibliography. Indexed. ISBN: 0-8308-1868-5.

After comments on methodology and terminology, this volume considers communal ideas in the teachings of Jesus and the NT writers: Jesus and the founding of the church; Matthew, Mark, Luke, and John; Acts; Paul's earliest epistles; the middle and later Paulines; and the non-Pauline epistles and the book of Revelation. Then it presents systematic observations under the following headings: drawing the threads together and the invisible-visible church; the denomination as church; and deficiencies in past ecclesiology and the promise of trinitarian ecclesiology. The two excursuses concern (1) the meaning of the word ἐκκλησία—OT and NT background; and (2) translating the Greek word ἐκκλησία. Giles, an Anglican minister and consultant theologian for World Vision Australia, is the author of *Patterns of Ministry Among the First Christians* (1989).

D. J. GOERGEN, *A Theology of Jesus.* Vol. 4, *Jesus, Son of God, Son of Mary, Immanuel* (Collegeville, MN: Liturgical Press, 1995, paper $19.95) viii and 278 pp. Bibliography. LCN: 95-20357. ISBN: 0-8146-5520-3.

The first three volumes in this series were subtitled *The Mission and Ministry of Jesus* [*NTA* 31, p. 112], *The Death and Resurrection of Jesus* [*NTA* 32, p. 383], and *The Jesus of Christian History* [*NTA* 36, p. 437], respectively. After reflections on reconsidering Christology, this fourth and final volume discusses Jesus' divinity and ours, Jesus' humanity and ours, two contemporary approaches to Jesus' humanity (kenotic Christology, P. Schoonenberg), contemporary prerequisites in dialogue with classical Christology, the historiographical Jesus and the symbolic Christ, Christology and pneumatology, and Jesus as Son of God, Son of Mary, and Immanuel. Goergen is the provincial for the Dominican friars of the Central Province of the United States.

T. GORRINGE, *God's just vengeance. Crime, violence and the rhetoric of salvation,* Cambridge Studies in Ideology and Religion 9 (Cambridge, UK—New York: Cambridge University Press, 1996, cloth $49.95, paper $17.95) xiv and 280 pp. Bibliography. Indexed. LCN: 95-17196. ISBN: 0-521-55301-6 (cloth), -55762-3 (paper).

After an introductory chapter on religion and retribution, this volume considers the meaning of retributivism in the light of the biblical sources: the blood which makes atonement (OT), and accounting for the cross (NT). Then it explores the relation between satisfaction theory to penal practice from the 11th to the 19th century: the ladder of all designs, the wounds of Christ, three angry letters in a book, the moral government of the universe, and the age of atonement. Finally it discusses contemporary directions in atonement and penal theory: the gospel and retribution; and forgiveness, crime, and community. Gorringe contends that the present debate must take more account of the NT emphasis on God's movement downward and to the periphery, his unconditional solidarity with those who have nothing, those who suffer, the humiliated and injured, than of the traditional endorsement of expiatory sacrifice as the heart of the NT witness.

S. J. GRENZ WITH D. M. KJESBO, *Women in the Church. A Biblical Theology of Women in Ministry* (Downers Grove, IL: InterVarsity, 1995, paper $15.99) 284 pp. Bibliography. Indexed. LCN: 95-38605. ISBN: 0-8308-1862-6.

Committed to an "egalitarian" rather than "hierarchical" viewpoint in church life, the authors seek to show that the vision of male-female mutuality is grounded in the Bible, is the logical outcome of evangelical theological commitments, and best serves the practical needs of God's people. The seven chapters in their book deal with women in the churches, in church history, in the faith community, in the writings of Paul, in creation, in the church and the priesthood, and in the ordained ministry, respectively. Grenz is professor of theology and ethics at Carey/Regent College in Vancouver, and Kjesbo is assistant professor of Christian education at North American Baptist Seminary in Sioux Falls, South Dakota.

M. HENGEL, *Studies in Early Christology* (Edinburgh: T&T Clark, 1995, $54.95) xix and 402 pp., 2 figs. Indexed. ISBN: 0-567-09705-6.

The seven essays in this collection concern Jesus as the Messiah of Israel (1992), Jesus as messianic teacher of wisdom and the beginnings of Christology (1976), "sit at my right hand!" (1991), the song about Christ in earliest worship (1987), the Dionysiac Messiah (1987), the kingdom of Christ in John's Gospel [§ 28-545], and christological titles in early Christianity (1992). Hengel is professor emeritus of NT and ancient Judaism at the University of Tübingen.

H. HÜBNER, *Biblische Theologie als Hermeneutik. Gesammelte Aufsätze. Zum 65. Geburtstag,* ed. A. Labahn and M. Labahn (Göttingen: Vandenhoeck & Ruprecht, 1995, paper DM 84) 311 pp. Bibliography. Indexed. ISBN: 3-525-53635-6.

The sixteen essays by Hübner in the collection deal with the whole and the one law in Gal 5:14 (Paul and the Stoa) [§ 20-553]; loss of identity and Pauline theology, with reference to Galatians [§ 23-207]; the *proprium* of Paul's theology [§ 25-172r]; biblical theology and NT theology [§ 25-1029]; the "Messiah of Israel" and the Christ of the NT [§ 26-263]; atonement and reconciliation [§ 28-699]; R. Bultmann and the OT [§ 29-671]; the reception of Baruch in 1 Cor 1:18-31 [§ 30-1192]; what Paul meant by "works of the Law" (1985); *vetus testamentum* and *vetus testamentum in novo receptum*—the OT canon from a NT perspective (1988); the NT in F. Gogarten's theological thinking [§ 33-320]; the Holy Spirit in Holy Scripture [§ 35-337]; existential interpretation (1991); whether intertextuality was Paul's hermeneutical strategy [§ 36-1401r]; justification and atonement according to Paul [§ 37-1356]; and a modern variant of the medieval teaching of the fourfold sense of Scripture (1994). A list of Hübner's publications between 1965 and 1995 is included.

F. MANNS (ED.), *The Sacrifice of Isaac in the Three Monotheistic Religions. Proceedings of a symposium on the interpretation of the Scriptures held in Jerusalem, March 16-17, 1995,* Studium Biblicum Franciscanum 41 (Jerusalem: Franciscan Printing Press, 1995, paper $25) 211 pp., 14 figs. Bibliography.

The twelve papers prepared for a symposium held in 1995 in Jerusalem are by E. Cortese on the history and theology of the narrative in Genesis 22, T. Thordson on the sacrifice of Isaac in Samaritan tradition, S. D. Kunin on structuralist analysis of the "death of Isaac" in Genesis 22, Manns on the binding of Isaac in Jewish liturgy, Manns on the Targum of Genesis 22, M. Pérez Fernández on the Aqedah in Paul's writings (with a response by J. Taylor and a reply by Pérez Fernández), Manns on the sacrifice of Isaac in the Fourth Gospel, M. C. Paczkowski on the sacrifice of Isaac in early patristic exegesis, L. Cignelli on the sacrifice of Isaac in patristic exegesis, M. Bregman on the riddle of the ram in Genesis 22 and Jewish-Christian contacts in late antiquity, A. Yunis on the sacrifice of Abraham in Islam (with a response by H. Noujaim and a reply by Yunis), J. Doukhan on the Aqedah at the "crossroad," and A. Niccacci on hermeneutics of the Holy Scriptures. Also included are opening remarks by Niccacci, a conclusion by G. Nazzaro, and an appendix containing source materials.

F.-W. MARQUARDT, *Was dürfen wir hoffen, wenn wir hoffen dürften? Eine Eschatologie,* Band 3 (Gütersloh: Kaiser—Gütersloher Verlagshaus, 1996, DM 148) 565 pp. Indexed. ISBN: 3-579-01946-5.

The first two volumes in this project were described in *NTA* 38, p. 313 and 39, p. 344. This third and final volume in the author's treatment of the place of eschatology in Christian theology focuses on the in-breaking of new life. It first treats the coming of Jesus as the Son of Man and the response of the dead and the living (*de adventu Domini et de resurrectione carnis*). Then it takes up the theme of the last judgment and eternal life (*de extremo iudicio et de vita aeterna*). The topics are discussed with reference to the pertinent OT and NT texts. Marquardt is professor of Evangelical theology at the Free University of Berlin.

R. MINNERATH, *De Jérusalem à Rome. Pierre et l'Unité de l'Église Apostolique,* Théologie Historique 101 (Paris: Beauchesne, 1994, paper 150 F) 616 pp. Indexed. ISBN: 2-7010-1321-6.

Minnerath, professor of theology on the Catholic theological faculty at the University of Strasbourg, traces the course of the gospel from Jerusalem to Rome with reference to the life and ministry of the apostle Peter. Moving from the first Easter appearance to Peter (the "protophany") to Clement of Rome's letter to the Corinthians, he considers the time of the "mother church" at Jerusalem (from A.D. 30 to 42) with attention to the ministry of Peter and the "pillars" there, the great missionary thrust (from A.D. 50 to 62) with reference to Paul's missionary activities and the proclamation of the gospel to Jews and Gentiles, and the search for unity (from A.D. 62 to 70) in Ephesus and Rome. He concludes that church unity and Peter's ministry were intimately related.

A. NICCACCI (ED.), *Divine Promises to the Fathers in the Three Monotheistic Religions. Proceedings of a Symposium Held in Jerusalem, March 24-25th, 1993,* Studium Biblicum Franciscanum 40 (Jerusalem: Franciscan Printing Press, 1995, paper $25) 220 pp. Bibliography.

Prepared for a symposium held in Jerusalem in 1993, the four major papers in this volume are by A. Rofé on promise and covenant—the promise to the patriarchs in late biblical literature; A. Goshen-Gottstein on the promise to the patriarchs in rabbinic literature; R. J. Karris on Lk 13:10-17 and God's promises to Israel; and Y. Al-Mallah on divine promises and prophecies in the Islamic tradition. Also included are two papers by E. Cortese (on patriarchal genealogies, and on promises and blessings for Jews and Arabs in the Pentateuch), responses to the major papers and replies, and closing remarks.

D. Peterson, *Possessed by God. A New Testament Theology of Sanctification and Holiness,* New Studies in Biblical Theology (Grand Rapids: Eerdmans, 1995, paper $18) 191 pp., 10 figs. Bibliography. Indexed. LCN: 95-36885. ISBN: 0-8028-4173-2.

Peterson, lecturer in NT at Moore Theological College in Sydney and author of *Engaging with God. A Biblical Theology of Worship* (1992), argues that definitive sanctification (i.e. God's way of taking possession of us in Christ, setting us apart to belong to him and to fulfill his purpose for us) is an important NT theme, and that identifying sanctification simply with growth in holiness obscures the NT teaching. He first develops the theme of definitive sanctification under three headings: the biblical starting point, sanctified in Christ, and sanctified by word and Spirit. Then he examines the NT exhortations to pursue holiness, considers the notion of living between the cross and resurrection (with particular attention to Romans 6–8), and treats the themes of transformation, renewal, and growth. The appendixes concern (1) the meaning of ἁγιασμός in the NT, and (2) sanctification and God's law.

A. Scriba, *Die Geschichte des Motivkomplexes Theophanie. Seine Elemente, Einbindung in Geschehensabläufe und Verwendungsweisen in altisraelitischer, frühjüdischer und frühchristlicher Literatur,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 167 (Göttingen: Vandenhoeck & Ruprecht, 1995, DM 98) 274 pp. Bibliography. Indexed. ISBN: 3-525-53850-2.

The slightly revised version of a doctoral dissertation directed by E. Brandenburger and presented in 1992 to the department of Evangelical theology at the Johannes Gutenberg-Universität in Mainz, this investigation of the "theophany" motif first considers the basic elements of the complex (violent storms, lightning, fire, etc.), the reasons for it and its purpose, and its text-structure, life-setting, and function. Then it discusses theophany texts in Scripture, with particular attention to the theophany motifs in the Sinai revelation, early Christian theophany texts, and the early Christian theophany of God's "proxy" (Son of Man and related traditions). The appendix provides various forms of the text of Hab 3:3-15.

W. C. Spohn, *What Are They Saying About Scripture and Ethics?* (rev. ed.; New York—Mahwah, NJ: Paulist, 1995, paper $8.95) iii and 142 pp. LCN: 95-22768. ISBN: 0-8091-3609-0.

The revised and expanded version of a work first published in 1984 [*NTA* 29, p. 106], this volume examines five typical ways in which Christian theologians employ Scripture in ethics: the command of God, moral reminder, call to liberation, call to discipleship, and basis for responding love. It features up-dated treatments of theologians who have continued to write on the topic as well as additional discussions of theologians whose works have appeared recently. It also includes an introductory chapter on hermeneutics. Spohn is professor of religious studies at Santa Clara University.

G. Strecker, *Theologie des Neuen Testaments,* ed. F. W. Horn (Berlin—New York: de Gruyter, 1996, cloth DM 118, paper DM 78) xiv and 741 pp. Bibliographies. Indexed. ISBN: 3-11-012674-5 (cloth), -014896-X (paper).

After reflections on the nature of NT theology and the problem of a "biblical theology," this volume deals with redemption and liberation—the theology of Paul (pre-Pauline elements, the person of Christ, liberation through Christ, the church as the community of the free, the future of the free), the early Christian tradition up to the composition of the Gospels (John the Baptist's proclamation of the coming one, God's reign and Jesus, the Palestinian and Hellenistic community, Q as the advice of the Son of Man), the way of Jesus Christ according to the Synoptic Gospels (basic problems, hidden epiphanies in Mark, the way of righteousness in Matthew, the middle of time in Luke), truth and love in the Johannine school (the presbyter's letters, 1 John, John, Revelation), on the way to the great church (Colossians, Ephesians, Pastorals, 2 Thessalonians), and a proclamation with a universal claim (Hebrews, 1 Peter, Jude and 2 Peter, James). The late Professor Strecker's manuscript has been revised, expanded, and edited by Horn.

C. STUHLMUELLER (ED.), *The Collegeville Pastoral Dictionary of Biblical Theology* (Collegeville, MN: Liturgical Press, 1996, $74.95) lv and 1120 pp., 2 maps, chart. LCN: 95-40743. ISBN: 0-8146-1996-7.

This pastoral dictionary of biblical theology takes its topics from the Bible but also traces biblical themes and motifs as they have become absorbed and interpreted within church teaching and pastoral practice. It consists of introductory articles, major articles (in two or three segments), secondary articles, and brief entries. There are introductory articles by B. E. Bowe on major religious movements in the Bible, R. J. Schreiter on the Bible and culture, and L. J. Hoppe on biblical theology. There are articles by J. Kodell on almsgiving, D. Senior on Christian, P. Perkins on death (NT), N. J. McEleney on Emmanuel, C. Osiek on eschatology (NT), J. H. Neyrey on family (NT), R. F. O'Toole on Jerusalem (NT), J. R. Donahue on Jesus Christ (NT), A. J. Saldarini on Passover (NT), E. LaVerdiere on people of God (NT), M. A. Getty on reconciliation (OT-NT), and D. J. Harrington on Sheol. The project was initiated and organized by Stuhlmueller (1923-94), and completed by his colleagues and friends who served as editors: D. Bergant, D. R. Dumm, M. R. Francis, Hoppe, K. Hughes, I. Nowell, B. E. Reid, Schreiter, and Senior.

J. E. M. TERRA (ED.), *Anjos na Bíblia,* Revista de Cultura Bíblica, vol. 19, nos. 75–76 (São Paulo: Edições Loyola, 1995, paper) 159 pp.

This fascicle first presents essays by Terra on how various scholars have approached the theme of angels: T. H. Gaster on angels in the Bible and Near Eastern folklore, J. Michl on angels in the OT and NT, P. Grelot on angels in the Bible, H. Schlier on angels according to the NT, and M. Seemann on biblical angelology. Also included are essays by Terra on the "two standards" and John's Gospel, mysteries of the public life of Christ, and reading the Bible in the Spirit.

J. E. M. TERRA (ED.), *Existem anjos?,* Revista de Cultura Bíblica, vol. 19, nos. 73–74 (São Paulo: Edições Loyola, 1995, paper) 132 pp.

Of particular interest for biblical studies in this fascicle [see *NTA* 39, p. 499] are the articles by H. Cazelles on the foundations of the theology of angels according to the OT, and Terra on angels in the history of salvation. Also included are an essay by Terra on angelology and K. Rahner's theological methodology as well as Portuguese translations of Rahner's articles on "angelology" and "angel" in *Sacramentum Mundi.*

W. M. THOMPSON, *The Struggle for Theology's Soul. Contesting Scripture in Christology* (New York: Crossroad, 1996, $39.95) xii and 310 pp. Indexed. LCN: 95-51418. ISBN: 0-8245-1543-9.

Thompson, professor of theology at Duquesne University in Pittsburgh, PA, contends that Christology is at bottom a contest over Holy Writ, that this contest constitutes theology's soul because Christ is theology's center, and that a theologian must be a "master of Holy Writ" and a biblical scholar must be a theologian. After proposals about Holy Writ, Christology, and theology, he deals with the following topics: Christology as psalmody (the role of the Psalms in Christology); toward a noninvasive approach to the Gospels, or a Gospel-guided Christology; when Christology is sung (Christology and Trinity in John); Wisdom's challenge to Christology; the astonishing exchange (Rom 8:3; Gal 3:13; 2 Cor 5:21); the cloud and the child (approaching the Bible's cloud of witnesses like a child); and lessons from the experiment.

A. TOSATO, *Economia di mercato e cristianesimo,* Quaderni del Centro di Metodologia delle Scienze Sociali 11 (Rome: Borla, 1994, paper 30,000 L) 180 pp. Indexed. ISBN: 88-263-1086-6.

The four essays in this volume concern Christianity and the market (the approach of L. von Mises), Christianity and capitalism (the exegetical problem of some Gospel passages), the bishop as economist (an interview), and the pontifical Magisterium and Sacred Scripture (regarding relations between husbands and wives). Tosato, who teaches at the Pontifical Lateran University in Rome, is the author of *Il Matrimonio nel Giudaismo Antico e nel Nuovo Testamento appunti per una storia della concezione del matrimonio* (1976).

F. Van Dyke et al., *Redeeming Creation. The Biblical Basis for Environmental Stewardship* (Downers Grove, IL: InterVarsity, 1996, paper $14.99) 214 pp. Bibliography. Indexed. LCN: 95-26744. ISBN: 0-8308-1872-3.

The four authors of this volume—Van Dyke, D. C. Mahan, J. K. Sheldon, and R. H. Brand—are scientists and teachers within the evangelical Christian community. In developing a biblical basis for environmental stewardship, they deal with the following issues: a creation in crisis, God the creator, the value of creation, out of the dust, covenant and redemption, ruling and subduing, God's world today, the consequences of disobedience, a Christian response, and ecology and the Christian mind. An appendix lists Christian denominational and interdenominational groups involved with environmental and ecological issues.

A. A. Vogel, *Radical Christianity and the Flesh of Jesus. The Roots of Eucharistic Living* (Grand Rapids: Eerdmans, 1995, paper $17) vi and 143 pp. LCN: 95-38860. ISBN: 0-8028-0881-6.

Vogel, who served as Episcopal bishop of West Missouri from 1971 to 1989, contends that Christian life is rooted in the flesh, and that in the Eucharist Jesus' fleshly life enters our fleshly lives. His reflections appear under the following headings: the immediacy of our lives, in the face of Jesus Christ, how fully we are accepted in Jesus, sacrifice turned upside down, the scandal of mercy, the intimacy of God's word in our lives, from a full understanding to a new understanding, given a life to live, Jesus' real presence, and how radical is radical and how different is different.

R. B. Zuck (ed.), *A Biblical Theology of the New Testament* (Chicago: Moody, 1994, $29.99) 487 pp. Indexed. LCN: 95-163201. ISBN: 0-8024-0735-8.

Prepared by scholars from Dallas Theological Seminary, the essays in this volume seek to surface the fundamental theological emphases of each NT writer. The authors of the ten chapters are D. K. Lowery (Matthew, Mark, Paul's missionary epistles), D. L. Bock (Luke–Acts, Paul's prison epistles), W. H. Harris (John's writings), M. L. Bailey (Paul's pastoral epistles), and B. M. Fanning (Hebrews, James, Peter and Jude). Also included are a foreword by H. W. Hoehner and an introduction by Bock (who served as consulting editor).

THE WORLD OF THE NEW TESTAMENT

R. Alston, *Soldier and Society in Roman Egypt. A social history* (London—New York: Routledge, 1995, $59.95) viii and 263 pp., 6 figs., 2 maps, 13 tables. Bibliography. Indexed. ISBN: 0-415-12270-8.

The revision of a doctoral dissertation directed by D. Rathbone and presented to the University of London in 1990, this volume explores the relationship between the Roman army and its soldiers and the people and society of the province of Egypt on the basis of archaeological evidence, literary sources, and papyri from the 3rd century B.C. to the 6th century A.D. After a twelve-page introduction, it deals with the army and the province, recruitment and veteran settlement, the legal status of soldiers and veterans, the army in action, the army and the economy, Karanis—a village in Egypt, and Diocletian and after. There are appendixes on (1) military units, and (2) the archaeology of the army. Alston is lecturer in classics at the Royal Holloway University of London.

R. A. Argall, 1 Enoch *and Sirach. A Comparative Literary and Conceptual Analysis of the Themes of Revelation, Creation and Judgment,* SBL Early Judaism and Its Literature 8

(Atlanta: Scholars Press, 1995, cloth $34.95, paper $24.95) xiii and 304 pp., 9 tables. Bibliography. Indexed. LCN: 95-39110. ISBN: 0-7885-0175-5 (cloth), -0176-3 (paper).

The slightly revised version of a doctoral dissertation directed by G. W. E. Nickelsburg and accepted in 1992 by the University of Iowa, this volume offers comparative studies of selected passages in *1 Enoch* and Sirach on three topics: the nature and function of revelation, the physical structure of the cosmos and its relevance for ethics, and the reality of future judgment and its implications in the present. For each theme there are sections on *1 Enoch,* on Sirach, and on comparative analysis. Argall concludes that *1 Enoch* and Sirach adopt common literary forms and conceptual patterns, and that such similarities indicate a shared religious and social environment.

R. S. BAGNALL, *Reading Papyri, Writing Ancient History,* Approaching the Ancient World (London—New York: Routledge, 1995, cloth $55, paper $15.95) xvi and 145 pp., 8 plates. Bibliography. Indexed. ISBN: 0-415-09376-7 (cloth), -09377-5 (paper).

This volume is concerned with the theory and method of using a particular body of ancient documents, the papyri, in the writing of ancient history. After an introduction to history and the papyri, it discusses papyrus as a writing material, describes other materials that fulfilled similar purposes, and considers where the papyri come from and what sorts of texts they contain. Then it reflects on how the papyri can be used appropriately in historical study under the following headings: particular and general, time and place, quantification, asking questions, and continuity and renewal. Bagnall, professor of classics and history at Columbia University, is the author of *Egypt in Late Antiquity* (1993) and *The Demography of Roman Egypt* (1994).

R. J. S. BARRETT-LENNARD, *Christian Healing after the New Testament. Some Approaches to Illness in the Second, Third and Fourth Centuries* (Lanham, MD—New York—London: University Press of America, 1994, $46.50) xi and 419 pp. Bibliography. Indexed. LCN: 93-3835. ISBN: 0-8191-9129-9.

Based on a doctoral dissertation directed by E. A. Judge and presented to Macquarie University in 1988, this investigation of Christian healing from the 2nd to the 4th century A.D. first considers illness and healing in the papyri: 4th-century Christian private letters, and 4th-century private letters associated with monasticism. Next it treats literary sources: Irenaeus on physical illness and healing and on demon-possession and exorcism, and Athanasius on physical illness and healing and on demon-possession and exorcism. Then it discusses liturgical sources: *Apostolic Tradition,* and *Sacramentary of Sarapion.* Barrett-Lennard concludes that though there is evidence for the continuation of NT traditions in these sources, there are also variations in detail over the period and between different localities. The two appendixes concern (1) the background to ideas of demon-possession and exorcism in non-Christian sources, and (2) the authorship of *Vita Antonii.*

S. A. BERMAN, *Midrash Tanhuma-Yelammedenu. An English Translation of Genesis and Exodus from the Printed Version of Tanhuma-Yelammedenu with an Introduction, Notes, and Indexes* (Hoboken, NJ: Ktav, 1996, $79.50) xvi and 702 pp., plate. Indexed. LCN: 95-26081. ISBN: 0-88125-400-2.

After an eight-page introduction to *Midrash Tanhuma-Yelammedenu* (title, types of homilies), this volume presents translations (with brief notes below) of the homilies on Genesis ("In the beginning"; "Noah"; "Get thee out of thy country"; "And the Lord appeared"; "And the life of Sarah"; "And these are the generations"; "And he went out"; and so forth) and Exodus ("Now these are the names"; "And I appeared unto Moses"; "Go in Unto Pharaoh"; "When Pharaoh let the people go"; "Jethro"; "Now these are the ordinances"; "That they take for me an offering"; and so forth). Berman, who for many years exercised an active ministry at Temple Beth-El in Jersey City, NJ, notes that he undertook the project because this was the only complete midrashic text on the Pentateuch that had not been translated into English.

J. L. BERQUIST, *Judaism in Persia's Shadow. A Social and Historical Approach* (Minneapolis, MN: Fortress, 1995, paper $21) vi and 282 pp. Bibliography. Indexed. LCN: 95-20934. ISBN: 0-8006-2845-4.

Berquist, author of *Reclaiming Her Story: The Witness of Women in the Old Testament* (1992), investigates how Judah's transformation into the Persian colony of Yehud affected its ideology, self-understanding, religion, and rhetoric, and how the new form of religion worked both to maintain and to oppose the society in which it took shape. After remarks on postexilic Judaism, he traces the influence of Persian imperial politics from Cyrus (539-530 B.C.) to the late Persian period (423-333 B.C.). Then he focuses on the literature and history of Yehud with reference to governors and the law, the priesthood's capture of religion, sages and wisdom, apocalyptic visions, songs of joy and pain, wisdom as dissent, stories of the larger world, and the effects of the Persian period. An appendix considers methods for studying postexilic society.

J. N. BREMMER (ED.), *The Apocryphal Acts of John,* Studies on the Apocryphal Acts of the Apostles 1 (Kampen: Kok Pharos, 1995, paper 59.90 gld.) xii and 249 pp., 3 plates. Bibliography. Indexed. ISBN: 90-390-0141-3.

After A. Hilhorst's article on the apocryphal Acts as martyrdom texts (the case of *Acts of Andrew*), this volume presents papers by J. Bolyki on miracle stories in *Acts of John,* J. N. Bremmer on women in *Acts of John,* I. Karasszon on OT quotations in the apocryphal Acts, J. Roldanus on the Eucharist in *Acts of John,* P. J. Lalleman on the polymorphy of Christ in the apocryphal Acts, G. Luttikhuizen on a gnostic reading of *Acts of John,* P. Herceg on sermons in *Acts of John,* T. Adamik on the influence of the apocryphal Acts on Jerome's *Lives of Saints,* R. H. Bremmer on the reception of *Acts of John* in Anglo-Saxon England, and G. Jenkins on Papyrus I from Kellis as a Greek text with affinities to *Acts of John.* Also included is Lalleman's bibliography on *Acts of John.*

M. CAMPBELL, *A Commentary on Apollonius Rhodius* Argonautica *III 1–471,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 141 (Leiden—New York—Cologne: Brill, 1994, 215 gld. or $123) xxi and 424 pp. Bibliography. Indexed. LCN: 94-29384. ISBN: 90-04-10158-6.

This first volume in a projected commentary on the Greek text of the entire third book of Apollonius' *Argonautica,* regarded as one of the most influential and admired products of the Hellenistic era, covers lines 1 through 471. It gives particular attention to the poet's uses of the two Homeric epics, problems of text and interpretation, and parallel texts in ancient Greek and Latin poetic works. Also included are indexes for Greek words; Greek and Latin authors; composition, language and style, metre and prosody; text, testimonia, scholia; and mythology, religion, geography, ethnography, and aetiology. Campbell is reader in Greek at the University of St. Andrews in Scotland.

D. CASTRIOTA, *The Ara Pacis Augustae and the Imagery of Abundance in Later Greek and Early Roman Imperial Art* (Princeton, NJ: Princeton University Press, 1995, $45) xviii and 326 pp., 91 figs. Bibliography. Indexed. LCN: 94-23503. ISBN: 0-691-03715-9.

The Ara Pacis Augustae is the sculptured marble altar dedicated in A.D. 9 to celebrate the era of peace and stability under the Roman emperor Augustus. This volume contends that the floral decoration of the altar enclosure was profoundly significant, operating as a visual counterpart to the technique of metonymy in language. After considering the imagery of the floral friezes and Hellenistic Greek precedent, it discusses the motif of the divinely inhabited floral ornament in late classical and Hellenistic art (the theonomous tendril), Dionysus and Apollo in relation to Augustus, and the floral imagery as a vehicle for the Augustan mythology of renewal (*degenerare* and *renovare*). Castriota, assistant professor of art history at Sarah Lawrence College, concludes that the Ara Pacis Augustae both includes the Greek legacy and remains a seminal and enduring expression of *Romanitas.*

R. D. Chesnutt, *From Death to Life. Conversion in Joseph and Aseneth,* JSP Supplement Series 16 (Sheffield, UK: Sheffield Academic Press, 1995, £37.50 or $56) 308 pp. Bibliography. Indexed. ISBN: 1-85075-516-7.

Based on a doctoral dissertation directed by J. H. Charlesworth and presented in 1986 to Duke University, this investigation of *Joseph and Aseneth* examines Aseneth's conversion, its history-of-religions affinities, and function within the larger purposes of the work. It first sketches the history of research on the work, and discusses the present state of research on various topics: text, original language, character, provenance, date, and genre. Then it considers social tensions in the narrative of Aseneth's conversion, and the formal and conceptual features of Aseneth's conversion. Finally it presents a comparative analysis with reference to Jewish proselytism, initiation into groups within Judaism (Essenes, Therapeutae, *ḥăbûrôt,* gnostics, and Merkabah mystics), and mystery initiation. Chesnutt concludes that Aseneth's conversion is probably representative of Jewish proselytism in the Hellenistic world, and that central to the author's purpose was to clarify proper Jewish attitudes toward Gentiles outside the Jewish community and toward Gentile converts to Judaism.

B. Chilton and J. Neusner, *Judaism in the New Testament. Practices and beliefs* (London—New York: Routledge, 1995, cloth $55, paper $17.95) xix and 203 pp. Indexed. ISBN: 0-415-11843-3 (cloth), -11844-1 (paper).

This volume explains how the books of early Christianity emerged from communities that defined themselves in Judaic terms even as they professed faith in Christ. It first considers the context of the relationship between Judaism and the NT: Judaism in the NT, and the NT's particular Judaism; and whether there was an orthodox, traditional Judaism. Then it reads NT writings as components of a Judaism: analyzing a Judaism; theory of the social entity; and Paul's competitors, Jesus' disciples, and the Israel of Jesus. Finally it considers practice (Jesus and the Torah) and the transformation of Judaism (from salvation to sanctification). Chilton is professor of religion at Bard College in New York, and Neusner is distinguished research professor of religious studies at the University of South Florida and visiting professor of religion at Bard College.

S. L. Cook, *Prophecy & Apocalypticism. The Postexilic Social Setting* (Minneapolis, MN: Fortress, 1995, paper $21) x and 246 pp., 3 charts. Bibliography. Indexed. LCN: 95-23148. ISBN: 0-8006-2839-X.

Cook, assistant professor of OT at Union Theological Seminary in New York, contends that the sociological theory that apocalyptic groups stem from deprivation cannot account for the development of Israelite apocalypticism in postexilic times. After reviewing research on the topic, he discusses the sociology of apocalyptic groups, and focuses on millennial groups that hold social and political power. Then he analyzes the proto-apocalyptic literary units in Ezekiel 38–39, Zechariah 1–8, and Joel, respectively. He concludes that in these cases there were clear positive factors motivating a change in worldview to apocalypticism, and that the search for deprivations that caused millennialism is unnecessary.

W. Dahlheim, *Die Antike. Griechenland und Rom von den Anfängen bis zur Expansion des Islam* (4th ed.; Paderborn—Munich—Vienna: Schöningh, 1995, DM 98) 814 pp., 47 maps. Illustrated. Bibliography. Indexed. ISBN: 3-506-71980-7.

The 4th (revised and expanded) edition of a work first published in early 1994, this volume is divided into four major parts: dominion and freedom—the history of the Greek city-states; city and empire—the history of Rome and its world empire; faith and doubt—the conversion of the Mediterranean world; and the return of the ancient—Europe's reminiscences of the world of the Greeks and Romans. Also included are an extensive bibliographic section (pp. 737-784), a glossary, and many maps. The sections most pertinent to the NT world concern the emergence of the Roman empire and the rise of Christianity. Dahlheim is professor of ancient history at the Technische Universität in Berlin.

A. DALBY, *Siren Feasts. A history of food and gastronomy in Greece* (London—New York: Routledge, 1996, $39.95) xv and 320 pp., frontispiece, 37 figs. Bibliography. Indexed. ISBN: 0-415-11620-1.

Beginning with an exploration of the dining and drinking of the classical Aegean, this volume expands the enquiry to earlier and later times, concentrating on two questions, What did Greeks eat? How did gastronomy and food writing develop among them? After a chapter on "the way these people sacrifice," it deals with the prehistoric Aegean (the gardens of Alcinous), the classical Aegean (divine inventions, in the feasts of the Lydians, Sicilian tables), the postclassical Aegean (lemons of the Hesperides, Strymonian eels, the imperial synthesis), and Byzantium and the later Aegean (biscuits from Byzantium). Dalby is librarian of the London Goodenough Trust for Overseas Graduates.

E. DAVIS AND D. A. FRENKEL, *The Hebrew Amulet. Biblical–medical–general* [in Hebrew] (Jerusalem: Institute for Jewish Studies, 1995, $30) 212 pp. Illustrated. Bibliography.

After general observations about amulets and their use, this volume considers the contents of the Hebrew amulets, the uses of symbols in Hebrew amulets (menorah, two tablets of the covenant, star of David, word squares, etc.), and the decipherment of these amulets. Then following a discussion of Rabbi Yosef Tirshom's work and a reflection on Hebrew amulets in medicine, it describes Hebrew amulets in the Davis collection, in the collection of the Glazer Institute for the History of Medicine at the Medical School Library in Jerusalem, and in several other collections. Finally it deals with inscriptions of special interest, and comments on the pros and cons of the Hebrew amulet. A 39-page glossary of acronyms is included. Sixteen pages of photographs of various examples appear between pp. 110 and 111.

J. C. DE MOOR (ED.), *A Bilingual Concordance to the Targum of the Prophets.* Vol. 1, *Joshua* (Leiden—New York—Cologne: Brill, 1995, 190 gld. or $108.75) x and 413 pp. Indexed. LCN: 94-48173. ISBN: 90-04-10277-9.

The first in a series of bilingual concordances for the *Targum of the Prophets,* this volume provides for every word in the *Targum of Joshua* the Aramaic text in context (according to A. Sperber's edition) along with the corresponding Hebrew text in context (according to *Biblia Hebraica Stuttgartensia*). Under the lemmata the quotations are ordered according to the alphabetical order of context forms. Every lemma has been provided with some statistics. At the end of the book a Hebrew-Aramaic index facilitates entry from the side of the Hebrew text. De Moor is the project director.

N. DEUTSCH, *The Gnostic Imagination. Gnosticism, Mandaeism and Merkabah Mysticism,* Brill's Series in Jewish Studies 13 (Leiden—New York—Cologne: Brill, 1995, 90 gld. or $51.50) x and 163 pp. Bibliography. Indexed. LCN: 95-17253. ISBN: 90-04-10264-7.

Taking as its starting point the work of G. Scholem, this volume seeks to provide a programmatic comparison of gnosticism and Merkabah mysticism (with some reference also to Mandaeism). It gives particular attention to such issues as myth, definitions of gnosticism and Merkabah mysticism, theology, cosmology, exegesis, terminology, and epistemology. Deutsch, who teaches ancient Near Eastern religions at Hunter College in New York, concludes that the question whether Merkabah mysticism has a concept of gnosis cannot be answered with an unconditional "yes" or "no": Both gnosticism and Merkabah mysticism emphasize the transformative and salvific knowledge of the consubstantiality of humans and God. But gnosis reflects the dualistic worldview of gnosticism while the knowledge of the *Shiur Qomah* embodies the monotheistic theology of Merkabah mysticism.

B. EGO, *Targum Scheni zu Ester. Übersetzung, Kommentar und theologische Deutung,* Texte und Studien zum Antiken Judentum 54 (Tübingen: Mohr-Siebeck, 1996, DM 248) xvi and 383 pp. Bibliography. Indexed. ISBN: 3-16-146480-X.

Accepted in 1993 as a *Habilitationsschrift* by the Evangelical theological faculty at

Tübingen, this volume first provides a 58-page general introduction to *Targum Sheni of Esther:* its text, language, and origin; its character as a translation; its biblical interpretation; and its life-setting (as Purim preaching). Then it presents (on pp. 59-137) a translation of the entire targum (with notes below) that distinguishes between literal translation of the Hebrew text, clear deviations in content or grammar, and targumic expansions. Then (on pp. 139-333) it offers a detailed commentary on the text. Ego is the author of *Im Himmel wie auf Erden* (1989).

J. K. Elliott, *The Apocryphal Jesus. Legends of the Early Church* (Oxford—New York: Oxford University Press, 1996, cloth $39.95, paper $12.95) vi and 214 pp. Indexed. LCN: 95-11020. ISBN: 0-19-826385-6 (cloth), -826384-8 (paper).

Elliott, reader in textual criticism at the University of Leeds and editor of *The Apocryphal New Testament* (1993), presents selections from the NT Apocrypha with brief introductions under three main headings: stories relating to the period of the NT Gospels (the birth of Jesus, the childhood of Jesus, Jesus' parents, the ministry of Jesus, the death and resurrection of Jesus, Pilate, Jesus in the underworld, Veronica, Zacharias), stories relating to the growth of the church (Peter, Paul, John, Thomas, Andrew), and stories relating to life after death (heaven and hell, the end time).

W. S. Flory, *The Gnostic Concept of Authority and the Nag Hammadi Documents,* Mellen Biblical Press Series 33 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $79.95) viii and 176 pp. Bibliography. Indexed. LCN: 94-33512. ISBN: 0-7734-2391-5.

Using the Nag Hammadi tractates and some patristic sources, this volume investigates the gnostic concept of authority as it is disclosed in the primary sources in order to provide a better understanding of gnostic attitudes toward the Demiurge, the church and its leadership, and moral practices. It argues (contrary to E. Pagels) that the gnostic idea of consubstantiality with the divine rather than continuing post-resurrection appearances of Christ gave gnostics the authority/freedom to reject the Demiurge and the church that belonged to the Demiurge, as well as to express their freedom either in an ascetic way of life or in libertinism. After a 49-page introduction to gnosticism and the pertinent sources, it deals with gnostic self-identification and the concept of authority, as well as gnostic authority in relation to the Demiurge, the church, and moral practices, respectively.

Frankfurter Judaistische Beiträge, Heft 22, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 1995, paper) iii and 210 pp. ISSN: 0342-0078.

Of the six articles in this fascicle [see *NTA* 39, p. 535] those most pertinent to the NT world are by D. Abrams on the evolution of the intention of prayer to the "special cherub," G. Veltri on Jewish and Christian evaluations of the haggadah, and H.-J. Becker on the Yerushalmi citations in *Seder Zeraʿim* in the Mishnah commentary by Shimshon of Sens. The other articles are by J. Dan, A. Schatz, and M. Galas.

M. Grant, *Art in the Roman Empire* (London—New York: Routledge, 1995, $29.95) xxii and 146 pp., 5 maps. Illustrated. Bibliography. Indexed. ISBN: 0-415-12031-4.

Grant, the author of *Saint Peter. A Biography* (1994), first deals with Roman sculpture: imperial portraits; portraits of private individuals; imperial reliefs; and sarcophagi. Then he treats Roman architecture: pagan temples; houses; places of entertainment; arches, bridges, and aqueducts; pagan basilicas; and Christian architecture. Finally he discusses other Roman arts: paintings, stucco, and textiles; mosaics; coins and medallions; gems and jewels; and silver.

M. Grant, *Greek and Roman Historians. Information and Misinformation* (London—New York: Routledge, 1995, cloth $59.95, paper $16.95) xii and 172 pp., 6 maps. Bibliography. Indexed. LCN: 94-32012. ISBN: 0-415-11769-0 (cloth), -11770-4 (paper).

Grant, the author of *The Ancient Historians* (1970) and *Readings in the Classical Historians* (1992), contends that the writings of ancient historians are full of "misinformation" and should be interpreted with care and even suspicion. He first describes the works of twelve ancient historians who constitute the focus of his analysis: Herodotus, Thucydides, Xenophon, Polybius, Caesar, Sallust, Livy, Josephus, Plutarch, Tacitus, Suetonius, and Ammianus Marcellinus. Then he discusses the historians and other disciplines (poetry, rhetoric and philosophy, documents), sources and strangeness (sources and rumors; selection; speeches, digressions, and cycles; religion and portents; too little economic and social history), misinformation and mistakes (love of a story, self-justification, influences, chauvinism, wars, etc.), whether we should read the ancient historians (fact and fiction, literary excellence), and other sources of information (other historians, lost historians, information and misinformation from other sources). Grant concludes that we ought to be cautious but not too pessimistic about reconstructing the Greek and Roman past.

R. M. Grant and G. W. Menzies, *Joseph's Bible Notes (Hypomnestikon). Introduction, Translation, and Notes,* SBL Texts and Translations 41, Early Christian Series 9 (Atlanta: Scholars Press, 1996, $44.95) xi and 372 pp. Bibliography. Indexed. LCN: 95-42144. ISBN: 0-7885-0195-X.

The work known as Ὑπομνηστικὸν Βιβλίον Ἰωσήππου ("Notebook of Josephus") is a 5th-century A.D. Greek manual of biblical and early church examples for moral teaching. Because the author used material from Josephus' writings (especially *Antiquities*), the work came to be associated with the name Josephus. In their 34-page introduction Grant and Menzies deal with the work's sources and relation to other literature, function, date, authorship, provenience, manner of composition, and content. Then they present on facing pages a diplomatic transcription of the Greek text (edited by Menzies) according to MS Cambridge University Library Ff. I.24 (with an apparatus of emendations proposed by various editors) and a translation along with explanatory notes, references to parallels and sources, and other information below.

P. W. Haider, M. Hutter, and S. Kreuzer (eds.), *Religionsgeschichte Syriens. Von der Frühzeit bis zur Gegenwart* (Stuttgart—Berlin—Cologne: Kohlhammer, 1996, DM 149) 496 pp. Illustrated. Bibliography. Indexed. ISBN: 3-17-012533-8.

This religious history of Syria is divided into three main parts: the ancient East; Hellenistic, Roman, and Byzantine Syria; and the time of Islamic rule. The part most pertinent to the NT world is divided into four major sections: syncretism between Greco-Roman and oriental deities (Haider et al.), Judaism in Syria from the Hasmoneans to ca. A.D. 700 (G. Langer), the significance of Syrian Christianity for the gnostic religion of Mani (Hutter), and the history of Syrian Christianity until the beginning of the 7th century A.D. (W. Pratscher, Haider, A. Felber). Haider teaches ancient history at the University of Innsbruck; Hutter teaches religious studies at the University of Graz; and Kreuzer teaches OT and biblical archaeology at the Kirchliche Hochschule in Wuppertal.

R. Hawley and B. Levick (eds.), *Women in antiquity. New assessments* (London—New York: Routledge, 1995, cloth $55, paper $17.95) xix and 271 pp., 8 plates, 9 figs., 6 tables. Bibliography. Indexed. ISBN: 0-415-11368-7 (cloth), -11369-5 (paper).

Prepared for a conference on women in the ancient world held at Oxford in 1993, the sixteen papers in this volume are by B. Rawson on moving from "daily life" to "demography," M. A. Katz on ideology and "the status of women" in ancient Greece, K. Dowden on approaching women through myth (vital tool or self-delusion?), F. I. Zeitlin on signifying difference (the myth of Pandora), L. Nixon on the cults of Demeter and Kore, L. Foxhall on women's ritual and men's work in ancient Athens, S. B. Pomeroy on women's identity and the family in the classical polis, V. Lambropoulou on some Pythagorean female virtues, H. King on self-help and self-knowledge (in search of the patient in Hippocratic gynecology), D. Gourevitch on women who suffer from a man's disease (the example of satyriasis and the debate on affections specific to the sexes), M. Beard on rereading (vestal) virginity, M. Corbier on male power and legitimacy through women (the *domus Augusta* under the Julio-Claudians), L. Savunen on women and elections in Pompeii, S. H. Braund on Laronia's role in Juvenal's *Satire* 2, E. Fantham on Aemilia Pudentilla (or the wealthy widow's choice), and A. Wilson on female sanctity in the Greek calendar (the *Synaxarion* of Constantinople).

D. R. HILLERS AND E. CUSSINI, *Palmyrene Aramaic Texts,* Publications of the Comprehensive Aramaic Lexicon Project (Baltimore—London: Johns Hopkins University Press, 1996, $65) xvii and 458 pp., 3 maps. Bibliography. Indexed. LCN: 95-32142. ISBN: 0-8018-5278-1.

Prepared in connection with the Comprehensive Aramaic Lexicon project, this preliminary synthesis of the authors' work on Palmyrene Aramaic texts consists of a 21-page general bibliography, presentations of 2,832 Palmyrene Aramaic texts (with information about date, provenance, location, etc.), a glossary (pp. 333-421) in dictionary format, an English-Aramaic index to the glossary, a list of personal names, an appendix on the calendar and dating, maps, and concordances of text references. Cussini took the lead in gathering the bibliography and in collation and presentation of the texts and the data that accompany them, while Hillers took the lead in preparation of the glossary.

M. HIRSHMAN, *A Rivalry of Genius. Jewish and Christian Biblical Interpretation in Late Antiquity,* trans. B. Stein, SUNY Series in Judaica: Hermeneutics, Mysticism, and Religion (Albany, NY: State University of New York Press, 1996, cloth $49.50, paper $16.95) ix and 179 pp. Bibliography. Indexed. LCN: 95-5271. ISBN: 0-7914-2727-7 (cloth), -2728-5 (paper).

After situating Jewish and Christian biblical interpretation in the context of late antiquity, this volume considers rabbinic and patristic claims to exclusivity and uniqueness, and the midrashic styles of these two traditions. Next it focuses on Justin Martyr's *Dialogue with Trypho* and compares it with rabbinic homilies in *Genesis Rabbah* and *Mekilta.* Then it deals with the treatments of Passover and the exodus and Song of Songs in Origen's writings and in the rabbinic midrashim, and with the midrash on Ecclesiastes and Jerome's commentary. An overview of Christian and rabbinic writings and appendixes on (1) approaches to the study of midrash in rabbinic and Christian writings and (2) polemic and midrash are also included. Hirshman, who teaches at the University of Haifa and other institutions, concludes that the contest between Christians and Jews over the authentic interpretation of Scripture made important contributions to biblical study in both religions.

L. A. HOFFMAN, *Covenant of Blood. Circumcision and Gender in Rabbinic Judaism,* Chicago Studies in the History of Judaism (Chicago: University of Chicago Press, 1996, cloth $42.50, paper $16.95) v and 256 pp. Indexed. LCN: 95-16067. ISBN: 0-226-34783-4 (cloth), -34784-2 (paper).

After considering circumcision as symbol in the Jewish psyche, this volume deals with various aspects of circumcision under the following headings: Bible and birth (some priestly public meanings); interlude from priests to rabbis (origins of a liturgy); reconstructing the rite; reconstructing the rabbinic meaning system; wine, blood, and salvation in rabbinic Judaism; blood, salvation, works, and faith (circumcision in early Judaism and Christianity); gender opposition in rabbinic Judaism (free-flowing blood in a culture of control); control and transformation ("the raw and the cooked" in rabbinic culture); women's spirituality and the presence of mothers in rabbinic ritual; and medieval rabbinism and the ritual marginalization of women. The afterword concerns circumcision in American culture (*brit* or *milah*?). Hoffman is professor of liturgy at Hebrew Union College-Jewish Institute of Religion in New York.

N. HOLZBERG, *The Ancient Novel. An introduction,* trans. C. Jackson-Holzberg (London—New York: Routledge, 1995, cloth $45, paper $15.95) ix and 129 pp. Bibliography. Indexed. ISBN: 0-415-10752-0 (cloth), -10753-9 (paper).

The substantially revised and expanded version of a work published in German in 1986, this introduction to the novels of the Hellenistic and Roman periods (e.g. Xenophon's *Ephesiaca,* Chariton's *Callirhoe,* Petronius' *Satyrica,* the Greek *Ass Romance,* and Longus'

Daphnis and Chloe) contains five chapters: the genre, the rise of the genre, the idealistic novel in early imperial times, the comic realistic novel, and the idealistic novel in the age of the Second Sophistic. Holzberg is professor of classics at the University of Munich.

C. HOWGEGO, *Ancient History from Coins,* Approaching the Ancient World (London—New York: Routledge, 1995, cloth $55, paper $16.95) xvi and 176 pp., 23 plates, 3 figs. Bibliography. Indexed. ISBN: 0-415-08992-1 (cloth), -08993-X (paper).

Covering the period from the beginning of coinage to the reign of Diocletian, this volume aims to show how the character, patterns, and behavior of coinage in antiquity bear on major historical themes, and to introduce the principal numismatic approaches by reference to some of the more cogent examples. Its six chapters deal with money, minting, empires, politics, circulation, and crisis. Howgego is the curator responsible for Roman coins at the Ashmolean Museum at Oxford and lecturer in Roman numismatics at the University of Oxford.

Jahrbuch für Antike und Christentum 38 • 1995 (Münster: Aschendorff, 1995, DM 95) 211 pp. and 6 plates, 13 figs. ISBN: 3-402-08549-6.

This fascicle [see *NTA* 39, pp. 537-538] contains ten articles, fourteen reviews, and two reports. The papers most pertinent to the NT world are by K. Rosen on the date of Jesus' birth, the census of Quirinius, and a Jewish tax declaration from A.D. 127 [§ 40-1499]; J. F. Quack on Decans and "gods of body parts"—ancient Egyptian traditions in *Apocryphon of John* [§ 40-1898]; F. C. Albertson on an Isiac model for the raising of Lazarus in early Christian art [§ 40-1868]; and P. C. Finney on Abraham and Isaac iconography on late antique amulets and seals—the western evidence [§ 40-1745]. The other articles are by C. Scholten, B. Bleckmann, J. Doignon, B. Feichtinger, R. Wisskirchen, and M. Sommer.

R. M. KALLET-MARX, *Hegemony to Empire. The Development of the Roman* Imperium *in the East from 148 to 62 B.C.,* Hellenistic Culture and Society 15 (Berkeley—Los Angeles—Oxford: University of California Press, 1995, $55) xiv and 428 pp. Bibliography. Indexed. LCN: 93-11285. ISBN: 0-520-08075-0.

Based on a doctoral dissertation directed by E. Gruen and presented in 1988 to the University of California at Berkeley, this volume analyzes the nature and development of Roman hegemonial power in the Hellenistic Aegean world from the suppression of Andriscus (a pretender to the Macedonian throne) in 148 B.C. through Pompey's return in 62 B.C. following the long struggle with Mithradates VI of Pontus. It first considers the origins of the permanent Roman presence in the East: Macedonia as a province, the status of Greece after the Achaean War, Mummius' settlement of Greece, and the origins of the province of Asia. Next there are thematic chapters on proconsular administration in the East between 148 and 89 B.C., Roman arbitration of Greek disputes after 148 B.C., treaties of alliance, and Rome and Athens from the Achaean War to Sulla. Then it resumes the history of events: Rome and the East between Aristonicus and Mithradates, Sulla's settlement of the East, and developments from Sulla to Pompey. Eleven appendixes are included. Kallet-Marx is associate professor of classics at the University of California, Santa Barbara.

J. KALTNER, *The Use of Arabic in Biblical Hebrew Lexicography,* CBQ Monograph Series 28 (Washington, DC: Catholic Biblical Association, 1996, paper $7.50) vii and 122 pp. Bibliography. Indexed. LCN: 95-45182. ISBN: 0-915170-27-2.

This investigation of the use of Arabic in biblical Hebrew lexicography focuses on the faulty methodology that is commonly employed by Hebraists in drawing upon Arabic sources. After placing the topic in context (with reference to modern comparative Semitic study, medieval Jewish scholarship, and Arabic lexicography), it discusses three types of error often found among scholars who refer to Arabic sources in their work on biblical Hebrew lexicography: restricting the semantic range (tunnel vision), restricting the semantic history (myopia), and elaborating/confusing the semantic development (astigmatism). Then it provides guidelines for the use of Arabic sources in biblical Hebrew lexicography under three headings: distinguishing the sources, interpreting the evidence, and applying the results. The appendixes concern (1) examples of proper use of Arabic in biblical Hebrew lexicography, and (2) lexical equivalences between Hebrew and Arabic.

A. KAMM, *The Romans. An introduction* (London—New York: Routledge, 1995, cloth $49.95, paper $15.95) xiv and 224 pp., 41 figs., 2 maps, table. Bibliography. Indexed. ISBN: 0-415-12039-X (cloth), -12040-3 (paper).

This introduction to Roman history, civilization, and literature consists of nine chapters: the founding of Rome; the republic; the Caesars; gods, goddesses, and mysteries; daily life, work, and entertainment; art, architecture, and building; Latin literature; the Roman army; and the end of an empire. The three appendixes deal with the Roman calendar, Roman numerals, and dates in the history of Rome. Kamm is lecturer in publishing at the University of Stirling.

G. A. KENNEDY, *A New History of Classical Rhetoric* (Princeton, NJ: Princeton University Press, 1994, cloth $55, paper $17.95) xii and 301 pp. Bibliography. Indexed. LCN: 94-11249. ISBN: 0-691-03443-5 (cloth), -00059-X (paper).

After an introduction to the nature of rhetoric, this volume deals with persuasion in Greek literature before 400 B.C., Greek rhetorical theory from Corax to Aristotle, the Attic orators, Hellenistic rhetoric, early Roman rhetoric, Cicero, rhetoric in Augustan Rome, Latin rhetoric in the Silver Age, Greek rhetoric under the Roman empire, the Second Sophistic, Christianity and classical rhetoric, and the survival of classical rhetoric from late antiquity to the Middle Ages. The book is an extensive revision and abridgment of *The Art of Persuasion in Greece* (1963), *The Art of Rhetoric in the Roman World* (1972), and *Greek Rhetoric under Christian Emperors* (1983). Kennedy, professor of classics at the University of North Carolina in Chapel Hill, is the author of *New Testament Interpretation through Rhetorical Criticism* (1984).

H.-J. KLAUCK, *Die religiöse Umwelt des Urchristentums.* Band 2, *Herrscher- und Kaiserkult, Philosophie, Gnosis,* Kohlhammer Studienbücher Theologie 9/2 (Stuttgart—Berlin—Cologne: Kohlhammer, 1996, paper DM 34) 206 pp. Bibliographies. Indexed. ISBN: 3-17-013781-6.

The first volume in this presentation of the religious world of early Christianity [*NTA* 40, p. 379] dealt with city- and household-religion, mystery cults, and popular religion. This volume first treats the cult of divinized humans as seen in the Hellenistic ruler cult (especially Alexander the Great) and the Roman emperor cult (persons, forms and diffusion). Then it considers the search for "happiness" in philosophy and religion: the imperial Stoa, Epicurus and his school, and Plutarch the Middle Platonist. Finally it discusses the return to the divine origin in gnosticism: sources and the problem of origin, teachings, and the "Hymn of the Pearl." Klauck is professor of NT at the University of Würzburg.

H. KOESTER (ED.), *Ephesos: Metropolis of Asia. An Interdisciplinary Approach to its Archaeology, Religion, and Culture,* Harvard Theological Studies 41 (Valley Forge, PA: Trinity Press International, 1995, paper $25) xix and 357 pp., folding map. Illustrated. Indexed. LCN: 95-39808. ISBN: 1-56338-156-7.

Prepared for a symposium on Ephesus held in 1994 at Harvard Divinity School, the thirteen papers in this volume are by P. Scherrer on the city of Ephesus from the Roman period to late antiquity; L. M. White on urban development and social change in imperial Ephesus; C. M. Thomas on being at home in the city of Artemis—religion in Ephesus in the literary imagination of the Roman period; Koester on Ephesus in early Christian literature; D. Knibbe on the *via sacra Ephesiaca*—new aspects of the cult of Artemis Ephesia; H. Thür on the processional way in Ephesus as a place of cult and burial; H. Zabehlicky on the Ephesian harbor; S. Zabehlicky-Scheffenegger on the Ephesian evidence for subsidiary factories of Italian sigillata potters; S. Friesen on the cult of the Roman emperors in Ephesus—temple wardens, city titles, and the interpretation of Revelation; M. Aurenhammer on sculptures of gods and heroes from Ephesus; J. Walters on Egyptian religions in Ephesus; S. Karwiese on the church of Mary and the temple of Hadrian Olympius; and V. Limberis on the Council of Ephesus—the demise of the see of Ephesus and the rise of the cult of the Theotokos. Also included are a nine-page glossary of technical terms and a folding map of the city.

D. KONSTAN, *Sexual Symmetry. Love in the Ancient Novel and Related Genres* (Princeton, NJ: Princeton University Press, 1994, $39.50) xiii and 270 pp. Bibliography. Indexed. LCN: 93-13282. ISBN: 0-691-03341-2.

Using the romantic novels by Xenophon, Chariton, Longus, Achilles Tatius, and Heliodorus as well as related sources, this volume explores how the relationships denoted by the Greek term ἔρως ("love or infatuation") are represented. After discussing sexual symmetry in the Greek novels, it considers how Greek novels were structured and the implications for how love is represented in the genre, how the Greek novels differ from the Roman novels (which were based on the model of unequal or transitive love), how the representation of love in the Greek novels differs from the ways it functions in other genres, and how the Greek novels compare with modern novels. Konstan, professor of classics at Brown University, contends that the Greek novelistic formula of sexual symmetry reversed the pattern of other ancient genres.

R. A. KUGLER, *From Patriarch to Priest. The Levi-Priestly Tradition from* Aramaic Levi *to* Testament of Levi, SBL Early Judaism and Its Literature 9 (Atlanta: Scholars Press, 1996, cloth $32.95, paper $21.95) ix and 255 pp. Bibliography. Indexed. LCN: 96-4354. ISBN: 0-7885-0177-1 (cloth), -0178-X (paper).

The revision of a doctoral dissertation directed by J. VanderKam and presented in 1994 to the University of Notre Dame, this investigation of the Levi-priestly tradition first examines the pertinent passages in the Hebrew Bible (Genesis 34; Exod 32:25-29; Num 25:6-13; Deut 33:8-11; Mal 2:4-7). Next it offers a reconstruction of *Aramaic Levi* on the basis of Qumran manuscripts (1Q21; 4Q213-214) and texts from the Cairo Genizah and Mount Athos, and provides a commentary and general observations on the provenance of the work. Then it discusses the Levi-priestly tradition in *Jubilees* 30:1–32:9 and in the "Testament of Levi" in *Testaments of the Twelve Patriarchs,* respectively. Kugler concludes that the authors of *Aramaic Levi* and *Jubilees* independently used and adapted a Levi Apocryphon, and that the author of the original "Testament of Levi" took up *Aramaic Levi* as his primary source.

A. H. B. LOGAN, *Gnostic Truth and Christian Heresy. A Study in the History of Gnosticism* (Peabody, MA: Hendrickson, 1996, $29.95) xxiv and 373 pp., 2 plates, fig., table. Bibliography. Indexed. LCN: 95-52625. ISBN: 1-56563-243-5.

After identifying those who propagated the Christian gnostic myth of Father, Mother, and Son (see Irenaeus, *Adv. haer.* 1.29), this volume analyzes the character of this myth as Christian and Platonic, a projection of the gnostic experience of salvation in terms of the key figures of Christ and Sophia, articulated and held together by its basis in the initiation rite of baptism and chrismation (the five seals). Then it examines the gnostic myth as expressed by *Apocryphon of John,* Irenaeus' *Adv. haer.* 1.29-30, and related texts and systems with reference to gnostic theogony and cosmogony, anthropogony and anthropology, soteriology, and eschatology. The basis of the analysis is the reconstruction of the redactional history of *Apocryphon of John.* Logan is lecturer in the department of theology at the University of Exeter.

H.-P. MATHYS, *Dichter und Beter. Theologen aus spätalttestamentlicher Zeit,* Orbis Biblicus et Orientalis 132 (Fribourg: Universitätsverlag, 1994, 110 SFr; Göttingen: Vandenhoeck & Ruprecht) ix and 374 pp. Bibliography. Indexed. ISBN: 3-7278-0931-0 (U), 3-525-53767-0 (V&R).

The revised version of a *Habilitationsschrift* accepted in 1990 by the Evangelical theological faculty at the University of Bern, this investigation of theologies expressed in late

OT poems and prayers first deals with post-Deuteronomistic prayers (Nehemiah 9; Dan 9:4-19; Ezra 9:5-15; etc.) and prayers from the Deuteronomistic milieu (1 Kings 8; 2 Sam 7:18-29; etc.). Next it treats historical reflections (Psalm 136; Amos 4:13; 5:8-9; 9:5-6; Dan 2:20-23; etc.) and psalms outside the Psalter (1 Sam 2:1-10; 2 Samuel 22; 23:1-7; Deuteronomy 32–33; Judges 5; Exodus 15; etc.). Finally it considers various compositions included in the OT book of Psalms (19, 33, 111/112, 117, 119, 130, 135, 144, 146). Mathys concludes that many of the late OT hymnic works celebrate the historical activity of God, and relate sapiential themes to the Torah.

B. Mayer-Schärtel, *Das Frauenbild des Josephus. Eine sozialgeschichtliche und kulturanthropologische Untersuchung* (Stuttgart—Berlin—Cologne: Kohlhammer, 1995, DM 98) 400 pp. Bibliography. ISBN: 3-17-013913-4.

Based on a doctoral dissertation directed by W. Stegemann and presented to the Augustana Hochschule in Neuendettelsau, this literary, social-historical, and cultural anthropological analysis of Josephus' references to women first deals with the social status of women with regard to their origin, power and influence, possessions and wealth, reputation, work, personal abilities and qualities, education and formation, religion, and legal position and personal freedom. Next it deals with women in their various relationships: general statements about the female sex, brother and sister, marriage, sexuality, and motherhood. Then after a preliminary evaluation of the analysis, it offers an interpretation with the help of categories taken from cultural anthropology, and compares the images of women in Josephus' writings and in various NT books.

M. Meyer and P. Mirecki (eds.), *Ancient Magic and Ritual Power,* Religions in the Graeco-Roman World 129 (Leiden—New York—Cologne: Brill, 1995, 230 gld. or $149.75) ix and 476 pp. and 8 plates. LCN: 95-26114. ISBN: 90-04-10406-2.

Prepared for a conference held in 1992 at the University of Kansas, the twenty-two essays in this volume are by J. Z. Smith on defining magic and ritual power ("trading places"); F. Graf on the development of the Greek concept of magic ("excluding the charming"); R. K. Ritner on the religious, social, and legal parameters of traditional Egyptian magic; R. H. Beal on Hittite military rituals; B. J. Collins on ritual meals in the Hittite cult; J. A. Scurlock on magical uses of ancient Mesopotamian festivals of the dead; B. B. Schmidt on the "witch" of En-Dor, 1 Samuel 28, and ancient Near Eastern necromancy; S. D. Ricks on the magician as outsider in the Hebrew Bible and the NT; J. Seidel on classification of magic in the Babylonian Talmud ("charming criminals"); M. D. Swartz on magical piety in ancient and medieval Judaism; R. Lesses on the adjuration of the Prince of the Presence (performative utterance in a Jewish ritual); W. M. Brashear on new Greek magical and divinatory texts in Berlin; R. Kotansky on Greek exorcistic amulets; L. J. Ciraolo on supernatural assistants in the Greek Magical Papyri; C. A. Faraone on the μυστοδόκος and the dark-eyed maidens (multicultural influences on a late Hellenistic incantation); D. Martinez on love magic and vows of abstinence ("may she neither eat nor drink"); S. I. Johnson on the Greek child-killing demon (defining the dreadful); O. Phillips on Lucan's magical cures ("singing away snakebite"); J. van der Vliet on Satan's fall in Coptic magic; J. D. DeBuhn on magical bowls and Manichaeans; T. Breyfogle on magic, women, and heresy in the late empire (the case of the Priscillianists); and D. Frankfurter on narrating power—the theory and practice of the magical *historiola* in ritual spells.

S. C. Mimouni, *Dormition et Assomption de Marie. Histoire des traditions anciennes,* Théologie Historique 98 (Paris: Beauchesne, 1995, paper 300 F) 716 pp. Bibliography. ISBN: 2-7010-1320-8.

Prepared as a doctoral dissertation under the direction of P. Geoltrain and É. Junod and accepted in 1991 by the École Pratique des Hautes Études—Section des Sciences Religieuses, this investigation of ancient (before the 8th century A.D.) traditions about the final fate of Mary the mother of Jesus first considers the terminology and theological problems associated with the words "dormition" and "assumption." Next it examines literary traditions about Mary's dormition and/or assumption in Syriac, Greek, Coptic, Arabic, Ethiopian, Latin, Georgian, and Armenian texts. Then it deals with some topological traditions: the Marian liturgy of Jerusalem in the Byzantine period, traditions from Jerusalem and environs about Mary's house, the Jerusalem tradition about Mary's tomb, the Ephesus tradition about Mary's house and tomb, and the Constantinople and Jerusalem traditions about relics of Mary.

K. MÜLLER, *Tora für die Völker. Die noachidischen Gebote und Ansätze zu ihrer Rezeption im Christentum,* Studien zu Kirche und Israel 15 (Berlin: Institut Kirche und Judentum, 1994, DM 29.80) 307 pp. Bibliography. Indexed. ISBN: 3-923095-66-X.

The slightly revised version of a doctoral dissertation presented in 1992 to the theological faculty of the Ruprecht-Karls-Universität in Heidelberg, this investigation of the Noahide commandments as the "Torah for the Gentiles" deals with the sources of the seven Noahide commandments in early rabbinic literature, the origins of the tradition about the Noahide commandments, the systematic implications of the tannaitic teaching of the seven Noahide commandments, the individual commandments, their relation to the NT, their effective history in Christian theology, and their relevance for systematic theology. Müller concludes that the sources of the seven Noahide commandments lay in rabbinic traditions from the 2nd century A.D., as they have been preserved in the talmudic-midrashic literature of Palestinian Judaism.

J. NEUSNER, *Rabbinic Judaism. Structure and System* (Minneapolis, MN: Fortress, 1995, paper $24) xi and 241 pp. Indexed. LCN: 95-30693. ISBN: 0-8006-2909-4.

After distinguishing four approaches to the description of rabbinic Judaism (nominalist, harmonistic, theological, historical), this volume considers the structure of rabbinic Judaism in its formative age: the Hebrew Scriptures (by W. S. Green), ethos (Torah), ethics (God), and ethnos (Israel). Then it treats the system of rabbinic Judaism: ethos (Israel in history), ethics (God and virtue—the doctrine of emotions), and ethnos (Israel's teleology—the messiah). Finally it deals with rabbinic Judaism in the context of the West: organizing the past; knowing God; and the Christian challenge, the Judaic response, and Judeo-Christian symbiosis in Western civilization.

J. NEUSNER AND B. D. CHILTON, *Revelation. The Torah and The Bible,* Christianity and Judaism—The Formative Categories (Valley Forge, PA: Trinity Press International, 1995, paper $17) xv and 175 pp. Indexed. LCN: 95-37159. ISBN: 1-56338-124-9.

The first in a three-volume project, this volume considers the understanding of revelation (how and what we know about God) in Judaism and Christianity. After a 22-page introduction to the Torah and the Bible written by Neusner and revised by Chilton, it presents three essays by Neusner on knowing God in the Torah: how we know God (the Torah, written and oral), how we meet God in the Torah, and how we know God in heart and soul. Then Chilton deals with the Bible as God's word in three essays: the Bible in the church, Jesus (the genesis of Christian interpretation), and the interpretative resolution of the NT. Neusner is research professor of religious studies at the University of South Florida, and Chilton is professor of religion at Bard College in Annandale-on-Hudson, NY.

J. NEUSNER (ED.), *Judaism Transcends Catastrophe. God, Torah, and Israel Beyond the Holocaust.* Vol. 3, *The Torah Teaches* (Macon, GA: Mercer University Press, 1995, $30) x and 210 pp. LCN: 94-38718. ISBN: 0-86554-492-1.

After Neusner's eighteen-page introduction and his essay on the received faith ("the Torah" in the dual Torah), this anthology presents essays by S. Rosenberg on revelation (1987), A. J. Heschel on understanding revelation (1990), E. B. Borowitz on celebrating the revelation at Sinai (1969), J. J. Petuchowski on "not by bread alone" (1986), Y. Leibowitz on commandments (1987), E. Rackman on Torah and Law (1992), E. Simon on the way of the Law—Law and observance in Jewish experience (1970), E. Berkovits on the concrete situation and halakah (1976), A. Green on Sabbath as temple—space and time in Judaism (1980), and M. H. Vogel on the distinctive expression of the category of worship in Judaism (1982, 1987).

J. NEUSNER AND W. S. GREEN (EDS.), *Dictionary of Judaism in the Biblical Period: 450 b.c.e. to 600 c.e.* (2 vols.; New York: Macmillan, 1996, $175) xxvi and 693 pp., 9 maps. LCN: 95-31543. ISBN: 0-02-897292-9.

The "biblical period" in the title refers to the era in which the sacred writings of both Judaism and Christianity were formulated and canonized, i.e. from ca. 450 B.C. when the Pentateuch as we know it was formulated to the closure of the Babylonian Talmud ca. A.D. 600. This two-volume dictionary provides definitions of important words and concepts in the literature of this period, as well as information about places, prominent persons, and writings. The editors and their associates took responsibility for the following areas: G. W. E. Nickelsburg for the history of the Jews and of Judaism before A.D. 70; Neusner, Green, and A. J. Avery-Peck for the history of Judaism after A.D. 70 in Hebrew and Aramaic; P. V. Flesher for the Targums; L. L. Grabbe for the Jews and Judaism in Greek and Latin sources; A. J. Saldarini and G. G. Porton for the history of the Jews after A.D. 70; and J. F. Strange for the archaeology of the Jews and Judaism in the land of Israel. The contributors include P. Alexander, H. W. Attridge, M. J. Chiat, J. J. Collins, T. C. Eskenazi, D. J. Harrington, A.-J. Levine, B. Pearson, T. Tobin, P. W. van der Horst, and S. A. White.

M. C. NUSSBAUM, *The Therapy of Desire. Theory and Practice in Hellenistic Ethics,* Martin Classical Lectures, New Series 2 (Princeton, NJ: Princeton University Press, 1996, paper $16.95) xiv and 558 pp. Bibliography. Indexed. LCN: 93-6417. ISBN: 0-691-00052-2.

The paperback edition of the work described in *NTA* 39, p. 176 [see § 39-598r]. Nussbaum contends that the Hellenistic philosophical schools in Greece and Rome addressed the most painful problems of human life, viewed the philosopher as a compassionate physician whose arts could heal many pervasive types of human suffering, and sought a newly complex understanding of human psychology and adopted complex strategies (interactive, rhetorical, literary) to deal with what they understood.

S. PEDERSEN (ED.), *Den nytestamentlige tids historie,* Dansk kommentar til Det nye Testamente 2 (Aarhus: Aarhus Universitetsforlag, 1994, paper 298 DKr or $40) 489 pp., 14 figs., 5 maps, table. Bibliographies. Indexed. ISBN: 87-7288-498-3.

After Pedersen's essay on ancient history as a NT discipline, this volume presents chapters by P. Bilde on the Hellenistic-Roman world (geography, history, politics, and social life), T. Engberg-Pedersen on Hellenistic culture (science, literature, and philosophy), Bilde on religious life in the Hellenistic-Roman period, Bilde on Jews in the Hellenistic-Roman period (geography, history, politics, and social life), B. Otzen on ancient Jewish literature, P. Paludan on Temple and synagogues in Judaism, Paludan on religious movements in Judaism, and K. R. Laursen on early Christianity (historical and social conditions). Also included are an anthology of pertinent texts in Danish and a historical synopsis (by Bilde).

J. PERKINS, *The Suffering Self. Pain and Narrative Representation in the Early Christian Era* (London—New York: Routledge, 1995, cloth $59.95, paper $18.95) ix and 254 pp. Bibliography. Indexed. LCN: 94-42650. ISBN: 0-415-11363-6 (cloth), -12706-8 (paper).

Perkins, professor of classics and humanities at Saint Joseph College in West Hartford, Connecticut, examines how and why Christians represented themselves as a community of sufferers in the early Roman empire. Drawing on feminist theory and cultural studies, she analyzes why themes of martyrdom and bodily suffering came to be so prevalent in early Christian texts. Her presentation is divided into eight chapters: death as happy ending, marriages as happy endings, pain without effect, suffering and power, healing and power (*Acts of Peter*), the sick self, ideology and not pathology, and saints' lives (the community of sufferers).

M. Poorthuis and C. Safrai (eds.), *The Centrality of Jerusalem. Historical Perspectives* (Kampen: Kok Pharos, 1996, paper 49 gld.) ix and 244 pp., 12 figs. Indexed. ISBN: 90-390-0151-0.

The fourteen papers in this volume were prepared for a 1993 conference sponsored by the Catholic Theological University of Utrecht and Bar Ilan University, and held in Israel. The essays most pertinent to the NT period are by J. Schwartz on the Temple in Jerusalem (*bîrâ* and βᾶρις in archaeology and literature), A. I. Baumgarten on urbanization and sectarianism in Hasmonean Jerusalem, Z. Safrai on the role of the Jerusalem elite in national leadership in the late Second Temple era, L. H. Schiffman on Jerusalem in the Dead Sea scrolls, H. Eshel on the Joshua Apocryphon (4Q522), S. Safrai on Jerusalem in the halakah of the Second Temple period, D. R. Schwartz on what Hellenistic Jews saw in Jerusalem (Temple or city?), and B. J. Koet on why Paul shaved his hair (see Acts 18:18). Poorthuis has provided an introduction, and C. Safrai a retrospect.

E. Qimron, *The Temple Scroll. A Critical Edition with Extensive Reconstructions,* Judean Desert Studies (Jerusalem: Ben-Gurion University of the Negev Press—Israel Exploration Society, 1996, paper $24) vii and 124 pp., 2 plates. Bibliography. ISBN: 965-221-030-7 (IES).

This edition of *Temple Scroll* is based not only on 11QTemple but also other manuscripts of the work, various photographs, and scholarly research since the *editio princeps* by Y. Yadin (1977 in Hebrew, 1983 in English). After an eight-page introduction, the volume presents each column of 11QTemple with supplements from the other manuscripts along with brief notes below. Also included on pp. 93-121 is F. García Martínez's classified bibliography of research on Temple Scroll: preliminary descriptions, editions of the Hebrew text, other reproductions of the Hebrew text and concordances, other (possible) copies, and so forth. Qimron is professor of linguistics at Ben-Gurion University of the Negev.

J. S. Romm, *The Edges of the Earth in Ancient Thought. Geography, Exploration, and Fiction* (Princeton, NJ: Princeton University Press, 1994, paper $14.95) xvi and 228 pp. Indexed. LCN: 91-25748. ISBN: 0-691-03788-4.

After a brief introduction to geography as a literary tradition, this investigation of "the edges of the earth" in ancient thought presents chapters on Homeric and archaic literature (the boundaries of earth), the literature of the Greek classical age (Ethiopian and Hyperborean), Hellenistic science and scholarship (wonders of the East), Rome (*ultima Thule* and beyond), and geography and fiction (with particular attention to 2nd century A.D. Greek authors). The epilogue traces the revival of ancient geographic literature in the Age of Exploration (after Columbus). Romm is assistant professor of classics at Bard College. The work was first published in 1992.

N. Rosovsky (ed.), *City of the Great King. Jerusalem from David to the Present* (Cambridge, MA—London: Harvard University Press, 1996, $39.95) xiii and 562 pp., 8 plates. Illustrated. Bibliography. LCN: 95-20941. ISBN: 0-674-13190-8.

After an introduction by the editor and M. Broshi's article on the inhabitants of Jerusalem, this volume presents six essays under the heading "the heavenly city," two essays under "the earthly city," and nine essays under "the city in literature, art, and architecture." The articles most pertinent to the NT field are by F. E. Peters on the holy places, J. Dan on Jerusalem in Jewish spirituality, P. Fredriksen on the holy city in Christian thought, R. L. Wilken on Christian pilgrimage to the Holy Land, and M. Friedman on Jewish pilgrimage after the destruction of the Second Temple. Rosovsky is former curator for exhibits, Semitic Museum, Harvard University.

A. Rousselle (ed.), *Frontières terrestres, frontières célestes dans l'Antiquité,* Etudes 20 (Perpignan: Presses Universitaires de Perpignan, 1995, paper 254 F) 457 pp., 52 figs., 7 maps. Bibliographies. ISBN: 2-908912-23-6. Distributed by De Boccard, 11, rue de Médicis, 75006 Paris.

After Rousselle's introduction to earthly frontiers and heavenly frontiers in antiquity, this volume presents twenty-two papers on terms and concepts (two), appearances and their interpretation (five), representations of boundaries (twelve), and new frontiers (three). The articles pertinent to the NT world include M. Casevitz on the history of the word ἐσχατιά; P. Leveau on the *limes* of Africa in the light of new concepts; L. Chazalon on Heracles, Cerberus, and the Gate of Hades in Attic ceramics; Y. Thébert on the nature of the frontiers of the Roman empire; J. Riaud on Abimelech the sleeper in *Paraleipomena of Jeremiah;* J. Thomas on the sense of boundary among the Epicureans and Stoics at Rome in the 1st-century B.C. and A.D.; B. Bakhouche on the boundaries and arrangement of the heavens in the globes of the imperial period; H. Crouzel on Celsus and Origen on the "demons"; J.-D. Dubois on the descent of the Savior according to a Valentinian gnostic codex (*NHC* I); and C.-C. Kappler on Alexander the Great and the frontiers.

Z. SAFRAI, *The Economy of Roman Palestine* (London—New York: Routledge, 1994, $99.95) xii and 500 pp., 104 figs. Bibliography. Indexed. LCN: 93-12941. ISBN: 0-415-10243-X.

Drawing on rabbinic sources and the results of archaeological excavations, Safrai, professor in the Land of Israel department at Bar Ilan University, describes the economy of Judea during the Roman era (A.D. 70 to 400) mainly in the rural area. After a sixteen-page introduction, he deals with settlement patterns, modes of production, trade in the Land of Israel in the Roman period, the organizational framework of farming, whether the economy was open or closed, and demographical multiplication and economic growth. Also included are appendixes on grain consumption in the Jewish farmstead system, the wheat trade, trade during the sabbatical year, and the price index, as well as a glossary of terms and a list of rabbinic abbreviations.

N. M. SAMUELSON, *Judaism and the Doctrine of Creation* (Cambridge, UK—New York: Cambridge University Press, 1994, $54.95) xi and 362 pp., 19 figs., 5 tables. Bibliography. Indexed. LCN: 93-46180. ISBN: 0-521-45214-7.

This investigation of Judaism and the doctrine of creation deals with what the universe looks like (cosmology) and what its origin was (cosmogony) from the perspectives of the Hebrew Scriptures, Greek and Jewish philosophy, and contemporary physics. Taking as its starting point creation in F. Rosenzweig's *Star of Redemption* and offering a critique of it, the volume discusses a Jewish view of creation with reference to classical Jewish philosophy and classical rabbinic commentaries. Then it explores the foundations for the Jewish view of creation with attention to Genesis 1 and Plato's *Timaeus.* Finally it tries to present a "believable view of creation" from the perspectives of contemporary physics and contemporary philosophy. Samuelson is professor of religion at Temple University in Philadelphia.

S. SCHRENK, *Typos und Antitypos in der frühchristlichen Kunst,* Jahrbuch für Antike und Christentum, Ergänzungsband 21 (Münster: Aschendorff, 1995, DM 98) 217 pp. and 45 plates, 3 figs. Bibliography. Indexed. ISBN: 3-402-08105-9.

The slightly revised version of a doctoral dissertation directed by J. Engemann and presented in 1992 to the philosophical faculty of the Rheinische Friedrich-Wilhelms-Universität in Bonn, this volume explores the influence of biblical typology on early Christian art. After taking St. Vitale in Ravenna as an example of typological interpretation in early Christian art, it considers selected monuments with typological representations, focuses on the previously unknown Elijah tapestry of the Abegg-Stiftung in Riggisberg, and deals with some examples of non-typological representation. Then it draws general conclusions about form and content from the typological artwork, and examines some typological interpretations of OT episodes in various patristic writings.

B. SCHRÖDER, *Die "väterlichen Gesetze." Flavius Josephus als Vermittler von Halachah an Griechen und Römer,* Texte und Studien zum Antiken Judentum 53 (Tübingen: Mohr-Siebeck, 1996, DM 178) xi and 313 pp. Bibliography. Indexed. ISBN: 3-16-146481-8.

The slightly revised version of a doctoral dissertation directed by P. Schäfer and presented in 1994 to the department of philosophy and social sciences II at the Free University of Berlin, this volume explores how Jewish halakah would have been understood and accepted in the Greco-Roman world. After a 29-page introduction (terminology, history of research, etc.), it investigates the idea of the "ancestral laws" (οἱ πάτριοι νόμοι/τὰ πάτρια νόμιμα) in the various works of Josephus: *War, Antiquities, Life,* and *Against Apion.* Then it deals with the "ancestral laws" in the Greco-Roman and Jewish world of antiquity: Rome (*mos/mores maiorum*), Greek-Hellenistic literature (ἡ πάτριος πολιτεία), inscriptions and other documents, Hellenistic Judaism (οἱ πάτριοι νόμοι), and the NT and the Qumran writings.

D. I. SLY, *Philo's Alexandria* (London—New York: Routledge, 1996, $59.95) xviii and 200 pp., 9 figs., 4 maps, 2 tables. Bibliography. Indexed. ISBN: 0-415-09679-0.

This volume presents a reading of Philo's writings with an eye toward the information that they yield about life in Alexandria. The goal is to learn more about both Philo and Alexandria. The presentation is divided into eleven chapters: "a man eminent on all accounts"; "founded to satisfy the soaring ambition of some king"; "hope of safety to the voyager"; the "magnanimity" of Ptolemy II Philadelphus; "amours and adulteries and the deceits of women"; "in the midst of the marketplace"; "wholesale deprivation of all that is noble"; "schools of prudence and courage and temperance and justice"; "an art of healing that treats the soul"; "superintendence in sickness and health"; and "in a city not their own." Sly, the author of *Philo's Perception of Women* (1990), is associate professor of religious studies at the University of Windsor in Ontario.

A. STANDHARTINGER, *Das Frauenbild im Judentum der hellenistischen Zeit. Ein Beitrag anhand von 'Joseph und Aseneth,'* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 26 (Leiden—New York—Cologne: Brill, 1995, 120 gld. or $68.75) xi and 289 pp. Bibliography. Indexed. LCN: 95-18521. ISBN: 90-04-10350-3.

The revised version of a doctoral dissertation directed by D. Georgi and accepted in 1994 by the department of Evangelical theology at the Johann Wolfgang Goethe-Universität in Frankfurt, this volume first provides a review of research and general observations on various aspects of *Joseph and Aseneth:* its place in ancient Jewish literature, genre, and text. Then it examines the portrayals of Aseneth in the short and long texts with particular attention to the "old" and the "new" Aseneth, her encounters with other figures, and the images of God in the work. Finally it reflects on the contribution of *Joseph and Aseneth* to the discussion about the image of women in Judaism of the Hellenistic period. Standhartinger concludes that the closeness of *Joseph and Aseneth* to the NT indicates that the Jewish wisdom movement was one of the decisive starting points for the Hellenistic Jesus community.

G. STEMBERGER, *Jewish Contemporaries of Jesus. Pharisees, Sadducees, Essenes,* trans. A. W. Mahnke (Minneapolis, MN: Fortress, 1995, paper $15) ix and 161 pp. Bibliography. Indexed. LCN: 95-37196. ISBN: 0-8006-2624-9.

The English version of *Pharisäer, Sadduzäer, Essener* [*NTA* 36, p. 143], this volume deals with the sources about the Pharisees and Sadducees (Josephus, NT, rabbinic writings), their teachings, their history, and their relation to the Essenes. It concludes with reflections on the significance of A.D. 70 (break or continuity?). Stemberger is professor at the Institute for Judaic Studies at the University of Vienna.

S. A. STEPHENS AND J. J. WINKLER (EDS.), *Ancient Greek Novels. The Fragments. Introduction, Text, Translation, and Commentary* (Princeton, NJ: Princeton University Press, 1995,

$59.50) xvi and 541 pp., chart. Bibliography. Indexed. LCN: 92-23526. ISBN: 0-691-06941-7.

After a seventeen-page general introduction, this volume presents introductions, texts and translations, and commentaries for fragments of ancient novels: *Ninos, Metiochos and Parthenope,* Antonius Diogenes' *The Incredible Things beyond Thule, The Love Drug,* Iamblichos' *Babyloniaka, Sesonchosis, Kalligone, Antheia* and a cast of thousands, *Chione,* Lollianos' *Phoinikika, Iolaos,* and *Daulis.* Then under the heading "ambiguous fragments" it deals with *Apollonios, Tinouphis, The Apparition, Goatherd and the Palace Guards, Nightmare or Necromancy?, Staphulos, Theano, The Festival, Inundation,* and *Initiation.* Three appendixes are included. Stephens is professor of classics and Winkler was professor of classics at Stanford University.

Stimuli. Exegese und ihre Hermeneutik in Antike und Christentum. Festschrift für Ernst Dassmann, ed. G. Schöllgen and C. Scholten, Jahrbuch für Antike und Christentum, Ergänzungsband 23 (Münster: Aschendorff, 1996, DM 213) xix and 639 pp., frontispiece, 8 plates, fig., 6 folding tables. Bibliography. ISBN: 3-402-08107-5.

Of the forty-six articles honoring Professor Dassmann on his 65th birthday, those pertinent to the NT field include A. M. Ritter on whether the history of dogma is the history of biblical interpretation; H.-J. Fabry on methods of biblical interpretation in the Qumran scrolls; G. Stemberger on the foundations of rabbinic hermeneutics; J. B. Bauer on the reception of Scripture in the NT Apocrypha; S. Heid on the Torah as state law in Jewish-Christian apologetics; A. Le Boulluec on Scripture as a heresiological norm in the controversies of the 2nd and 3rd centuries A.D. in the Greek milieu; W. A. Löhr on the interpretation of the Law by Marcion, the gnostics, and the Manichees; Schöllgen on pseudo-apostolicity and the use of Scripture in the first church orders; T. Baumeister on *Martyrdom of Polycarp* as a cautious exhortation to martyrdom; T. Heither on Origen as an exegete; J. Spiegl on Tertullian as an exegete; H.-J. Klimkeit on the use of the Holy Scriptures in Manichaeism; C. D. G. Müller on the characteristics of Coptic exegesis; R. Nürnberg on the women at Jesus' tomb as the first witnesses to the resurrection in patristic exegesis; F. Petit on the Greek catena on Genesis as a mirror of ancient exegesis; H. J. Sieben on the role of Scripture in the councils of the ancient church; A. Dihle on striving for perfection according to Philo and Gregory of Nyssa; C. Kannengiesser on Athanasius of Alexandria as an exegete; J. Engemann on biblical themes in early Christian art; and W. Breuning on the significance of Jerusalem for the biblical religions. Also included are a photograph of the honoree, a *tabula gratulatoria,* and list of Dassmann's publications between 1963 and 1995.

H.-P. TILLY, *Qiddushin—Antrauung,* Übersetzung des Talmud Yerushalmi 3/7 (Tübingen: Mohr-Siebeck, 1995, DM 178) xx and 286 pp. Bibliography. Indexed. ISBN: 3-16-146437-0.

Tilly, the author of the volume entitled *Moed Qatan-Halbfeiertage* (1988) in the series, here presents the first scholarly translation of the tractate *Qiddušin* in the Palestinian Talmud. After a brief introduction, he provides at the top of the pages the German version of the individual pericopes (with cross-references and biblical references) and at the foot of the pages explanatory notes, as well as references to pertinent biblical and rabbinic texts and to modern scholarly works.

D. TRAKATELLIS, *Οἱ Πατέρες ἑρμηνεύουν. Ἀπόψεις Πατερικῆς Βιβλικῆς ἑρμηνείας* (Athens: Apostolikē Diakonia, 1996, paper) 254 pp. Bibliography. Indexed. ISBN: 960-315-230-7.

The six essays in this collection, all first published in English, now appear in Modern Greek. They concern the following topics: λόγος ἀγωνιστικός—Hippolytus' commentary on Daniel (1994); "being transformed"—John Chrysostom's exegesis of Romans (1991); Theodoret's commentary on Isaiah—a synthesis of exegetical traditions (1995); God language in Ignatius of Antioch (1991); Justin Martyr's *Trypho* (1986); and power in weakness—the exegesis of 2 Cor 12:1-13 (1992). Trakatellis, metropolitan of Vresthena, taught for many years at Holy Cross Greek Orthodox School of Theology in Brookline, MA.

P. W. van der Horst (ed.), *Aspects of Religious Contact and Conflict in the Ancient World,* Utrechtse Theologische Reeks 31 (Utrecht: Faculteit der Godgeleerheid van de Universiteit Utrecht, 1995, paper 39 gld.) 166 pp., fig. Bibliographies. ISBN: 90-72235-32-0.

Prepared for a symposium held at Utrecht in 1993, the eleven papers in this volume are by J. den Boeft on knowledge of the gods as the essence of human happiness, G. Mussies on some astrological presuppositions of Mt 2 (oriental, classical, and rabbinic parallels), H. J. de Jonge on Jewish arguments against Jesus at the end of the 1st century A.D. according to John's Gospel, J. van Oort on Augustine's criticism of Manichaeism (*Confessions* 3.6.10 and its implications), K. J. H. Vriezen on churches built over pagan sanctuaries (whether this was a frequent phenomenon in Byzantine Palestine/Arabia), P. W. van Boxel on Isa 29:13 in the NT and early rabbinic Judaism, H. W. Hollander on Israel and God's eschatological agent in *Testaments of the Twelve Patriarchs,* J. Tromp on the critique of idolatry in the context of Jewish monotheism, P. C. Beentjes on satirical polemics against idols and idolatry in *Letter of Jeremiah* (Baruch 6), A. D. Houtman on a dispute between a Gentile and a sage about the interpretation of Deut 13:18 ("and there shall cleave nought of the cursed thing to your hand"), and van der Horst on Jewish self-definition by way of contrast in *Sibylline Oracles* 3:218-247. The editor has provided a five-page introduction.

G. Vermes, *The Dead Sea Scrolls in English* (4th ed.; Sheffield, UK: Sheffield Academic Press, 1995, £25 or $45) lvii and 392 pp. Bibliography. Indexed. ISBN: 1-85075-563-9.

The third edition (1987) of this introduction to and translation of the Dead Sea scrolls was described in *NTA* 33, p. 136. This revised and expanded edition includes an updated general introduction, a substantial supplement of texts that have become accessible since 1991, numbers for every fifth line of a manuscript in the margins of the translations, and an updated bibliography. The 64-page introduction deals with the community (with an appendix on the Essenes and the Qumran community), the history of the community, and the religious ideas of the community. The texts appear under four major headings: the rules (nos. 1-17); hymns, liturgies, and wisdom poetry (nos. 18-37); Bible interpretation (nos. 38-66); and miscellanea (nos. 67-70). The paperback edition is published by Penguin Books, Ltd., London.

S. P. Vleeming, (ed.), *Hundred-Gated Thebes. Acts of a Colloquium on Thebes and the Theban Area in the Graeco-Roman Period,* Papyrologica Lugduno-Batava 27 (Leiden—New York—Cologne: Brill, 1995, 170 gld. or $109.75) xiii and 283 pp., 7 plates, figs., 2 maps, tables. Bibliographies. Indexed. LCN: 95-17559. ISBN: 90-04-10384-8.

Prepared for the colloquium on Greco-Roman Thebes held in 1992 at Leiden, the fifteen papers in this volume are by W. Clarysse on Greeks in Ptolemaic Thebes, L. Criscuolo on Greek epigraphy at Thebes, J.-C. Golvin on temple precincts and monumental gates at Thebes in the Ptolemaic and Roman period, F. Hoffmann on reconstructing the beginning of Papyrus Spiegelberg, L. Kákosy on the Soter Tomb in Thebes, K. van Landuyt on the genealogy and onomastics of the Soter family, H. de Meulenaere on Theban prosopography in the Ptolemaic era in the light of hieroglyphic sources, P. W. Pestman on a family archive that changes history, Pestman on Haronnophris and Chaonnophris, J. Quaegebeur on the Theban "high clergy" in the Greco-Roman era, C. Sambin on Medamoud and the gods of Djeme under the first Ptolemies, W. J. Tait on Theban magic, C. Traunecker on Papyrus Spiegelberg and the development of the Theban liturgies, K. Vandorpe on Thebes as the city of many a gate and harbor for many a rebel, and Vleeming on the office of a choachyte in the Theban area.

A. J. Wharton, *Refiguring the Post Classical City. Dura Europos, Jerash, Jerusalem and Ravenna* (Cambridge, UK—New York: Cambridge University Press, 1995, $80) xviii and 238 pp., map. Illustrated. Bibliography. Indexed. LCN: 94-44727. ISBN: 0-521-48185-6.

Wharton, professor of art history at Duke University, reconsiders the "Christianization" of the classical world between the 3rd and the 6th centuries A.D. with particular attention to uncovering the political ground on which monuments were constructed in late antiquity and to disclosing the ideological nature of their reconstruction in the history of Western culture. After challenging the conventional scholarly frame of analysis (orientalism and the construction of late ancient art history), she examines the architecture, monuments, and decorations at Dura Europos [see § 39-1113], Jerash and Jerusalem, and Ravenna, respectively, in their historical and political settings. Finally she deals with the use and reuse of monuments under the heading "the popular frame." An addendum replies to questions raised in readers' reports.

J. C. Wilson, *Five Problems in the Interpretation of the Shepherd of Hermas. Authorship, Genre, Canonicity, Apocalyptic, and the Absence of the Name 'Jesus Christ,'* Mellen Biblical Press Series 34 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1995, $59.95) ix and 101 pp. Bibliography. Indexed. LCN: 94-45752. ISBN: 0-7734-2392-3.

Wilson, the author of *Toward a Reassessment of the Shepherd of Hermas. Its Date and Pneumatology* (1993), first presents a 37-page introduction to *Shepherd of Hermas:* social location, date, authorship, etc. Then he treats the genre of the work and the genre of the Qumran *Community Rule* (1QS), *Shepherd of Hermas* and the canon of the NT, why the name "Jesus Christ" is never mentioned in it, and its role in the twilight of Christian apocalyptism. He concludes that *Shepherd of Hermas* is theologically superior to Revelation and some other NT writings (the Pastorals, 2 Peter, 2 and 3 John, Jude).

S. G. Wilson, *Related Strangers. Jews and Christians, 70–170 C.E.* (Minneapolis, MN: Fortress, 1995, paper $26) xvi and 416 pp. Indexed. LCN: 95-32217. ISBN: 0-8006-2950-7.

After sketching the political and social context, this volume examines relations between Jews and Christians from A.D. 70 to 170 according to the following outline: Jews and Judaism in the canonical narratives, Apocrypha, supersession (Hebrews and *Barnabas*), Jewish Christians and Gentile Judaizers, Jewish reactions to Christianity, gnostics and Marcionites, patterns of Christian worship, and dialogue and dispute (Justin). Wilson, professor of religion at Carleton University in Ottawa and author of *The Gentiles and the Gentile Mission in Luke-Acts* (1973), concludes that the relationship between Jews and Christians in this crucial century is a story of considerable complexity that cannot be reduced to a single issue, trend, or cause.

M. R. Wright, *Cosmology in Antiquity,* Sciences of Antiquity (London—New York: Routledge, 1995, cloth $59.95, paper $17.95) x and 201 pp., 16 figs. Bibliography. Indexed. ISBN: 0-415-08372-9 (cloth), -12183-3 (paper).

Wright, senior lecturer in classics at the University of Reading, examines the main themes of ancient cosmological thought, starting with the Babylonian and Egyptian forerunners, and continuing through the Presocratics to Plato, Aristotle, and the Hellenistic schools of the Stoics and Epicureans. He also considers their impact on the intellectual life at Rome along with the scholarship developed at Alexandria. After a ten-page introduction and a survey of cosmological texts, he deals with models, myths, and metaphors; macrocosm and microcosm; chaos and cosmogony; elements and matter; air, *aither,* and *astra;* time and eternity; the mathematical bases of Greek cosmology; and the cosmos and God.

S. M. Wylen, *The Jews in the Time of Jesus. An Introduction* (New York—Mahwah, NJ: Paulist, 1996, paper $14.95) viii and 215 pp., 3 maps, 6 tables. Bibliography. Indexed. LCN: 95-20928. ISBN: 0-8091-3610-4.

After a fifteen-page introduction to Jewish life and history in Jesus' time, this volume deals with the biblical background of Second Temple Judaism, Hellenism, the Maccabees, political history from the Maccabees to the Roman procurators, Jewish religion in the 1st century, the festivals, source texts for 1st-century Judaism, the trial of Jesus, sects, Hillel, Gospel titles and types in 1st-century Judea, and the parting of the ways. Wylen is rabbi at Temple Beth Tikvah in Wayne, New Jersey.

P. ZANKER, *The Mask of Socrates. The Image of the Intellectual in Antiquity,* trans. A. Shapiro, Sather Classical Lectures 59 (Berkeley—Los Angeles—Oxford: University of California Press, 1995, cloth $45) x and 426 pp., 179 figs. Bibliography. Indexed. LCN: 95-12409. ISBN: 0-520-20105-1.

In this revised and expanded version of his Sather Lectures given at Berkeley in 1991, Zanker, professor and director of the Institute of Classical Archaeology at the University of Munich, draws on artistic and literary sources to provide a comprehensive history of the visual representation of Greek and Roman intellectuals from the 5th century B.C. to the 4th century A.D. He treats such figures as Socrates and Plato, Christ and the apostles, and pagan literary and philosophical dignitaries. After reflections on the relations between image, space, and social values, he deals with the material under the following headings: the intellectual as good citizen, the rigors of thinking, in the shadow of the ancients, Hadrian's beard, and the cult of learning transfigured. He concludes with observations on ancient philosophers and the modern intellectual.

ADDITIONAL BOOKS RECEIVED

E. C. GARDNER, *Justice and Christian Ethics,* New Studies in Christian Ethics (Cambridge, UK: Cambridge University Press, 1995, $49.95) xiv and 179 pp. Bibliography. Indexed. LCN: 95-42267. ISBN: 0-521-49639-X.

M. C. LIND, *Ezekiel,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, Ont.: Herald, 1996, paper $19.95 or $28.50 Can.) 413 pp. Bibliography. Indexed. LCN: 95-52499. ISBN: 0-8361-9016-5.

P. MIKLUŠČÁK, *Einheit in Freiheit. Subsidiarität in der Kirche als Anliegen des Zweiten Vatikanischen Konzils,* Studien zur Theologie und Praxis der Seelsorge 19 (Würzburg: Echter, 1995, paper DM 39) x and 270 pp. Bibliography. ISBN: 3-429-01744-0.

H. R. NIEBUHR, *Theology, History, and Culture: Major Unpublished Writings,* ed. W. S. Johnson (New Haven, CT—London: Yale University Press, 1996, $30) xxxvii and 236 pp. Indexed. LCN: 95-22557. ISBN: 0-300-06370-9.

E. ZENGER, *A God of Vengeance? Understanding the Psalms of Divine Wrath,* trans. L. M. Maloney (Louisville, KY: Westminster John Knox, 1996, paper $12.99) xi and 104 pp. Bibliography. LCN: 95-4639. ISBN: 0-664-25637-6.

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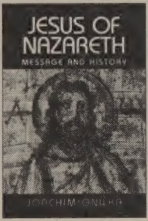

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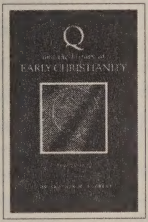

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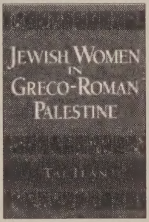

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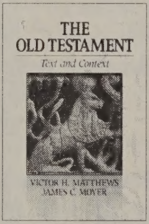

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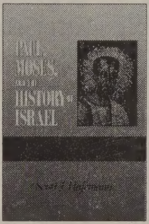

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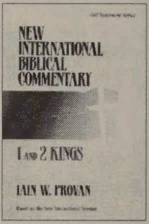

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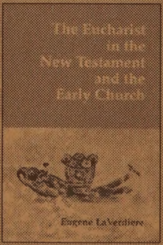

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